

The Lutheran.

"The word of God and the teachings of Luther are now and never shall pass away."

Ninth year 1852-1853

St. Louis, Mo.

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Register for the Ninth Annual of "The Lutheran."

The Lord's Supper, Dr. Schmidt's book on the same. Instruction for those who give the Lord's Supper. 137.

Communion with the Reformed. 12. struggle for this in Germany. 68.

Communion Tröst. 48.

Falling away to the Roman church, how to judge. 33. 34. species to publish books. 83.

Tired of office. Eight.

Alardus, the Oldenburg Reformer. 103.

Anecdotes: of Bogislav 8. The devil casts no E after a sparrow 16. Feusting, the little preacher. 45. odd. Payment with indulgences, 56. Bon the song: keep us, HErr, by thy worth. 60. Much of the old time. 83. Bon to a complacent pray-er; of a galley-servant; and of a converting sick man. 95. bon to one who smote the Baier. 95. scales of sin. 112. Paul, become a Lutheran. 120. good example; prayer for temporal?; Christian victor; payment with indulgences; the precious necklace, and the right wedding. 120. confess in Christ; Fresenius' confidence in God; popular voice; err not, God 2c.; the sin of the people ruin. 127. of one who should bathe himself hanged; of the song: Ans tiefer N "th. 135. punishment for Luther's praise. 143.

Arnd, Pull off his cap when the enemies are mentioned. 55.

Baierlein, Wegberufung. 38.

Bann, how to proceed with this. 21.

Bann, unjust, Luther's teaching on this earlier and later. 9-12 On the same by Musaeus. 19.

Confession, private confession. 39. recommended. 79.

Sidecar: Pastor Grabau first demands it and then mocks it. 9. 22. 23. why given. 63.

Bible, Hopfian edition. 92.

Ambassador, the American. 109.

Cantor Crüger. 143.

Christ essential in the believer. 21. Hear Christ alone! 151.

Chrysostom on philosophy. 92.

Colloquium, struck off by Rev. Grabau. 3, 17. 22; the enforced. 31.

Concilium, why the same cannot be relied upon. 135.

Confederacy. 34. 35.

Delitzsch, Dr. 32.

Germans, their influence here. 15, 3, Dicke, pastor, ordained. 119.

Disputing with those who deny the principles. 48.

Eden, the alleged new Nette there. Supplement to No. 9.

Egede, the Greenlandic missionary. 130.

Marriage, rejection of the same, a sign of the times. 40.

Divorce. 79.

Eheverbte. 79.

Ehißfedt, pastor, ord. 157,

Evangelical Review, 134.

Evngelical Lutheran, 175.

Purgatory, 62.

Fick, pastor, Jr, ordination. 55.

Flacius, 39.

Fleischmann, Rev. introduced. 119.

Florencourt, whose waste. 33.

Föhlinger, Pastor ordained. 176.

Free sheets and free men in St. Louis. 23.

Spring, conversation. 141.

Poems: How Caliphas Came to Believe, by Fick. 6. Praise the Lord. 46. evening song for children. 68. the cross. 109. martyrdom of a seven-year-old boy. 119. lamentation and consolation. 126. about eternity. 136. Oh, if only I were with you. 142. Viva Perpetua. 166.

Secret societies in Dayton. 21.

General Synod, union with it. 66. The General Synod in Breslau. 78.

Faith. 135.

Grabau: how the dispute of our Synod with him arose. 1-3; why the dispute with him had to be conducted in the "Lutheran". 18. 19. 20.; HinNast's judgment of it. 110; example of how he bans. Supplement to Nos. 8 and 9; will fight against us to the death. 67; his heresies in a table from Nos. 10-26; historical-theological contribution to the evaluation of the controversy with him. Supplement to No. 10; his doctrine of the visible church. Supplement p. 14.; against his interpretation of Matt. 18, 20. Supplement 18.; reply to his latest answer to our Synod. 163. 170.

Günther, Pastor, ord. 157, Guericke. 32.

Harkey, Prof., evaluation of a speech by him. 99, Harleß, called away to Munich. 16. Hasert, pastor, promoted to the Romans. 78.

Heermann, Johann, life. 14.

Heid, Rev. introduced. 7, 3.

Hengstenberg, as pastor. 33, **Struggle** for Doctrine. 30. 31.

Catechism statement from Luther by Past. Keyl. 125.

Church, in so far as sects belong to it. 32. 67.; importance of the doctrine of the church and ministry. Supplement p. 23.; the true is stupid, the false impudent. 96.

Church, Lutheran, in Hamburg and Baden. 125.

Church, Roman. 34.; of Purgatory and of St. Mary. 62. 63,

Church, invisible, as far as the belief that it is invisible does not tempt to leave the orthodox visible one. 49; why communion with the invisible is absolutely necessary. 67, 3.

Church newspaper, Catholic, misquotes Luthern. 35,

Church dedication in Washington. 74th; in Philadelphia. 75th; in Scori, Ia. 76th; in Liverpool. 83rd; in Jackson Township, Ia. 93rd; in Indian Reservation near Buffalo. 157th; in Mindin, Ill. 175th,

Knock-greister. 90.

Kolb, pastor, ordained. 119.

King, pastor, introduced. 24.

Kunz. Pastor, introduced. 112.

Teaching not to rebuke for the sake of frail life. 40.; Doctrine and life. 43.

Lemcke, Pastor, Ordination. 80,

Love of the first Christians, 96; their relation to truth. 109.

Praise God. 95.

Lutherans, American, hanged by Catholics 48.

Lutheran Observer. 175.

Luther compares himself with Melanchthon. 24th; to him is erroneously attributed the rhyme: Wer nicht liebt Wein 2c. attributed to him. 36. 37.; his interpretation of John 14-16. 61.; signature under a picture of Luther. 88th; his humility. 96th; *on the sacraments*. 115; sayings of Luther on the promise which the church has; on the heretics who resemble the peacock; on the false brethren yet to come; on the obstinacy of the heretics; on the fast fall; on seeking glory in the Bible; on the appearance of sects; on treatment of Scripture; on comfort in satanic temptation; on resting persecutions." 144,

Mary, idolatrously adored. 63.

Mattseld, pastor, ordained. 76.

Martyrs' Book of Fick. 98th; recommended. 109

Meissner, The Theologian's Last Hour, 48.

Methodism, the decline of which. 29.

Metz, pastor, ord. 119.

Milwaukie, the relationship of the Lutheran congregation there to the Synod of Buffalo. Supplement to No. 8.

Mießler, pastor, ordained. 76.

Mission, whether it is still necessary today, 12; Luther on mission. 96th; suggestions for the same, 100th; for and about Musica, 107th; prayer for it. 144.

National Democrat. 175,

Neumelle, a church burned here, Enclosure p. 27, New Orleans, Lutheran church there. 158. **ordination**. Supplement p. 18.

East Indies, Correspondence therefore. 172.

Popes, whose holiness. 46.; why they bind themselves the priests by oath. 109.

Pabstthum, Anschauungen Prof. Schaff's davon 80. ff. Prosecution for attacking the Papacy in Prussia. 125.

Pennsylvanian Sunode. 6. 122.

Pericopes, in memorial verse. 62.

Philadelphia, parish, request, 44.

Sermon, by Pastor Röbbelen. 3rd; by Pastor Schieferdecker. 25th; by the editor. 49.

Preaching ministry and key power. Supplement p. 20.

Reformation, a work of God. 25.; its alleged unfortunate consequences. 37.

Reformed, with them the Lutherans cannot unite. 42.

Rhythmic singing. 122.

Rieger, brief biography. 8

Rohr, von, whose futile jubilation of victory. 9th; Ant. word from its request to B. to testify against us. Enclosure p. 12.

Sallmann, pastor, ordained, 119.

Creation, talk about whether a person create COULD. 41-42,

Schürmann, pastor, whose introduction. 75.

Schult, importance. 1x6,

Dedication of school-house at St. Louis. 23. sect. why to separate from it. 39, 2. 3.

Victory jubilation, futile of the Informatorium. 9. Spener. 39.

Strieter, Pastor, ordained. 142, Stephan, Pastor, ordained. 136, Voice of our church on the question of church and ministry. 161.

Symbols, necessity. 110. synodal constitution. 145. synod of Ohio eastern district. 156. **baptismal customs. 138.**

Consolation cry. 112.

Unirte church, its decay. 24,

Union, Luther's Urtheil über sie. 34, 2.; Dr. Delitzsch that the Lutherans cannot u- ren with the Reformirten. 42 - 44.

Victorinus, whose conversion, 44, polygamy. 79, Volck, pastor, ordained. 158- **Wambsganß, pastor**, ordained. 110, chants, whether catholic. 163, Christmas nuts. 68.

Weyel, pastor, whose introduction. 76.

Winkler, pastor, pretends to have heard about from our preachers. 51st; says in advance that we would write lies. 67; Pastors Winkler and Grabau and the congregation in Cleveland. Enclosure p. 2x

Testimony of some members of our Synod in regard to the Grabauian controversy. 65.

Drawing request. 80.



(Christ. Zeit. 14, v. 6. 7.)

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.

Redigirt von C. F. W. Walther.

Year 9, St. Louis, Mo. August 31, 1852, No. 1.

Editor's foreword

to the ninth annual "Lutheran."

With this first issue of a new year, our "Lutheran" is passing an important turning point in its career. The battle it has fought during the past eight years has, as readers know, been directed mainly against those who are either declared open opponents of our Evangelical Lutheran Church and its pure holy doctrine, or who have themselves confessed that they want to belong to the Lutheran Church, but can no longer agree with its doctrine and practice. In short, the main struggle of the "Lutherans" here was directed partly against the sects, partly against the so-called New Lutherans (should be most faithful sons and servants of our Evangelical Church, but they were nothing less than that. Misled by Stephen, they rather cherished thoroughly and unblest one. Since the last eight years that lie behind us, it has really become better in many respects, and according to many testimonies that have been given against us, God has also used and blessed our little testimony for this. However, not only is the battle already fought by the "Lutheran" not yet over, but a new opponent has also recently come into the way, which hein order to build up the "true beatifying church" here. But will probably have to fight from now on.

will have to consider before others. This is a party of a peculiar kind. It departs from the model of our Church's doctrine no less than the so-called Neo-Lutherans, but at the same time pretends to hold most faithfully and strictly to the pure doctrine of our Church, and even to be the true representative of Lutheran orthodoxy, if not in the whole world, at least here in America. We mean Pastor Grabau's party in Buffalo. But that there has been a clash between our Synod and this party is due to the following circumstances. In the year 1839 several Saxon pastors, the well-known Pastor Stephan at the head, immigrated with about 800 souls to the State of Missouri. These pastors, of whom the writer of this was one, were under the delusion of being the most faithful sons and servants of our Evangelical Lutheran Church, but they were nothing less than that. Misled by Stephen, they rather cherished thoroughly and unblest one. Since the last eight years that lie behind us, it has really become better in many respects, and according to many testimonies that have been given against us, God has also used and blessed our little testimony for this. However, not only is the battle already fought by the "Lutheran" not yet over, but a new opponent has also recently come into the way, which hein order to build up the "true beatifying church" here. But will probably have to fight from now on.

What happened? When we Saxon preachers were about to establish a church here according to the false Roman principles which we then had of church, office and authority, it became evident that our teacher and leader had been a hypocrite, yes, secretly a gross sinner! In this discovery it soon became apparent that our faith had been based in many instances on human authority, and not on God's Word alone. We now began to subject what we had hitherto believed to be true and genuinely Lutheran to a severe examination, and lo! With astonishment and dismay we recognized that until now we had seen the Bible and the symbolic books of our Lutheran church through colored glasses and, especially with regard to church, office, and authority, instead of believing and teaching biblically Lutheran, we had actually believed and taught Roman papist, deceived our congregations, robbed them of their Christian freedom, as much as was in us, and finally led them into the greatest spiritual and physical misery. God, however, gave grace that both we preachers and our congregations repented from the heart, privately and publicly confessed their sins and errors, and with great earnestness sought to learn the doctrine of our church from God's Word, the symbols and the writings of the old orthodox teachers, and returned to it with all their hearts.

But after this had just happened, Rev. Grabau sent us a so-called "pastor's letter", which he had issued at the end of the year 1840, first to the congregations associated with him, because of the disorders that had occurred in them. At the same time, the aforementioned caused us to speak out about this "pastoral letter". When we read this "pastoral letter" we were not a little frightened, for we found in it the errors of which we had just recently had all too sad experiences and from which we had just been saved by God's abundant grace and patience. If that "pastoral letter" had come to us at the time when we still paid homage to Stephanistic principles, we would have signed it without further ado, and on the basis of it we would have immediately established a close ecclesiastical relationship with the author and his followers; but now, after God has almost forcibly removed from us the "pastoral letter", we would not have been able to accept it.

xxngen had opened, this was not possible. We read here what we had shortly before recognized in ourselves as an atrocious error, had secretly renounced with tears of newness, and had publicly and humbly recanted before the whole church. We therefore recognized in the imposition made upon us to sign the "pastoral letter" a temptation and test as to whether we would now once again allow ourselves to be overcome by error or would faithfully preserve the light given to us by God out of grace. It is true that at that time we were so helpless and helpless, and at the same time so despised and blasphemed, that the temptation was great among us to remain silent about the errors of Past. Grabau's errors and to enter into the ecclesiastical fellowship offered to us by him: but if we had previously paid homage to his errors in ignorance and had nevertheless been led by them to the brink of ruin, we could now never again join them with knowledge and will. Rather, we met for a verbal discussion in St. Louis, compared the Grabau pastoral letter with God's Word, the symbolic writings of our church, and especially Luther's writings, and thereupon commissioned the blessed Rev. Löber in Altenburg, Perry Countv, Missouri, to draw up a critique of the said letter, which then we other Saxon preachers also signed, and as the verdict of all of us Past. Grabau in July, 1843. As mild and fraternal as this assessment of ours was, it nevertheless made a completely different impression on Rev. Grabau a completely different impression than we had expected. Past. Grabau, instead of recanting his gross errors, which had been conclusively proven to him, not only defended them, but now, in order to take revenge on us for the attacks on his orthodoxy, accused us of no less than seventeen errors, which he again claimed to have found in our criticism. The consequence of this was a still further

The correspondence from both sides. Whoever wants to become acquainted with it in its entirety and convince himself of the truth of it, when we claim that the dispute was conducted by our side without any bitterness, but by Past. Grabau's, on the other hand, was conducted from the outset with great passion, he should read a booklet which the blessed Rev. Löber published under the following title: "The Pastoral Letter of Mr. Pastor Grabau at Buffalo of 1840, together with the writings exchanged between him and several Lutheran pastors of Missouri. Delivered to the public as a protest against the assertion of hierarchical principles within the Lutheran Church." It is this booklet (U)l pages in large 8 thick) to be had for the price of 15 cents in the expedition of the "Lutheran".

As it seems, however, the hostility of Past. Grabau's hostility against us and the Synod of Missouri (which later publicly announced its agreement with the doctrine we defended against Past. Grabau), would not have become so great, we and later also the Synod would not have been forced to gradually accept a considerable number of people and to be helpful to them in obtaining preachers, who (people) had formerly belonged to the congregations of the Grabauian party. In consequence of the hierarchical principles prevailing in these congregations, not a few members of them have from time to time been unjustly excommunicated, i.e., rejected from Holy Communion and excluded from Christian fellowship; and others, who have not experienced this, but have come to recognize the false doctrine and practice of their preachers, have themselves been compelled in their conscience to leave, since these preachers have obstinately adhered to it. These people, some of whom have been cast out by the Grabauian party, and others who have left because of their conscience, have turned to us Saxon pastors in the past, and later to our synod, with the request that they be provided with the preaching of the pure Word of God and with the administration of the holy sacraments, and that they generally be granted the blessings of the holy office of preaching. This, however, we could not refuse the petitioners. It is true that we have neither declared nor considered the Grabauian party to be a sect or gang, since we have never given up the hope that it would in its time, overcome by the testimony of truth, turn back from the path it had trodden. But how would we have excused ourselves before God and his church if we had expelled from us those who were unjustly cast out by the Grabauian party, or those who could not remain in it for the sake of the errors that were rife in it, that is, for the sake of conscience, and had denied them the required administration of the means of grace? Would we not thereby have made ourselves partially responsible for all the errors and sins?

by which these people were deprived of the enjoyment of the means of grace? If we had the mind of Jesus, should we not lament for those poor souls who were like sheep without a shepherd? Or were they to wait and languish till they had no shepherd?

Their preachers would see the error of their ways, receive back those who had been unjustly banished, and preach the Word of God again purely and loudly, and so, if this did not happen, they would have to go without the blessings of the Word of God. die of the preaching ministry, that only their teachers, who persist in error, may lose nothing of their honor? Whoever believes this must certainly think that the shepherds are not there for the sheep, but the sheep for the shepherds' sake. For our part, we have neither accepted nor followed such ungodly principles, but have believed and acted according to God's word, that it is better for an erring teacher to lose honor than for the hungry and thirsty to be deprived of the bread and water of life. It is also true that division and separation have become more and more frequent. But we ask: who is the author of the division? The one who teaches falsely and banishes unjustly, or the one who flees from him for the sake of this false teaching and unjust banishment? Not the latter, but the former; for to flee and shun false doctrine and teachers, God's word means us by God's wrath and eternal disgrace. It may be true, at last, that among those who, for conscience' sake, have renounced the party of Past. Grabau's party for the sake of conscience, some dishonest people have also interfered. But did not many thousands of scoundrels from the papacy once creep over into the Lutheran Church? Did these evil defectors make the Reformation an ungodly work and the Lutheran Church a riffraff and sect?- Could therefore also Past. Grabau and Past. Winkler could prove of an even larger number of those separated from them that they were dishonest people: if they want to prove from this that the separation from them was a godless work and that our Synod must be a sect, they thereby place themselves at the side of the Jesuit opponents of the Lutheran Church, who likewise seek to prove from the evil lives of many Lutherans who have left the Papacy that the Reformation was a godless work and the Lutheran Church a godless sect.

It is true that our counterpart, and especially Mr. Past. Grabau himself, have done everything in their power for a long series of years to make agreement more and more difficult, indeed, at last almost impossible, we, on the other hand, have continued to leave room for it. Already in his anti-criticism of July 12, 1844, wrote Past. Grabau to us Saxon preachers in Missouri: "Finally, I assure you that I cannot recognize you for such Lutheran pastors as still hold and profess with earnestness to God's Word and to the symbols of the church," after

the same, as already mentioned above, had attributed seventeen errors to us, In the year after, Past. Grabau himself did not even dignify our letter to his anti-criticism with an answer. Although one year later, on Jan. 6, 1847, the pastor and the leaders of the congregation belonging to the Buffalo Synod in Kirchhayn, Wisconsin, urgently requested Pastor Grabau to hold a synod for the purpose of "settling the disputes between the Missourian preachers and them (of the Grabauian party)," Pastor Grabau nevertheless refused to do so, and thus also led to the congregation's being forced to accept our letter. Grabau rejected it and thus caused a split in the Kirchhayn congregation as well. In 1848 he then publicly condemned us, together with his entire synod, "as wanton false teachers and public sins," which were to be "shunned. From this time on, Rev. Grabau and his party actually raged and lived against us, and, we cannot say otherwise, showered us with truly scurrilous invective.

In spite of all these inclemencies, we have made attempts until recent times to persuade Pastor Grabau to hold an oral debate, as it became increasingly clear that the written way would not lead to a happy end. The first time this happened was in the spring of 1846, when Rev. Grabau excused his negative answer with the circumstances. The second time it happened was in April, 1847, whereupon Past. Grabau again gave a negative answer, indeed, determined his synod to declare "that Rev. Grabau was not authorized to travel on such an invitation and in such a manner." The last invitation of Rev. Grabau to verbal discussion was finally decided upon by our Synod at its last meeting of this year, and was accepted by its secretary, Mr. Past. Habel!, in the friendliest form, with the offer that the discussion take place in front of witnesses from both leaders and that until the matter is settled, all harsh correspondence be mutually suspended, at the same time as the transmission of the book published by the Synod and published this year in Erlangen by A. Seichert: "Die Stimme unserer Kirche in der Frage von Kirche und Amt. By the German Evangelical Lutheran Synod of Missouri, w., as a testimony to their faith, in defense against the attacks of Mr. Past. Grabau at Buffalo, presented by C. F. W. Walther." The letter reads as follows:

Venerable Sir! In the name and on behalf of the German Lutheran Synod of Missouri, Ohio and other states, which recognizes its duty to refrain from doing anything that might bring about peace and unity in the church, I am sending you herewith the booklet written by Prof. Walther on behalf of the Synod: "The Voice of Our Church in the Question of the Church and Ministry"-with the request that this booklet, under the direction of the Synod, be forwarded to you.

I urge you to read through your prayer and supplication to God as impartially as possible, and to convince yourself that it contains nothing other than the voice of the Lutheran Church. If, however, you are not completely convinced by this, or if you still have reservations on this or that point, the Synod is willing and ready to discuss it with you verbally through delegates, either publicly or privately, as you wish in this regard, whereby the determination of the time and place shall also be left to you, Venerable Sir.

At the same time, the Synod asks you not to write against you in the Lutheran until then, if you also want to refrain from writing harshly in the Informatorium.

If you are now willing and ready to respond to such proposals, you are hereby requested to declare your willingness to the Presidium of our Synod as soon as possible.

God grant you his Spirit and grace, and yet give peace and unity in the church, for Jesus Christ's sake. Amen.

gez. Ludwig W. Habel, Secr. of Synod. Fort Wayne, Ja. d. July 6, 1852.

The answer of Past. Grabau's answer to this was again a negative one. He demands that we first recall from their offices all preachers who serve former members of the congregations of his party at present, declare them to be Red preachers, and repent! We must confess that we do not know, not only what to think of the attitude, but also what to think of the common sense of Mr. Past. Grabau's common sense. He seems to want to use the rules of trial of those peoples, according to which the person to be interrogated is first condemned, then hanged, and then his case is examined, whether he is right or wrong.

(To be continued.)

(For the "Lutheran.")

The sender of this, like all the members of the Lutheran Synod of Mo., O. a. St., took upon himself the obligation at the last Synodal Assembly to exhort his congregation in a sermon to support the preparatory school for future church servants in St. Louis, Mo. But it is to him, partly because he has only not so long ago caused his congregation to be repeatedly addressed in special addresses, to testify by not inconsiderable sacrifices, that they know how much they are bound together as a Christian congregation after the model of the apostolic church, and on the ground of plain words of Scripture, even in the whole and great of the church, in whose bosom the Lord has placed it and from whose goods it lives, to show love and gratitude, partly because the people of Frankenmuth themselves are currently in great need of completing the church building they have begun, and under the present circumstances it is not possible to expect the army he has commanded to distribute its forces, which are so necessary for its own immediate needs. Nevertheless he would like

fulfill his obligation. Since he does not dare, in view of the newly erected framework of the new church, to increase the sighing of anxious and burdened hearts by calling for greater work in the distance, he has devised the following ruse to extricate himself from the dilemma into which the demands and considerations of love have brought him. Some time ago he preached a sermon which is quite puffing for this purpose: for it describes the form of the church, and dwells particularly on the fact that it seems almost unable to live because of great need (i, 2.), but through the voluntary obedience of the pious (Ps. 110, 3.) (Il.. 2.) does not remain alone in this world.) not only to remain in this world, but also to rule over it; he would not know how to begin better to urge men to do their duty, and yet to preserve them from the delusion dangerous to their souls, than if they had done wonderful deeds, when they had given a few thalers of alms to the Lord Christ, who visits them in his servants, and through his servants also asks for such contributions as to seminaries 2c. As when he recited what he had said in that sermon. Now the people of Frankenmuth have already heard the sermon. He cannot preach it again the same year. He has no need to do so. He only recalls what he has already said, and so that the recollection has all the greater emphasis, he holds his mouth in front of the mouthpiece of the "Lutheran" and calls out to his fellow Franconians:

"Frankenmuther! Now read the sermon I have preached to you, and think carefully why you are about to read it. I do not want to press you, but write it behind your ears. And when your church is standing, and ye have caught your breath, Forget not the Lord Christ without. For ye are not his body only, but he hath many members in whom ye may show how much ye love him. And especially remember the Concordia College in St. Louis, as you recently gave so generously to the Fort Wayne Seminary. For when you provide for the planting schools of young preachers and teachers, you also provide for yourselves and your children, because you will have to take a pastor and school teacher when I and Mr. Cantor are no longer here. But now I am still here and greet you from St. Louis with loyal love.

K. Röbbelen, pastor.

Frankenmuth on 16 August 1852.

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Sermon
on the Sunday after New Year's Day, the 4th of
January, 1852, at Frankenmuth, N. A., preached by
Pastor K. A. W. Röbbelen.

Text: the Sunday Gospel, Matth. 2, 13-23 This all seems to contradict what was prophesied by the Lord Christ. For if he himself must flee to the heathen,

to save only his life, it is a bad thing that the angel said of him at Christmas, "Which is Christ the Lord in the city of David." Just as little is his name glorified by the fact that for his sake "all the children of Bethlehem, and of all the coasts thereof, two years old and under," were slain. And since in the end He is again carried in silence to Nazareth, and He, the promised "Branch from the Root of Jesse" (Isa. 11:1), the eagerly awaited Son of David, is not even allowed to remain in the tribe to which He belongs according to His human nature, every trace of the miraculous radiance that surrounded the infant Christ in spite of His lowliness seems to have disappeared. - But we know that this is not the reason at all, as it seems to us. If God had been able to send his dear Son into the world in such a way as we men would wish, and in a way worthy of his glory, there would have been no need of redemption. If the world had been able to bear the splendor of heavenly clarity, it would not have been in trouble. God's power would be great enough to force the world to tolerate his kingdom, even if it revealed its worthlessness. But this would not be the willing submission of those who go out from the world and profess Christ. As the world once is, it cannot exist without showing itself to be God's enemy. Only when it will have perished, like Sodom and Gomorrah, will its enmity cease to threaten the kingdom of Christ. But the time had not yet come when God would first apply his own blood to reconcile the world to himself, as it has not yet come. From this it is clear enough that the powers that rule in this world could not bow down to the infant Jesus, and that he must therefore lack the honor that was due to him.

This is enough to reassure us how it was possible for Christ to flee from a wretched man, the godless Herod, and to remain hidden in Nazareth, the remote corner of Israel, even after being saved from his murder charges.

If we now take a closer look at our Gospel, we will find that we do not only have to come to an understanding about its content, so that it does not give offence to our faith, but that it is rich enough in light and comfort to help us to come to an understanding about many things that would otherwise easily annoy, sadden and discourage us. For it teaches us:

As the church, like the LORD, dwells in this world without prejudice to her glory.

- I., She barely stays in front of her:
 - One, because of the persecution,
 - Second, because of the great need,
 - Third, because of the even greater fearfulness.
- II.) It nevertheless reigns in her:
 - First, by the host of angels,
 - Second, by the obedience of the pious,
 - Third, by God's judgments.

I.

Herod wants to kill Jesus. His assassination attempt is so well calculated that it can only be prevented by a miracle. For human power must not resist a prince, not even the godless Herod. Kings have their judge above. - This is not the only attempt to kill the infant Jesus. The prince of this world, of whom Herod was only an instrument, whom this Herod only presents as his faithful servant, since he himself is nothing more than a powerless man, snorts until the last day with much greater vengeance against the little group of God's faithful children than he did at that time against the infant Jesus in Bethlehem. And just as little as in this persecution does a higher hand intervene in the others to avert it. The world has free course in its wickedness. Who has prevented it from stoning Stephen and scattering the Christian community at Jerusalem like a flock of sheep scattered by Jesus? Who prevented her from beheading the apostle James with the sword? Who stopped the bloodshed that drenched the earth when the Roman Empire rose up against the LORD and His Anointed? Who has controlled the raging of the false teachers, who has put a stop to the wrath of the Antichrist in Rome and his pyres? Who has forbidden the unleashed flesh of outraged peoples, arrogant scoffers, godless scribes and shriekers in the last days to threaten God with a terrible howl of battle? Who has restrained the devil from finally recruiting from the broken ranks of the Christian nations, from the midst of the multitudes of the baptized, an army that has no equal in the old heathen world in its shameless mockery of all that is holy, in its insolent denial of every trace of the image of God among the most furious enemies of Christendom? which, by the terror it spreads in the world in the most manifold ways, here with its fist, there with the weapons of carnal wisdom, misses to frighten the child Jesus out of the world?

The fact that Jesus has to flee already shows how he hardly remains before the powers that rule in this world. But now his preservation happens in such a way that he thereby suffers a still deeper humiliation. For to a poor human child it is commanded. "Arise," saith the angel to Joseph, Mary's trusted husband, "and take^the little child and his mother unto thee." Almighty God, the Creator of heaven and earth, is taken into the lowly arms of a common man.

that it might be cared for and preserved. It depends on his obedience to the angel's word whether the Son of God will be saved. Princes do not hold sway over this; no authority threatens the caretaker of Jesus, if he will refrain from taking on troubles and dangers for the sake of him who is not his child. Whom must not this convince, that Jesus scarcely remains before the bet? - But Las is only a reflection of the preservation of our church until the last day. While the powers of this world threaten her and seek to destroy her from the earth, she can and should not do without the arm of man. She needs such caretakers as Joseph was, in order to remain out of this world. The Lord received sustenance for Himself and His disciples from godly women, who took care of Him in His poverty and thereby testified their gratitude for the salvation of their souls. The newly won members of the church lay down their possessions at the feet of the apostles, thus offering them the treasure from which the church of God is to take what it needs, so that the apostles may preach the word to it and the poor receive their necessities, who, because they have become Christians, are abandoned by the world. The apostles collected alms from various communities, so that in the time of great distress the core community in Jerusalem would not die of hunger in the flesh, because they had satisfied the spiritual hunger. And so it went on: those who preach the gospel must feed on the gospel. In order that it may be preached, charitable gifts, as voluntary sacrifices of Christ's love, must found and raise up plantations of faithful church servants. God offers the toasted bread to Elijah only in especially difficult hours of trial by the hand of an angel. In general, he instructs the body of his faithful to use the proper means by which even unbelievers are preserved. And because those by whose service the confession of faith is to be maintained and the church built up continually, if they will not desist from their work, have themselves no access to the only source of nourishment and need of this body and life, the infant Jesus is commanded to the poor of this and that Joseph, so that his life depends on the voluntary obedience of those who accept with the word of God also the command of the same: "Take the infant child to you!" For this reason the Church does not always have the same miserable days, as indeed the Lord Jesus was asked to be the guest of rich and poor. While at times even her own children seem to show her the door, or give her to understand that Jesus must live by Joseph's grace, now and then even the princes of the earth are her nurses, and lay down crown and sceptre, together with her purple royal glory, on her altars. But already this change shows how puny even in the most glorious days, the

...the world can see, is their lot. For what fate can be sadder in this world than to depend on the changeable wills of weak human children?

(3) Now that the danger with which Herod had threatened the infant Jesus had passed away, he might, we think, have taken up his abode in the Jewish country without any care. But although for the moment no one threatened him with persecution, the previous fright had been too violent for the traces of it to disappear so soon. Hence the anxious search for the new king on his return to his fatherland, and the fear of getting there. This fear and anxiety Joseph might have been overtaken if it were not for Jesus. For Jesus' sake even his rest becomes uneasy, because he knows how much the devil hates his fosterling. Jesus must now regard himself as the cause of those who take care of him forfeiting their earthly happiness. - This is another feature which characterizes the figure of our Church in this story of the infant Jesus. She must allow herself to be looked upon as if she were to blame for all the terrors that come upon those who gather to her, and therefore instill fear in those whom she wants to make blessed, in all places and at all times, whether the world will not cool its temper with them, because they keep it up with their mortal enemy, the Lord Jesus. For Jesus' sake, and because they fall to the church, the common people who gather the apostles must be in constant fear, lest the Jews or the Gentiles stir up persecution. They who have been so long secure, are now thrown into the highest disquietude. The idols on which the world safely relies are forsaking those who have renounced them. Now the fate of those who serve them and those who have renounced them are forever hostile to each other. The storms that raise the waves in the sea of this world are frightening to those who have escaped from it into the ship, which, though it has been rescued from the sea, must be carried by the sea.

Now this is the miserable situation in which God's kingdom is on earth. The powers that rule in this world are raging against it. It needs the help of men. It brings fear and terror wherever it goes. What wonder that it hardly remains before the world?

II.

Nevertheless it remains, and in such a way that one must leave it unnoticed. Our gospel also tells us how this is done. For this is what

1. the angels. When Herod had not yet given his order for blood, Joseph received word of it. It was so cleverly calculated that Jesus should perish, and yet the calculation fails, because the angels betray it. Where there are such mighty guards, there is no need, even if it is sometimes dangerous.

looks like. The cause that has no right in this world is best served by this very fact, for in this way it becomes evident that it is more splendidly represented and more powerfully protected than if all the peoples of the earth had united for its protection. What harm, then, is it that she is trodden under foot in the world? About as much harm as it would do the sun if the stars, which also have a glow in the darkness, were to unite out of envy over the brilliance of the light that rules the day, to blanch as soon as the dawn announces the approach of their royal sister. They must go out anyway, not to the sun's detriment, but to their own. The world could, of course, share in the radiance of the church of Jesus Christ, if it wanted to cease to be the world, if all those who belong to it, and who, as long as they have not been saved from the power of Satan by submission to God's word, are distinguished by this name from those who believe in Christ, that which is now gain to them, With Paul, for Christ's sake, they count it as harm, and instead of serving the belly, which rewards the service rendered to it with damnation, and seeking the glory which is ours to behold, they would pursue the end set before them also, and faithfully take hold of the jewel, which also holds out to them the heavenly calling in Christ Jesus. (Phil. 3.) But if she spurns this, she does not thereby extinguish Christ, the eternal Son of grace, but only reveals her own darkness in the degree in which she separates herself from the light; only proves how little she knows how to esteem him who is in the bosom of the Father, and that she is not worthy of him. It is not fitting for Jesus to have a godless Herod as his patron; therefore such a one must drive him out of his kingdom with his persecutory rage. What should be shame becomes honor. - If only we could willingly agree that what is to be regarded as the destruction of the kingdom of Christ is only for its glory! Then we would care little whether the rulers of the world were favorable to the church or not, whether the wisdom of this world acknowledged or rejected the church; we would feel more fear than joy if the world, without having changed its nature by sincere conversion, wished to defile God's holy church with its homages: we would regard it as an homage which highwaymen paid to a proper authority, and abhor it with as much disgust as an honor which harlots paid to a queen. Nay, where the enmity of the mind abideth, there neither shall the hand be worthy to offer its help. Yet the infant Jesus remains before the world. In spite of Herodis and all the wraths of the devil, he is preserved. His guard is invisible, but he has a more glorious host of satellites than any king on earth has had. HE himself is invisible, and yet

as surely in and among those on earth who bear His name, and before the world believingly confess, as He said, "I am with you always, even unto the end of the world." (Matth. 28, 20.) With Him are His legions of angels joined to us, who preserve us when the devil with his comrades arm themselves against the church. Now the little company of His faithful triumphs through the power of God.

002 As little as the defiance and wrath of the hostile world doth the glory of the church of God hurt the helplessness of her ministers and members. For though she needs the ministrations of Joseph for her humiliation, yet they extend only to the body. Joseph can help to protect the body of the Lord. But his protégé gives him eternal life, for which he can do nothing to him. Also the physical protection does not last long. Joseph has trouble with it for several years. Then the child Jesus no longer needs his arm. And even as long as the bodily care of Jesus is entrusted to him, this child, to say nothing of the spiritual goods that he gives to Joseph by grace, has more to share with Joseph than to receive from him. Did not the rich gifts of the wise men from the east, which were offered to the child, fall to Joseph? Does not Joseph enjoy with him the heavenly protection? At the wedding in Cana, when the Lord had not yet given a sign before the people, did not Mary already know that he was able to help even in bodily needs? Whence but because Jesus has often stretched out his miraculous hand in blessing over the motherly host? - May therefore, like Jesus, who in this, as in all other things, preceded them, the ministers of his holy church receive their bodily needs and nourishment from the weariness of fainthearted men, what harm will that do to the holy church and its honor? It is the most glorious victory which it wins over the world. For it triumphs through the weak children of men who have taken refuge in its bosom. If God were to feed his servants from heaven, his honor would be gloriously saved against the rampaging mob of the devil, but his church would be more gloriously victorious over its enemies, if it were to feed itself and its servants honestly, in spite of them. Now the ungodly despisers of God's word must cast down their eyes in shame, that in mocking God's saints and beloved they can only sting, deceive, and rob, but these willingly labor for the truth they honor and confess. And how should it be so humiliating for the servants of God, like their Lord and Master, to receive their bodily nourishment from the voluntary gifts of those who are strengthened and preserved for eternal life by the word they give them? But lest this apparent dependence should in the least hinder them, as Christ's servants, from speaking, if need be, against the desire and will of those who give them bodily nourishment.

If God gives food, he has promised in his word that he will pay the bill of his servants, as it were. A cup of cold water given to a disciple of Christ for the Saviour's sake shall not go unrewarded. Yes, the reward is manifold. The Lord gives to his faithful also for the servants of his church, when he blesses them in the field and in the cattle; in handicrafts, and above all with health and strength.

003 Though Herod's bloody plot was not resisted, yet by it he filled up the measure of his wickedness. He did not sign any more blood warrants for a long time, no matter how many were issued by him in his last moments of life. Death overtook him soon after, indeed, as has been calculated with great probability, so soon after Jesus' flight that he was absent from home only a few weeks. Thus even the worst adversaries of Christ are not able to restrain the cause of the Lord according to their own desires, because they have a higher one over them, whose judgments often strike them in the midst of their attacks against his kingdom. The history of our holy church gives more than one example of the Lord's strong hand smiting the most bloodthirsty enemies of the faithful in such a way that they either refrained from persecuting them themselves or had to refrain from doing so against their will. The angel of God struck the descendant of our Herod, of whom the Acts of the Apostles tell us, so that he died after he had the Apostle James beheaded (Acts 12:23). A Roman emperor, who wanted to reintroduce paganism after Christianity had already spread over the world, fell in battle soon after he ascended the throne. All the persecutors of Christ were only able to push his little group for a short time at the most. Finally, they sank into the grave and went to hell, and would gladly trade places with those whom they could only help to heaven through all their raging. From the high council in Jerusalem to the Turk and the Pope, nothing has remained of the power of the enemies but curses and contempt on earth and the smoke of their torment, which, of course, will rise eternally, but no longer to Christ's limbs, but to their torment, the enemies themselves.

What then is there to fear, as if Christ could not abide in the world? Why do we fear not to pass through the world with Him? For it is so plainly evident, that though His people live and dwell in this world, as if they were the most miserable people on earth, yet they are preserved by the mighty hand of Him who, though He be in this world, yet at the same time is enthroned above the world. Therefore be of good cheer, beloved! God's church nevertheless remains. It only enters into this world as a net is let down into the lake by the fisherman; it rests in the hand of him who waits for it on the rocky foundation of eternal life to draw it up to himself. Let him

let us remain in this world in this way as long as He wills, but let us not forget that as long as He leaves us here, He will also use us for the salvation of those whom He brings to us, as a fisherman uses his net. Amen.

How the herd Caliphas, king of the Tartars, came to faith.

Once among the Tartars was a king Caliphas, Who swore death and hatred to the faithful hosts of Christians.

He saith unto his rulers, "Masters, tell me how I may kill the Christians... And destroy them."

"There is counsel to be found," said one presently, "You must overcome them, With Christ's own word.

For then it is written, "He that is strong in faith, And saith to the mountain yonder: "Throw thyself into the sea.

So be it." "Now, King, my counsel is, thou shalt see for thyself if it be so indeed."

The king hears it with joy, he sends messengers, The Christians to humble in the royal house.

And at his word shall appear
The whole company of Christians: the king asks them, "Do you think Christ's word is true?"

And "Yes" is heard in unison From the mouths of all Christians.

Then the king grows fierce, And loud he cries at the hour:

"Ye know that it is written... In the Gospel, that the mountain yonder was overthrown by faith.

If within ten days you will not do this with the mountain, I will slay you;

Go to it, you know it now."

Then the servants of God say to the congregation, "Do not fear your enemies, little one, you."

They fall at God's feet, In their great distress, And plead in true repentance, Save us, O God.

Then God graciously reveals, That to the mountain a cobbler, who is one-eyed, Shall speak the words.

Though the poor pious man refuses the honour, Because he would be a sinner; But at last he accepts it.

When now the time had passed, established by the king, Then full of desire all the people streamed into the field.

The heathen all step to one side to slay the faithful. With naked sword ready.

And over there is the little one,

The afflicted Christian flock, And wait till help appears miraculously to them.

Then the poor cobbler falls on his knees. And saith, God of Jesus, behold the fierce mind of the heathen.

They stand ready. To murder thy Christians, and mock as they lust. Thy everlasting and holy word...

But thou hast promised that those who trust in thee Thou wilt mightily snatch. From all the pit of death.

Almighty, incline thine ear to our cry, Do wonders, Lord, and show that thou art God alone.

Oh, let us not be slain in thy name's mockery, Lest the heathen say, Where then is their God?

Save thy loved ones, Prove thy glory, And overthrow yonder mountain By thy omnipotence."

Then he rises and announces, "In Jesu, who founded the universe And you, O mountain, I command you: fall!"

And siel)! the mountain trembles. By loud thunderclap, And topples, splinters. With booming crash.

Then full of joy the Christians praise God's hand, Shocked the heathen see the great miracle deed.

The king, with his own, Believes Christ's word to be true, And by baptism they join the Christian band.

Herrmann Fick.

N. B. Liese history reported Vincentius in his speculo historali. It happened in the year 1225.

Church News.

On June 6-10 of this year the German Evangelical Lutheran Ministry of Pensylvania and neighboring states held its 105th annual convention at Lancaster, Pa. The report of the proceedings of this meeting is before us. We learn from it some things which we feel obliged to share with our readers.

Already in his annual report the president of this synod, Dr. J. W. Richards of

Reading, who has also been re-elected President for the next Synodical year, submitted to the Ministry "the question for consideration, whether it would not be better for it, and the laughter of the whole Church, if this body should withdraw again into its connection with the General Synod." This motion was then brought into the circle of deliberations and discussed at length, and thereupon it was unanimously resolved: "That the further consideration of this question be postponed until the next Synod." Resolved further, "That the Synod fraternally request the Venerable Synods of Ohio and Tennessee to discuss this important matter, and if possible, with the same, to appoint delegates to the General Synod, and if they determine to do so, to appoint a committee to join with them (the Pensylv. Synod) in making a like request to the Venerable Synod of Missouri and other States. Synod of Missouri and other States." Resolved further, "That the Committee make a similar communication to other Synods not yet united with the General Synod." Resolved finally, say the Beleb, "That we have been led to these resolutions by the conviction that we all agree in the essential doctrines of our dear Mother Church, and that we are therefore also ready for an outward adjustment, from which we may expect a rich blessing."

Those who belong to the Lutheran Church with all their hearts will be deeply saddened by these decisions. As is well known, the General Synod still bears the name Lutheran, but it has long since fallen away from the Lutheran Church. It has abandoned the obligation to the public confessional writings or symbolic books of the Lutheran Church and demands of its members only the confession of faith: "that the fundamental truths of the Bible be presented in an essentially correct manner in the doctrinal articles of the Augsburg Confession." Among these fundamental articles, however, the General Synod does not even include, for example, the two main articles of the Lutheran Catechism, namely, the doctrine of Holy Baptism and of Holy Communion; precisely in these important doctrines of distinction, by which the Lutheran Church is separated from the Reformed Church and other Protestant sects, such as the Methodist, the General Synod lets everyone believe as he pleases. It is therefore not really a Lutheran, but a thoroughly Unirte, religionsmengerische community. In 1845, in an official letter sent to Germany, the General Synod itself stated unambiguously: "Here, as in most of our ecclesiastical principles, we stand on common ground with the Uniate Church of Germany. The views of distinction between the Old Lutheran and Reformed

...we do not regard as essential."

Is it not sad, then, when the Pennsylvania Synod, which some resolutions that will please Lutheran readers. after all wants to be a Lutheran Synod, only to gain Thus the Synod resolved: "That it will not recognize any more external power and influence, sets out to merge congregation which assumes that only monetary contributions are required as a condition for the right to with a General Synod, by which it enters into a religious- contributions are required as a condition for the right to mergerian union, and thus turns its back on the be a member of the congregation. Further resolved: Lutheran Church? especially now, when by God's grace "That the preacher be granted his due place in the the sense is stirring everywhere to return to the church council." Further resolved: "That the Synod forsaken truth and church of our fathers? Those who resolutely disapprove of preachers being chosen by tempt to do so will one day have to give God a heavy their congregations from year to year." (We do not know, account for it, and will have to answer for all the of course, whether the Synod does it like the suppression of divine truth that such a step will unchurched in the West, who also do not let themselves inevitably result in, if, God forbid, it should be taken. The be hired by the year, but on a mutual quarterly notice, prospect of this is, unfortunately, only too much; for the whereby the latter do not think they are hirelings, but Pennsylvanian Synod has again revealed itself in this servants of God).

assembly as a community which itself already pays

homage to Unionist principles. It again asked for Rev. Paulus Heid having been called by the preachers of all kinds of foreign faiths as advisory Lutheran congregation in and near Greenville, Dark Co., members and decided to publish a German Sunday O., to be their preacher and pastor, and having School Hymnal together with the High German accepted this call with the consent of his former Reformed Church, and, as we have already seen congregation in Auglaize Co., O., the same was above, declared that it, too, divides the doctrines known solemnly installed in his office by Rev. Streckfuß, in in the symbolic books of our church and invoked for 300 accordance with the commission received from the years by all the ministers of our church into essential Presidio, before a large congregation on the 8th Sunday and non-essential, and does not demand unity of faith after Trinit.

in that which it does not consider essential. What else May God make him bear much fruit for eternal life can be expected than that this Synod will unhesitatingly among the souls entrusted to him, who for years, living unite with the non-essential General Synod and thus in the midst of sects, have longed for the teaching of drive away the sincere Lutheran preachers who may their church and the pure milk of the divine word. Amen.

still be in it? From the Synods of Ohio and Tennessee, however, we have better information, so that we do not fear that the Missouri Synod will ever propose to unite with the General Synod. But if this were to happen, our Synod, inclined as it is to every union on the basis of the whole truth according to 1 Corinthians 1:10 and Ephesians 4:3-6, would nevertheless be unable to unite with the General Synod. 4, 3-6, our Synod, as inclined as it is to every union on the basis of the whole truth according to 1 Cor. 1, 10. and Ephes. 4, 3-6, would not declare itself able to unite with the General Synod until this body had fully confessed its previous apostasy from the Lutheran Church, its doctrine and practice, and had purified itself from it, and had returned to the same in fact and truth. Our Synod will never, whether God wills it, holding flesh for its arm, give up even one iota of the precious appendage of our church, in order to become stronger by a mere outward unity without inward unity of faith. So that it does not lose what it has worked for, but receives full reward (2 John 8), it will rather see the whole world and all false brethren fighting against it, stand alone, and cheerfully bear the disgrace of being exclusive and obstinate, than make peace against God and his word.

sion. - Incidentally, in the report shown we also find resolutions that will please Lutheran readers. Thus the Synod resolved: "That it will not recognize any more external power and influence, sets out to merge congregation which assumes that only monetary contributions are required as a condition for the right to with a General Synod, by which it enters into a religious- contributions are required as a condition for the right to mergerian union, and thus turns its back on the be a member of the congregation. Further resolved: Lutheran Church? especially now, when by God's grace "That the preacher be granted his due place in the the sense is stirring everywhere to return to the church council." Further resolved: "That the Synod forsaken truth and church of our fathers? Those who resolutely disapprove of preachers being chosen by tempt to do so will one day have to give God a heavy their congregations from year to year." (We do not know, account for it, and will have to answer for all the of course, whether the Synod does it like the suppression of divine truth that such a step will unchurched in the West, who also do not let themselves inevitably result in, if, God forbid, it should be taken. The be hired by the year, but on a mutual quarterly notice, prospect of this is, unfortunately, only too much; for the whereby the latter do not think they are hirelings, but Pennsylvanian Synod has again revealed itself in this servants of God).

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The address of the dear brother is:

Z>. //Ge/,
G-oc-rur/Zo, /)"--/? 0.

A request.

For about two years we, the Lutheran congregation of unaltered Augsb. Conf. in and around Mishawaka, held our public services in a private house. In the hope that the congregation would increase, we decided to build a church, a so-called frame church. Now that we have started the work in God's name, with God's help so much has already been done to the building that we can assemble in it. The building is finished on the outside, but nothing has been done on the inside, it is neither vaulted nor plastered, pulpit, altar and chairs are still missing. But since our congregation is still very small, consisting at present of nine families and a few unmarried persons, and moreover all of them of small means, we are not now in a position to bring the building to completion. We therefore see ourselves compelled to turn to our dear fellow believers, with the request that they, too, give of their



(Luth. Joh., Cap. 14, v. 6, 7.)

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 9, St. Louis, Mo. 14th Sept. 1852, No. 2.

The continuation of the preface to the 9th volume of the "Lutheran" will follow in the next issue.

Futile victory jubilation of the Grabauian Informatorium.

It almost seems as if Pastor Grabau is trying to spare us the proof that he and his colleagues have banished falsely, which he and his colleagues have so vehemently demanded *). For whoever reads the "Informatorium" and pays attention to how Pastor Grabau judges us and, on the basis of his thoughts about us, condemns us, even curses us and puts us in prison, will have more than enough evidence in his hands that the former plays with banishment, curses, judgment and damnation like children with snowballs. One sees clearly that such skill can only be acquired through many years of practice. It may be that Past. Grabau nevertheless wins over some and alienates us, for it is only too much a laughing matter of experience that many readers, if they

*It is also strange that Father Grabau and his followers first demanded this proof so vehemently, and now, since it is promised to them, mock it. Father Grabau writes of the promised sidecar: "Whoever pulls such a sidecar as a donkey has to bear the trouble all alone. He now wants to discourage us from telling the annoying stories that he himself first urged and forced us to tell and challenged us to tell in a grandiose manner.

Observe the struggle between two parties, not comparing and weighing carefully both the reasons put forward on the one side and on the other, but looking to see on which side one puts himself most unprincipled and most boldly denies. On the latter side, then, it is thought, must be the right; for how can a man so boldly deny, disparage, and condemn, if he were not in the right? and how can he defend his good right, who remains so calm, and only spends a few reasons in his cause without words of reproach? But not only God judges differently, but also those whose judgment has value. And this, according to the conviction of our good right, is our consolation. -

The readers know that Father Grabau had asserted that even unjust excommunication does not give a right to separation according to Luther's teaching. Here we proved that Luther had indeed asserted similar things in his earlier writings, at a time when he was still caught up in a false Roman concept of the church, but that he had taught quite differently in later writings. Now what do our opponents reply to this? First, they take the new evidence that Luther, like them, taught of the unjust ban, again with strange perseverance from Luther's earlier writings! The writer - this time it is Pastor von Rohr - seems to hope that

his readers have again forgotten that these very earlier writings so little confirm what is to be proved, as little as the Jesuits have the right to prove from Luther's earlier writings that Luther submitted himself to the pope and the Roman church itself. Our opponent, it is true, gives himself the appearance afterwards of wanting to prove his case also from Luther's later writings, from 1536 and 1538, and even from the Augsburg Confession. Confession, but here he only commits the small (?) error that he himself most graciously inserts the words that matter here. If, after our Lord's opponent's citation, Luther quite correctly writes in his interpretation of the 16th Cap. John, 1538, Luther writes: "If they banish me who have nothing but a mere name, what do I ask of them? But if they did so, who were truly the Church of Christ, I should fall under her feet, and beg mercy, and offer myself to be heard in all things" - our Lord the adversary adds the following words in brackets: "Understand, even if I were unjustly banished by her, my dearest mother.) - And when, further, according to our Lord's opponent's citation, Luther, in his interpretation of the Prophet Joel of 1536, again writes quite correctly: "Therefore take heed that you do not despise such a ban, so by the church properly and lawfully done and issued, in your flesh" - so our Lord's opponent is

again so obliging against his readers, to add the few little if a poor man cannot pay for a certain and certain day even theologically educated men have been led to words: "Understand the ban of the Christian church, immediately, even if one has not kept his statutes, as if believe that this is really a quotation from one of which according to Christ's order Matth. 18. lawfully one has not fasted, has not confessed 2c. Secondly, it is Luther's later writings, namely from the interpretation of executed, it may print you justly or unjustly or 1 meet certain that the pope's ban is not the Lord Christ's ban, John 16 in 1538. The words of Mr. v. Rohr are as you. (0 The dear man might well have suspected that no because it is not done, nor performed, according to follows: "If you are banished unjustly, then see whether man in the world would understand Luther's words as Christ's appointment; therefore it is of no account in it was done by the right or the wrong church. Rohr are he wanted them to be understood; therefore he added heaven. But nevertheless it brings certain harm and ruin as follows: "If you have been unjustly banished, see his "Verstehe" to both passages; for what man, we do to him who abuses this command of the church. For it is whether it has been done by the right or by the wrong not want to say with Christian knowledge, but only with such a sin that God's name may be blasphemed." (VI, church; respect nothing in the building of the wrong a sound mind, will say that an unjust ban can be "lawfully 2407.) It is, of course, a strong imposition that our Lord church, but do not despise the unjust banishment of done and issued" according to Christ's order Matth. 18? Opponent should have preferred these interpretations of your mothers, the true church, in body, since then We do not want to repay our adversary evil with evil, and Luther's words by Luther himself to his own, for in so tolerate it," rc. But Father von Rohr puts these words of call this reversal a malicious fraud, as he always doing he would have overturned his own assertions; truth his own in the following place: "Luther, on the contrary, imputes to us; but from this it is evident to what alone is worth more than the Rcchl bhalten! Nor must the teaches about the words of Christ, John 16:2, 3, in his absurdities partisan right-wing struggle leads. In such a reader think that our opponent might have added other interpretation of the whole 16th chapter of Ty. 5. struggle one becomes so blind that one can no longer sayings of Luther's, which are found in his later writings, Altenburg. A. p. 181. 'art thou unjustly banished' rc. as distinguish the simplest concepts from one another; for and which state that the unjust ban of a congregation stated above. It is true that hereupon, after an what is more generally known than the difference gives no right to separate from it. No; for, in the first place, interlocutory speech, Mr. Past. von Rohr writes: "So between right and rightful? Who does not know that it is a contradiction in itself to say that a man may not lauten Lutheri Worte," and now he lets Luther's own something may have been done according to order separate himself from a congregation which has unjustly words follow. But how few readers there will be who will without being lawfully executed - but who does not know excommunicated him, that is, excluded him from its suspect from these late words that the preceding that something is not lawfully executed if, in spite of all fellowship. This means nothing other than that one must words, with the marks of foreign speech, are not, as outward observance of the prescribed order, someone remain in the house from which one has been unjustly stated, Luther's, but Mr. von Rohr's own words! - Nor is done a crying injustice, the love of one's neighbor is cast out! Luther, of course, never taught such nonsense. would we have dignified this laugh with a remark, if it violated, and God's holy will is acted against? Instead of But then our Luther is not so forgetful or two-faced that were not obvious that perhaps most readers might adding his glosses and his "Verstehe" to Luther's words, on one page he should have written of the unjust ban in thereby be seduced to impute to Luther a doctrine our opponent should rather have made it easy for the manner above, and that on the next page he should which he never thought of later, when he had come to himself and added Luther's interpretation, if he thought have admitted the opposite. Finally, however, he who full knowledge, much less that he should have taught it that otherwise the reader would not understand Luther's knows Luther's writings a little better knows that in the publicly in his writings. - clear words. For example, to the first testimony our later ones of them there is not a literal particle to be found Father von Rohr seeks to prove that Luther opponent could have added Luther's words, which soon of what our Mr. Opponent asserts, and that our Mr. published his Sermon on the Power of the Ban from follow, as an explanation: "Behold, this is called the right Opponent has only made a pretence of his assertion, as 1518, in which Luther presented a similar doctrine of catholic common Christian church, **which will** if Luther agreed with him, in the case of unobservant the unjust ban as the Grabauian faction, with a preface **certainly not banish us, nor** persecute us, readers, by our Mr. Opponent's having patched his own in 1545, that is, 27 years later, one year before his but will gladly accept and confirm our doctrine from the words to it, nay, by his (our opponent's) words being death, and confirmed it anew. But on what does our heart, and hold us for its dear brethren. But whether the provided with speech marks, so that the simple-minded opponent base his assertion? On the fact that in the pope banishes us and condemns us to prison, that we or even only inattentive reader must believe that these supplementary part of the Altenb. Ausgb. von Luther's can cheerfully bear and despise; but wait for the judge are Luther's words! We will not judge how this is to be Werken vom J. 1702, S. 116. it says of the serum referred to: "Und ist solcher Sermon 1545 des Jahres us, and grant us and give us the right name of the alone can search the heart and examine the kidneys. Jer. vor seinem Absterben zuvor bekräftigt." (And such a church (which they now take from us), and publicly 17, 9, 10. Hr. Pst. v. Rohr has artificially placed the sermon was confirmed in 1545 of the year before his present it as the devil's bride, eternally separated and speech in such a way that it is still possible for a sharp death.) cast out of his kingdom." To Luther's other testimony, reader to assume that he (Rev. v. Rohr) wanted the Since Mr. v. Rohr, in his ignorance, really means it too, a gloss by Luther himself could have been found for words to be regarded as his own summarium; our to be so, this gentleman naturally interprets his alleged a richer understanding, if only our opponent had taken opponent has therefore left himself a back door to defend discovery according to his heart's desire in the well-known Grabauian manner, visibly falls upon the poor the trouble to look for it. He could, for example, have himself if the matter should be exposed; but, as I said, editor of the "Lutheran" with the sweet feeling of being added these words of Luther, which follow a few lines the Lord Himself, the Proclaimer of the heart, may judge able to quench his hot thirst for revenge for once and below: "Therefore the tyranny of the Pope is to be why our opponent has provided his words with signs of to gloat over the shameful display of his victim at the cursed all the more, who has abused the ban, even someone else's speech, and thereby, as we have said, neck-iron of his Informatorium-pile, and now exclaims though a has not been able to prove the truth of the matter. with a triumphant expression: "Do we not see God's judgement here? Who is not reminded here of the Davidic prayer, "Let them not say in their heart, There, there! we would. Let them not say, We have swallowed him up." Ps. 35:25. poor people! suppose we had m the-

If we were wrong on this point, would it be Christian to be so ruthless about it? Is this the mind of Christ?

But perhaps Mr. v. Nohr will go into himself and allow this zeal of his to serve a salutary embarrassment if we now simply prove to him that it is not we, but he himself, who are in error; for even if he, in his blind fanaticism, accuses us of lying and of deceiving God unashamedly, we will gladly accept his oversight as a mere error, which is very pardonable to him.

But the matter is like this. First of all, the entire content of the preface shows that it could not have been written in 1545. For, to mention only a few things, in it Luther first asks his church superiors (majorbus ecclesiae) to leave his office and his teaching profession, since his words are so unpleasant and detestable; and then he declares that he must defend himself against his enemies because of a sermon he preached in 1518 about the power of the ban, and that he must hand himself over to the Track to defend himself against the slander. What blindness is there in believing that Luther wrote this 27 years after preaching the little sermon, after he had already overthrown the papacy, and in the same year in which he wrote: "The papacy at Rome, founded by the devil!" What delusion is necessary to persuade oneself that the papists had forgotten everything else, that they had still, after twenty-seven years, borne with the sermon preached at Wittenberg, which was in the highest degree mild, and had therefore given "Luther" a bad name! Truly, whoever, in view of such a state of affairs, can still come to the conclusion that the year of that confirming preface was the last year before Luther's death, could be trusted with the critical genius to suppose that the Grabauian pastoral letter was nothing other than the 95 theses which Luther posted on the castle church at Wittenberg against Tezel's indulgences.

Mr. v. Rohr will of course say that he, as a good Lutheran, is an enemy of the newer so-called inner criticism; he will therefore not allow himself to be denied anything with such godless science, so that one may stay away from him. However, he calmed down. Incidentally, there is also historical evidence that the confirming preface does not originate from the year 1545, as Mr. von Rohr claims, but from the year 1518, which is so palpable that even an enemy of inner criticism cannot deny it. Old Valentin Ernst Löscher, as he writes in his "Reformation Files" p. 377, possessed a copy of our Lutheran Sermon on the Power of the Ban, printed in Leipzig in 1518, in which the confirming preface, transferred by Hm von Rohr to the year 1545, was already found word for word. Löscher also has the sermon together with the preface

completely recorded in the acts, in which Hr. v. Rohr can first tomo of his books into German." What the obscure reread and compare the same. Any doubt, however, as translator and editor means by this "affirmation" cannot be determined with complete certainty. The most literary connoisseur, has seen correctly, or has mistaken probable thing, however, is that the good man meant the year, will disappear, if our honored opponent has that because the sermon was included in 1545, in the only read the preface, which reads: "F. Martinus first volume of Luther's Latin works, with Luther's Lutherus. Pio lectori salutem," i. e. "Brother Martin approval, Luther had thereby "confirmed" it. The man Luther offers salvation to the pious reader." Luther, then, may well have been a critic of his time, of which there when he wrote this preface, was still a monk, hence he are many now. For if one wants to know how Luther calls himself frater Martinus, i.e. Brother Martin. But as "confirmed" his 'nearer writings included in that Latin first is well known, Luther was no longer a monk one year volume of his works, thus also his sermon, one may only before his blessed death. (Vicke Inst. Imtbersnisnn rrut. read the preface which Luther-and this is beyond doubt-wrote to that volume just in the much-mentioned year

But that Luther, according to the preface to the sermon of 1518, published it for the sake of his adversaries, came from this: When Luther had delivered the sermon orally to his Wittenbergers at the beginning of July of the year 1518, a great clamor arose about it. In order to overthrow Luther, it was written to the members of the Diet in Augsburg, and the content was horribly distorted. So Luther thought it best to publish the sermon, as much of it as he still remembered, in print, and so that it would not be thought that he was doing this out of fear of "losing his" office, he declared in his preface that he was willing to resign his office if his church superiors thought it good.

All this is not only reported by Löscher in the Reformation Acts, but is also evident from Luther's letters, which he wrote at that time. Compare Luther's works, Hall. A. Tow. XXI, 598, where Luther testifies, without any argument, that the Sermon is written with such modesty that he hopes it "will be held in high esteem even by those who themselves have a taste for tyranny. For, he adds, there is nothing taught in it by me which they themselves have not taught and still teach." Compare further Tom. XV, Appendix, page 24, where Luther himself tells the whole story. Even Löscher says that Luther therefore wrote the sermon so mildly, "in order to spare the Roman court a little more."-

It now remains to declare what is to be thought of the report, on which Mr. v. Rohr unfortunately fell and who seduced him to raise his, truly! little honorable, hasty and vain jubilation of victory. But the matter is as follows. In 1559, as far as we have been able to ascertain, our sermon was published for the first time in the German language* by an obscure author; but on the title page of this edition it says: "Und such sermon is confirmed in 1545 of the year before his death before, from Latin

*) At least the Sermon is not found in German in either the Jena or Wittenberg German editions of Luther's works.

"What the obscure means by this "affirmation" cannot be determined with complete certainty. The most literary connoisseur, has seen correctly, or has mistaken probable thing, however, is that the good man meant the year, will disappear, if our honored opponent has that because the sermon was included in 1545, in the only read the preface, which reads: "F. Martinus first volume of Luther's Latin works, with Luther's Lutherus. Pio lectori salutem," i. e. "Brother Martin approval, Luther had thereby "confirmed" it. The man Luther offers salvation to the pious reader." Luther, then, may well have been a critic of his time, of which there when he wrote this preface, was still a monk, hence he are many now. For if one wants to know how Luther calls himself frater Martinus, i.e. Brother Martin. But as "confirmed" his 'nearer writings included in that Latin first is well known, Luther was no longer a monk one year volume of his works, thus also his sermon, one may only before his blessed death. (Vicke Inst. Imtbersnisnn rrut. read the preface which Luther-and this is beyond doubt-wrote to that volume just in the much-mentioned year 1545. In it it says, among other things, as follows:

"But I beseech the Christian reader above all things, and entreat him for the sake of our Lord Jesus Christ, that he may read the same most thoughtfully and with great compassion, and know that before 'tis time I had been a monk, and one of the right nonsensical, raving Papists, so full and drunken in the beginning of these things, even so drowned in the pope's doctrine, that I would have been ready to murder where it was in my power, or would have taken the least pleasure in it, and would have helped to murder all those who would not have obeyed the pope even in the slightest syllables. I was such a zealous Saul in those days, as many still are today; and I was by no means so cold and frostbitten in defending the papacy as Eck and his kind were, that I let myself think that they were defending the pope more for the sake of their bellies than that they should seriously take up the cause. Yes, I think that they still, as Epicureans, only scoff at the pope; but I took up the matter with seriousness, as one who was anxiously afraid and apprehensive of the last day, and yet desired from the bottom of my heart to be saved. Therefore, Christian reader, you will find in these first writings of mine how many and great articles I have humbly admitted and granted to the pope, which earlier and at this time I held and condemned as the highest blasphemies and abominations, and thus still hold and condemn. Will you therefore attribute this error of mine, or (as my adversaries venomously interpret it) unequal, repugnant speeches, to the times and to my ignorance? At first I was all alone and, to tell the truth, to do such heavy things, but unskilled and much too unlearned; for I came unawares and without any my thoughts and wills come into this quarrel and strife, that I call God himself to witness . . . Now behold and learn, O Christian teacher, by my case, how hard it is to wrap oneself out of such errors, or to

who have confirmed the whole world with their erem-1already in 1521: "The unjust ban does not bring harmFor the first time such a detailed proof was necessary, pel, and by long-continued habit are like to be changedboth to the one who has been outwardly banished, butand it will hopefully at least have the effect that our into nature. Ah, how true it is that it is said in commonrather only to the one who has banished him and to thoseopponents will no longer be able to traffic in Luther's proverbs, It is hard to leave that to which one has longwho keep it with him;" in which statement Luther alreadydoctrine of unjust excommunication, which is so been accustomed . . . At that time" (1519) "I had readat that time clearly asserts that one must not keep it withimportant, whether out of ignorance or ill will. the holy Scriptures myself at home with great diligencethe unjust banners, but must separate oneself from them, Incidentally, there are still a great many accusations into the seventh year, and had taught them publicly, soif one does not want to become a part of their sin andand allegations in von Rohr's essay (e.g. we are that I knew almost everything by heart; I also had overtheir certain punishment. (XIX, 1121.) It is curious, by thesupposed to be a Kossuth and Kinkel man because we all this the firstfruits of the knowledge and faith of myway, that Luther was able to prove this thesis also fromclaimed that preachers should also punish the Lord Christ, namely, that we are not justified and savedcanonical (papal) law; for even in this law cs bites:ungodliness of patches! 2c.), which, however, smc so by our works, but by faith in the Lord Christ; Yes, I also"Unlawful excommunication does not injure the personsilly that we cannot possibly dignify them with a reply. publicly defended this, of which I now speak, that theaffected by it, but rather arrests the one who pope "jure divino" (according to divine right) "is not theexcommunicates." (Cf. conf. cath. Gehardi, f. 715.) head of the Christian churches. Nevertheless, I couldFurthermore, may our opponents give room to the grace not yet see what further follows from this, namely, thatof God, and by your sincere confession of their wrong, the pope must necessarily and certainly be of the devil;wipe out the offense they have caused, as much as is in for what is not of God is certainly and necessarily of thethem, and thus give public testimony that they have devil. Now, then," (in 1519), "as I have said, I was whollysought and found grace with God for their sin. May they swallowed up under the example and title of the holyat last perceive that their error in regard to banishment is Christian churches, and to some extent also by long-rooted only in their false doctrine of the church; for if they continued habit my own prisoner . . . Hence it comeswould hold with our symbols that the church, if one really that I am not angry with those who still hold and cling so wants to speak of it, is the congregation of the saints, firmly to the papacy, but especially with those who havewho will certainly not unjustly banish children of God, read neither holy nor unholy Scripture, because I clungthey would not maintain that one must remain with those so firmly to it, having read the holy Sehnst with greatwho are unjustly banished, tolerate this as a weakness, diligence for many years. . . These things therefore Iand remain deprived of the enjoyment of the means of relate, that if thou, dearest reader, shalt peruse mygrace. A reckless or fanatical preacher may well banish books, thou mayest know to remember that I am alsounjustly and his faithful; but from them, if they do not one of those, as St. Augustine writes of himself, who repent, he must separate; if he does so, he does not have increased in writing and teaching." (XIV, 428.) separate himself from the church under such tyrants, (for the church does not banish unjustly,) but only from those tyrants and their associates, that is, from the false church, which only misuses the sacred keys. With the editor of 1559 writes, and our Mr. Opponent erroneouslytrue church among them one remains united in spirit and faith. writes after him. Here the dear Lutheran reader sees in what sense Luther "reaffirmed" his earlier writings, and thus also his sermon on the power of the ban of 1518, as that obscure editor of 1559 writes, and our Mr. Opponent erroneously writes after him. May then Past. Grabau and the Semen let this matter, in which they, drunk with false thoughts of victory, have so grossly violated truth and love, serve as a warning not to speak so rashly in the future, and, when they think they have proven their opponent wrong, not to drive out immediately with the accusation of malicious lies, yes, with sacrilegious banishment, curses and court threats; otherwise it might happen more often that, as in this case, they would finally have to be ashamed of their ignorance as well as of their treacherous vindictiveness, and fall into the pit they wanted to dig for their supposed enemies; yes, otherwise the ban they hurl against others so presumptuously and dissolutely might finally fall back on themselves and their poor congregations, which they tempt to participate in their unjust ban by agreeing to it; for thus, on the basis of divine Luther, he writes

Whether the mission (i.e. the preaching of the gospel among the Gentiles) is still necessary today.

Continuation.

Some time ago, when I read the article in No. 1 of the Informatorium, entitled: "The so-called missionaries or apostles of today," I immediately thought of responding to it in detail; for although Fr. Grabau admits in this article that this is not true Christian love, which lets Jews, pagans, papists, and other sectarians run away in their errors and abhors them, there is quite a bit in it that needs at least a closer discussion, and cannot so easily be accepted as scriptural truth. In the meantime I was delayed by illness, and in the meantime I got hold of the "Lutheran" No. 24, in which the mission sermon of the Rev. Nagel, delivered at the mission festival in Leipzig. This sermon now overrides me in a detailed response to this article. Not as if this sermon corrected the article in question, that would not be very possible. Scholars of God in Germany do not argue about whether the preaching of the gospel among the Gentiles is still necessary today or not. This is just as certain to them as that the preaching of the gospel among Christians is still necessary. The preaching of the gospel among all creatures, consequently among Christians and non-Christians, remains necessary until the last day, and only here in the land of extremes can a dispute arise about it. But this sermon speaks of the mission in such a way that whoever has read it with attention will no longer ask whether the mission is still necessary. To this sermon, then, I will refer everyone, and content myself only with briefly answering the beginning and the end of the essay.

The very first sentence of the above-mentioned article teaches that the "missionary system derives from the papacy. Now this sentence is to be rejected absolutely, and that, if there were no better reason, already on the basis of history. And I should think that Father Grabau would be too well acquainted with the history of the expansion of the Church, long before the existence of the papacy.

*) Pastor Grabau, of course, publicly scoffed at our distinction of the church in the proper and improper sense in his synod, probably because it was not immediately apparent to him that this distinction is symbolic and is already applied in the Augsburg Confession,

known to want to assert such a sentence even further.

But there is a better reason than this, than that which is protected, though it be worthy of all; there is a reason in the word of God, on the ground of which we reject that proposition, and say instead, that the mission is derived from the Lord Christ, who hath power indeed to command that the gospel should be preached to every creature, and that not to me once, but for ever, even unto the end of the world. For whatever may be brought against it, is but such a "rippling about the evening clouds, where the moon abideth behind in good quiet." For whatsoever they may plead against it, it shall never be...

that God would not have the gospel preached to every creature, even to the Gentiles; nor will he ever be able to show that God has not declared his gracious will, or commanded his grace to be proclaimed to the end of the world to all nations.

The mission is based on the clear and definite words (See "Lutherans" No. 16.) proved that this was not so, and commands of God, and not on your papacy, nor on because not the apostles alone, but at that time almost the love of men, as Father Grabau teaches. Love for the all Christians spoke with tongues, and very many had the poor erring souls must of course also move us to show gift of performing miracles, who were neither apostles them the way of life, but first belongs love for God and nor shepherds and teachers; so he becomes quite angry listening to His word. And where would we have the right about this, honors me with foreign names, although he to assure the Gentiles of God's grace if there were no knows that my name is neither "HanS" nor "Klängel," and word, no appointment of God for it? This would be vain says: "My sentence proves nothing more than that the self-chosen worship, useful neither to us nor to the apostle's word was confirmed by subsequent signs in Gentiles. But thanks be to God that the mission is not a many believers. But Father Grabau is mistaken in this. vain self-chosen service of God; thanks be to God that My sentence really proves what it is supposed to prove; He Himself commanded to proclaim also to the poor namely, that since at the time of the apostles other Gentiles His eternal grace, which embraces all men of Christians also had the gift of tongues and miracles, this all times, and, if they repent, to baptize them in His name gift could not have been a "professional and creditive and to assure them of the eternal inheritance in heaven; letter of the apostleship. And Mr. Rev. Grabau has for there is still room for them all. The sins of the world therefore no more right to demand this gift now from the were borne by the Lamb of God; He redeemed all men, Gentile preachers, than he has a right to demand it from and with His blood purchased them for His own the preachers among the Christians, and from himself, possession; All shall therefore also be saved, that is His yea, from all Christians. - When the Bride of the Lamb will. And his will is not idle and inactive, but living and first appeared on earth, it pleased the heavenly active. He does not leave it to men whether they will, on Bridegroom to adorn her with gifts and powers so occasion, "exhort the heathen to enquire more fully after wonderful, that even outwardly the rays of glory wrought the truth of God;" he does not wait to see what the poor mightily, and attracted all who did not harden imperfect love of men will do; but his own eternal and themselves. But as every bride lays aside her ornaments most perfect love and mercy pursues even the erring to show domestic fidelity in a simple garment, so also for and lost, seeks to draw them to himself in every way, the Church the time came, and is still present, to show and cries even to this day, "Turn ye unto me, and ye fidelity to her heavenly Bridegroom in a simple garment, shall be saved, all the ends of the earth: for I am God, burned, misjudged, and blasphemed by the sun. In his and there is none more." And because He earnestly time the Lord will turn away her shame, and glorify her desires the salvation of all men, He also desires that the so that all the world will be astonished and terrified. What, means to salvation be brought to all of them, that the then, the whole contending church lacks at this time, let way to life be set forth. For to merely exhort the heathen it not be required of individual members. And how would to inquire more fully into the truth of God, without the poor Gentile preachers come to make an exception immediately proclaiming to them this truth of God, would in this? They do not want to be apostles either, as Father be nothing else than to say to the starving and freezing Grabau would have them be. They know quite well that poor, "God counsel you, warm you, and satisfy you," they are not worthy to wear the shoes of those princes of without lifting a hand to remedy the want. If God were to the church, and it would not occur to them even in a wait for mankind, dead in sins, to seek Him, for the dream to want to compare themselves with them. They are nothing more, and want to be nothing more, than the spiritually blind to behold His glory and long for Him, for voices in the wilderness, proclaiming the gospel to those the spiritually dumb to call upon Him, for the spiritually who lie languishing "by the highways and fences" outside dead to go out to meet Him, He would remain eternally the city of God, and urging them in, because they know unsearched and unfound, and the precious redemption that in the heavenly wedding-room there is room even for of Jesus Christ would be in vain. But thanks be to His them. But their poor love would never be able to impel eternal love, that He does not, like the priest and the Levite, pass by and leave us lying in our blood; but, like them to this service, if the clear will and command of God the Good Samaritan, binds up our wounds, brings us to did not compel them to it. And their poor love would never be able to extinguish the fiery arrows of the evil one, who the inn, and cares for us, without waiting until we shall has his castle and his temple among the heathen, if they ask Him. Tank of His everlasting love, that He saith even did not have the shield of faith that their work was willed now, "I am found of them that sought me not, and to the and commanded by God. Let them not be deprived of Gentiles that called not upon my name, I say; Here am I, here am I." Isa. 65:1. this comfort.

It is not from the papacy, therefore, that the mission originated, nor did it spring from our love, but Christ is the founder of the mission. He himself commanded once for all that the gospel should be preached to all creatures, to all nations, and not only once. Now, of course, it can no longer be preached to the Greeks and Romans, to the Huns and Goths, but it must be preached to other peoples who did not exist at that time; it must be preached to all creatures until the end of the world, until the last day; that is God's will, that is what his Word commands. And his word, even this word, remains truth and endures, even if heaven and earth are forgiven. Grabau resents that we rely on the will and command of God for the difficult and responsible work of the mission, and comfort ourselves that our work,

Now, as to the "Missourian heathen preachers," the conclusion is that Prof. Crä.

The statement that he "must be the worst apostle of missionary, because his apostleship of the Indians is over," was made at least too early. Whether a man has been a good or a bad laborer in the vineyard of the Lord, is here after all only very imperfectly revealed. The last day, however, will, among many other things, set this in the brightest light. Then, when many of those who have always had to sow here with tears, without enjoying the joy of the harvest, will nevertheless bring their sheaves with joy, then it will also become apparent in how many Indian celestial bodies the unbroken seed sown by Prof. Crämer will be found. Crämer has nevertheless taken root, although it has escaped our eyes here; then it will also become apparent how many souls, even in the bitter hour of death, have abandoned everything else and clung to the one to whom they were pointed by Prof. Crämer as the Saviour of sinners. -- Until then, such a judgment will remain silent.

That "the other Missourian heathen preachers themselves confess that they do little," is very true. They prefer to confess that they themselves do nothing at all, that all the good that has happened has been wrought by the grace of God. To the praise of this grace of God, however, it must be said that already several souls, incorporated into the contending Church through the service of the missionaries, are now triumphing in heaven, which can be said all the more certainly because they are mostly infants, born soon after Holy Baptism. In praise of this grace of God, it must also be known that the fifty Indian Christians at Bethany baptized through the ministry of the "Missourian heathen preachers", like the forty Indian Christians at Shiboyang, justify the hope that at least several of them will remain faithful until death, and thus attain the end of their faith. Reason enough for joy and praise to God for every Christian who does not want to despise these few days.

Now, Father Grabau does not want to despise these few days; he wants to thank God with us, even for the little that has happened, if only he knew what he would like to believe, that our Gentile preachers, where they are, have a right profession. Finally, I will briefly prove this in a way that is also sufficient for Father Grabau, and in the hope that he will then no longer withhold the promised praise of God, because it is such a delicious thing to praise the Lord forever. The obligation to provide this proof has actually moved me to write these fleeting lines at all.

As far as "now first of all Bethany is concerned, the missionary living there has been appointed by the (now deceased) chief of the horde, i.e. by the rightful authorities, and has been urgently requested to settle in the common Indian village, in order that he and his people might

The missionary, however, thought it advisable not to act upon it until the whole horde had expressed the same desire. Some time after, the chief came seventy miles, and brought him word that his people had reassembled from their temporary dispersion in the woods, and that this was the time to see and speak to them all. So the missionary traveled, proclaimed to a general assembly of men and women, young and old, the counsel of God for the salvation of all men, including the Indians, and assured them of his willingness to further present this counsel of God's grace to them, and thus to show them the way to life, without all compulsion, until they themselves would come and ask . He also promised them to establish a school for the youth, if they would promise to send the children to school, and also to assemble on Sundays to hear the word of God, so that not only on occasion individuals, but on certain lines, all could hear it. lines all could hear it. The matter was taken into consultation, the chief made some strange speeches (See about the whole matter the Leipzig Evangelical-Lutheran Missionary Gazette, Iherg. 1849.), whereupon each of the men expressed his wish that the missionary should come, the conditions laid down were promised:c.

From this summary evidence, Father Grabau will easily recognize that the missionary is in the right profession at Bethany.

As far as the Shiboyang station is concerned, the little group of Christians there, who lost their appointed pastor, Mr. Missionary Maier, through death in Saginaw Bay, have asked urgently enough that the presently teaching missionary should move into their midst. And also the neighboring heathen at Sibiwäing repeatedly ask for more frequent preaching of the Word in their midst. - And so, even according to the principles of Father Grabau, the "Missourian heathen preachers have a right profession wherever they sit." Would that he would no longer withhold from the dear God the tank that is so richly due to him from every Christian for what he is still doing in these last days to the poor heathen. And would he, after he has been assured that we also do not approve of the grain of the sects among the Gentiles, cease to fight against a work that is so clearly commanded by the Lord, and by which he himself, as we all in our fathers, were snatched from the pagan darkness.

B. Sierakovsky.

Johann Heermann,

the singer of God.

You see among the songs of our hymnal the names of the authors. Have you not often thought, when you hear these names: O what godly disciples of the Lord must these have been? Have you not also wished underworlds to know something of the life and death of these singers of God? - Let me tell you lately the life and death of an excellent man of God, of whom in our hymn-book there are 26 delicious songs, among them: "O God, Thou Godly God!" "Zion wails with anguish and pain." "As I Live, Says Thy God!"

Johann Heermann was born on October 11, 1585 in Staudten in the principality of Wohlau in Lower Silesia, where his father, a pious and honorable, incidentally impecunious man, was a furrier. When Johann once fell violently ill in his childhood, his mother prayed fervently to God for his preservation: "May God give him to her a second time, so that she may keep him to study, even if she has to beg the money for it. It happened to her, as she had asked in faith, and now she also did what she had vowed, although seven dear years, which followed one after the other, made it quite difficult for her to bring up her son to study. Before he was able to study, he attended four educational institutions; in particular, he came to the house of Valerius Herberger at Fraustakt, whose song "Valet will ich dir geben" (I will give you valet) and perhaps also whose heartfelt postilla will be well known to you. Herberger loved him as felt eigen Kino, and gave him his son, Zacharias, for supervision and domestic instruction. Here the receptive soul of the youth received a deep impression of the equally spiritual and holy life of the pious Tuner of Christ, who was later also the model for him in his sermons. Already at that time the principal Brachmann recognized Heermann's delicious gift of singing new songs to the Lord. Afterwards, at the school in Brieg, where the cantor Schielfuß taught him, he was three and twenty years old and was publicly crowned as a poet with a laurel wreath under great festivity. He remained humble at heart, however, and his conduct was chaste and sober from early youth to old age. Soon he received the office of a supervisor over three young noblemen, with whom he entered the University of Strasbourg. Scarcely had he spent a year there when he was struck with an attack of illness that darkened his eyesight, so that he had to return home, where, after an extremely arduous journey, he found his mother likewise ill. God, however, restored him and his mother, and guided the heart of his old patron, Herr von Rothkirch, the father of two of his pupils, so that he not only reimbursed him for his food from Strasbourg, but also gave him the chaplaincy at the

The entry

Mr. Bundenthal's could not find room in this number; it will appear in the next.

Protestant town parish at Stöben on the left Sternier. On Ascension Day 1611 he began his preaching ministry there. A week later, the old pastor died there, and he immediately advanced to his position. Here he stood at a well-ordered congregation under a pious, faith-zealous landlord, Mr. von Kottmitz, who, as a truly Christian authority, took care of church and school, Sunday celebrations and outward discipline in the congregation. In addition, he had zealous preachers of the word in the vicinity, with whom he was in lively communication, especially his old Valerius Herberger, whom he honored as his spiritual father. Also his preaching was greatly blessed in many hearts, and his church was always full of strangers. The wife he had chosen was very conducive to the faithful administration of his ministry by her pious mind; it was Dorothea, the daughter of Mayor Feige in Staubten. He lived with her immensely happily, though childless, and loved her tenderly. Soon, however, his master took him to the school of the cross. "After a short illness his wife died to him, on the 12th of September, 1617; he had only possessed her five years. A great sadness came over him at that time; his appearance deteriorated, his face became pale, he firmly believed that he would not survive this great suffering and would soon rest at his pious wife's side, as he asks in hymn 281, b. 7: "Grant the body a little nookie at the grave of pious Christians, so that it may have its rest at her side." But the Lord had decided otherwise. His loving, pious God drew him to the heart of his Saviour, where alone the right balm for such wounds is to be found. He wrote comforting sermons on the Passion, which made him famous not only in his homeland, but also throughout Germany. In addition to his ever more thorough purification, however, tribulation upon tribulation came upon his head. Leine's second wife, Anna née Teichmann, to whom he was united on July 18, 1618, soon had nothing to do for him but laborious nursing. Heermann had not been able to say in his whole life that he had had a single healthy day, but from 1623 onwards this suffering condition became an almost uninterrupted illness. He suffered from the trachea, so that, as he himself says, "the longer he preached, the more he had to cough, and in the end he could no longer pronounce a sentence clearly, even though he should have saved his life with it. In addition to the many affronts which he had to endure in Stöben for the sake of his outspokenness, there soon came the severe tribulation of the Thirty Years' War, which devastated Germany from 1618 to 1848. In 1629, Heermann had to flee Stöben and live in a safe place for over 17 weeks as an exile. He had hardly returned when the terrible plague broke out in Stöben and in 1631 alone killed 550 people, among them also Heermann's family.

plan away. Hardly was this distress over/ so the wild Wallenstein hordes moved along and plundered Stöben from September 1632 to October 1634 three times, whereby Heermann lost each time his whole stock, his household utensils, cattle, and grain. Once the saber of a Croat hovered over his head, another time a whole bunch of soldiers with bared sword threatened his life. It was only a little missing that he would have drowned in the Oder; for when he wanted to save himself with many fugitives on a barge to the other bank, the small vehicle threatened to sink before the crowd of people who had fled on it, and hardly were they in the middle of the river when the pursuing soldiers reached the left bank and shot at Heermann, so that two bullets whizzed past his head. The Lord, however, gave him heroism in such dangers and saved him and his family. In these eleven difficult years of life, since he had a Davidic heart, from 1623 to 1634, Heermann wrote most of his lovely holy songs, although they were not written until 1623. Heermann wrote most of his lovely sacred songs, although they were not collected until 1636, after he had stopped preaching, in his work "Haus - und Herzensmusik" ("House and Heart Music").

In the aforementioned year 1636, his physical complaints finally became so severe that he himself could no longer preach and had to be represented by candidates for four years. When there was still no improvement, he withdrew to Lissa in Wielkopolska on the advice of his doctor, where he had a small house built in front of the city. In October 1638 he moved into his Pathmos, "so that he," as he said, "could live quietly in his severe illness, suffer, pray, and, if God willed, ""prevent his life from ending."" He entered in extreme weakness of body, and for the first nine weeks lay almost always asleep, day and night, without the use of his mental powers. As soon as he was better, he used his rest to write godly, edifying writings. For nine years the Lord gave him time and strength for this, and he wrote a lot of such writings in Lissa.

A special test was saved for our Heermann for the last time of his life. His oldest and dearest child, a son of pious disposition and immense spiritual gifts, Samuel, was seduced by the Jesuits at the grammar school in Breslau to enter the Jesuit school without his father's knowledge and to accept the Roman Catholic faith on February 25, 1640. Heermann had hardly received certain news of this when on March 2 he sent his son "a faithful admonition". "As soon as God demands my soul," he says in it, "I will fall down before God's throne and demand the deceivers before his court within a year's time, and, should you not turn back, at the same time with you; then you shall answer God and me. In your letters you have always

...signed, "The Lord Father's most obedient son unto death." Should you break this promise, I would take your fist to the judgment seat of God, expel you there and ask for vengeance." The signature read: "Johann Heermann, whose soul is sorrowful unto death." This had such a powerful effect that the son returned to the Protestant faith on March 6 and asked his father for forgiveness, which he granted him with the words: "Father's heart remains father's heart. The son then returned to his father's house; however, before he could resume his studies, a consumptive fever took him away on February 6, 1643. Heermann was so deeply shaken by this that he was unable to accompany his son to his resting place. After the death of this favorite of his soul, he lived only four more years. He became more and more ill, so that he could no longer sit, but had to stand leaning and was hardly able to lie down at night. At last, great weakness compelled him to lie down on his bed. Then he wrote the words on his bed, "Lord, behold, he whom thou lovest lieth sick." He suffered patiently, waiting confidently and pleading fervently; his unceasing prayer was: "Lord Jesus, come and stretch out," which V. Herberger, his fatherly friend, had also presented to God. On the morning of the Sunday of Septuagint, 1647, February 17, he fell into a gentle sleep, after a purgative flow had occurred during the night, into which he slumbered away to the joy of his Lord. The Gospel of this Sunday is about the labourers in the vineyard who are called to receive their wages. He had chosen 1 Petr. 5, 2-4 as his lesson: "Feed the flock of Christ, as you are commanded, and watch carefully, not under compulsion, but willingly; not for shameful gain, but from the heart; not as ruling over the people, but becoming examples to the flock. Thus, "whom" the Arch Shepherd will appear, you will receive the unfading crown of honors. Johann Heermann's motto was: miki omuin ckesus, that is: "Jesus is everything to me!"

From: Koch's Geschichte des Kirchenliedes und Kirchengesangs.

Strange testimony of the influence of the Germans on the conditions here.

Sirach recently the notorious atheist Heinzen of a speech, which he held in a meeting of the local so-called "free men" and handed over to print: "In general, for the last two years the German spirit has been circulating in the United States things which in former times would have been considered worthy of gallows everywhere." Such praise the unbelieving Germans must now catch their own prophets!

Church news from the old Fatherland.

In a letter from Pastor Löhe dated June 3 of this year we find, among other things, the following. J. we learn the following: "The president of the Oberconsistoriüms is to be replaced by someone else. Harleß has been thought of, which would be excellent if he could take up or obtain a decidedly confessional position in Munich." In a letter from another worthy friend in the Heimath, dated August 1, it says: "The latest news is that Saxony will lose Harleß, in that he has been called to Munich as president of the Bavarian Oberconsistoriüms. After much combing he has decided to leave. His departure will take place in October. For us Saxons this is a heavy sack, in any case a great test of our church, of which a large part probably depended too much on the person, and not on the one who does not look at the person. Who will take Harleß' place is still completely unknown, but so much is certain that our church government will not leave the path it has taken on the basis of the confessions."

The devil throws no einach to a sparrow.

When, at the time of the Reformation, the church inspectors of Churbrandenburg also visited the bar-footed monastery at Brandenburg and reproached the monks for the ungodly nature of their self-chosen status, one of the monks boldly stepped forward and said: "All devils shall take me, if our religious rule is not from God. Hereupon one of the visitors, an old councilor, replied, "The devil throws no egg at a sparrow." He wanted to say that the devil would not be so foolish as to lead the monk away so quickly; for the devil feared that the other monks, if they saw this, would see their error and convert and escape him; therefore he would rather let that monk run away than that he should now take him alone quickly and lose so many over it. - Truly, that old councilor may not have yielded much to a doctor of theology as far as Christian knowledge is concerned. If he were alive now, he would certainly not be so easily deceived by the sects, but would certainly soon recognize Satan's deceit and cunning in them.

The Pastoral Conference

Of the South Jndiaua District will assemble on the first Wednesday after Michaelmas, as the 6th of October the same year, at the house of Mr. Pastor Sauer, Jackson County, Ja. The honorable members of this Conference are hereby requested to meet Tuesday the 5th of October the same year, at Scipio, eumsMation of the Indianapolis-Madison where a carriage will be waiting that day for their further transportation.

The Pastoral Conference

of the Lancaster District will hold its meetings this year the fourth and fifth of October for Neudettelsau near Marysville, Union Co, Ohio. The members of the conference are requested to attend when

possible to arrive already Saturday before, as the second of October at the undersigned. Jac. Seidel, Secr.

Receipt and thanks.

Received for cvang. Intb. Misstous stations in Michigan: A box of clothingSsmcken from the congregation of the Heun Past. Keyl at Baltimore; A ditto with ditto from the congregation of the Rev. Wich- mann to Ciurrinnati; A ditto with ditto from the parish of Mr. Pst. Stür- kenzu stoganspost. The Lord our God scider dear giver very great groan! E. I. Baierlein. F. I. Also.

Received

n. to the synodal treasury: by Mr. Past. Saupert AI 00 b. znr Synoda l - Mission S - C a s s e: from Mr. D Hcllwcge in Altenburg, Perry Co., Mo., 1 00 " an unnamed person there100 Mr. Mannling in Philadelphia.. . . . 25 " Mr. Paul there50 "Mr. Johann "25 " Margarethe Bobn there.... 25 e. for the ll urtherhalt of the Con eordia Seminary: by members of the Gemeinte of Hrn. Past. Hoyer in Philadelphia97)- namely: from Cbrn. Wage50Cts " Weber25 " " Margar. Bobn50 " ,,Cl ris! Male50 " " John25 " " Gco. Pfeiffer' 50 " " MstrS. Both12'.< " Warmbolt25 " " Phil. Wage50 " " Panlu650 " Unnamed50 " by Hrn. Ellinger in 16 Bnsbcl apples, ck ltO Cts. 4 80 ck. f i i r poor students: from an unnamed person in Altenburg, Mo., . 1 00 o. in support of the local Colleg e- Banes: by mr. past. stebmann 1 00 " of the congregation of the Rev. Trannnnann in Adrian, Mich., and some other persons, as: Cl 50 G. Wood, I. Wies., stoss!, I.Tcschn, P. Ried, I. Duck-ck25Ccs.; 75 M. Wies., G. Wies.-5 N)ck Cts-; 3 50 A. Müll., G. Wölm., I. Fluhr., F. Gipp., M. Mul;., M. Zisch., M. Nab., -L 50 Cts.; 5 00 A. Wagn., B. Bill., M. Mcicrh., M. stango., Uugen.-ck Kl 00. 1 62'- Tu.; 1 62)- of some members at Hillsdale, ncml.: G. Schmidt, S. Weis.-ä 25 Cts.; Wittwe Jan. 50Cts., st. Schmidt 62'- Cts.; 100 st. Tönn in Cold Water; together . .. 15 Oll Further: " Mr. Friedrich Schum in Pan Wert Co., O. . 4 40 " of the (congregation of the Hern. Past. Streckfuß the same. 5 00 " an unnamed person in Altenburg . .. 2 00 ., Mr. Doctor Koch in Frankenmuth, Mich. . . 1 00 " A.Z.iu New Uork City . .. 25 00 " the pastors Sihler, Crämer, Kübn and of several individual members of the congregation to Fort Wayne-e r ste Scndung . 100 0 Proceeds of a Collecte for the Cvllcgcbau in St. stouis, by Mr. Past. Wunder in Chicago sent in 5 00 from individual Gemcim eglicdcrn in St. stouis . 70 50 F. W. Barthel, Cassirer.

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the 6th year. Mr. Past. Grüber. " 7. " the HH. Past. Grüber, Glück, Conrad Michel, Paulus, Johann Werner.

the 2tc Halste of the 8. Jahrg. the HH. Krahmer, Mrs. Athm", Martin Keller, Jacob Otterdacher. Sus. the 8th year theHH. Past. Brobm (8 Er.), Billucr, Bobn, Pbil. Bobn, I. F. Caspcr, Past. Grüber, Fr. Grcfe, Heim. Haserodt, Aler. Harr, HinlelMM^ Gottfr. lahn, Johann, Körner, Körber, JohanM Keil, Georg Flügel, Christian Kühncrt, Pass. man", sticrzapf, Georg Müller, Conrad Michel, Mänuling, G. E. Niemann, Gottsr. Ndimig, Paulus, Conrad Stünlel, Sommerer, Joh. Schmidt, Schacht, Toußaint,Job. Werner. the 9th of Jabrg. the HH. Claus Henry Nufdenbriw, BilluD Johann Bundcnthal, Behme (50 Cts.), John Hebln, Wilh. Frcve, Fries. Fischer, Dietrich Hcllwcge, Heim. Hcllwcge, Kvrbcr, Krämer (50 Cts.), Conrad Sülle!, Past. Schieferdecker.

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to have m the Erpcddion of the LutheraMW for the buried prizes. -W

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Printed by M. Niedner,

North corner of Third and Chestnut streets.



(Offend. Joh. Kap. 14, v. 6. 7.)

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 9, St. Louis, Mo. 28th Sept. 1852, No. 3.

Editor's foreword
to the ninth annual "Lutheran."

(Continued and concluded.)

If Father Grabau had accepted the proposal of our Synod for a friendly verbal discussion of the doctrinal differences between the latter and ilnn, we have no doubt that agreement would finally have been reached. Even if a perfect concordia had not been brought about immediately after the first discussion, the foundation for it would certainly have been laid by God's grace. The slightest signs of compliance on the part of Father Grabau and his followers would have induced us to abandon Misere's official opposition to them. Finally, therefore, it would certainly have come to a complete consensus in doctrine (with the honest will of both sides not to hold on to anything of their own, but only to the jewel of the pure doctrine of our Church); And then it would have been easy to undo the church divisions that arose during the dispute and to ground everything as it should be ordered according to God's Word with a united doctrine." We would never have taken on such separated people, who then, for example, would have been forced to disagree out of personal dislike, out of irreconcilability, and out of stubborn disagreement.

trust to a reunion would not have wished to understand. demands of us) throw ourselves at his feet? Shall we God, who sifts into the heart, is our witness, howconfess: We have sinned in that we have received sincerely and heartily we desired to be united, and thatpeople whom he has rejected, he, a man who has no sacrifice would have been too great for us, what wecondemned and still condemns our doctrine, and whose should have brought for the promotion of such unity, andown doctrine we recognize to be false, un-Lutheran, could have brought with a good conscience, what weunscriptural, and those people who have acknowledged were not glad to have brought for it. this man's false doctrine with us and profess the doctrine we have publicly led? Would not such repentance, if we But after all our attempts to bring about unity in truthby peaceful means have failed, failed because of the did it for the sake of peace, be an abominable and sensitivity and harshness of Fr. Grabau, who cannot for a detestable denial of the truth we have recognized? a moment even refrain from the fact that we have taken Would it not then be for us a repentance unto damnation, in those who have been cast out by him: what shall and an ungodly humility? And what fruit could we therefore can we do now? *) expect for the Church from such repentance? - No! - no matter how Father Grabau may squirm and turn to deceive his public - every non-partisan of sound mind Are we to buy the peace of the Church, for instance, by saying (what Fr. Grabau of sees: we cannot do that; everyone sees: first the dispute about the doctrine must be settled before a revocation from our side in regard to the acceptance of separated ones can even be reasonably thought of, since we have accepted these separated ones for the sake of the false doctrine (Father Grabau's). Grabau's); as long, therefore, as Father Grabau has not proved that he is pure in doctrine and that the accusation of false doctrine made to him by us is unfounded, while that made to us by him is founded; as long, therefore, as Father Grabau has not proved that he is pure in doctrine, and that the accusation of false doctrine made to him by us is unfounded, while that made to us by him is founded.

We know of no example in church history of orthodox teachers refusing to talk orally with their opponents when the latter requested it, or of their making it a condition that the opponents must first confess their wrongdoing and repent! But examples of the opposite can be found in abundance. Thus, as is well known, in 1529 Luther was able to have a friendly discussion about the differences that had arisen, even with Zwingli, who had blasphemed Luther and Luther's pure doctrine in the most despicable manner for a number of years, and who had practiced a ghastly rotterianism. But Luther, the humble Luther, could easily forget with what he had been offended; God's glory and the salvation of the Church were most important to him. This overcame the distrust that he had for his person against the measure of a colloquium.

has proved beforehand that the cause which determined us to that practice was false: so long is it, we cannot say otherwise, downright nonsensical to demand the revocation of the effect.

But perhaps some readers think that even if it were not possible for us, for the sake of our conscience, to recant out of a mere love of peace, we should still feel moved to remain silent and let Pastor Grabau and his followers write and shout against us until they tire of the matter; after all, there are much more important things in these evil times that require a serious fight; there are much more serious and worse errors going on in the Lutheran Church than the Grabauian ones. and worse errors in the Lutheran Church than the Grabauian ones would like to be. To this we reply as follows. To be sure, we will not cease to bear witness against the gross falsifications of pure doctrine and against the gross apostasy from our church, of which the so-called Neo-Lutherans are guilty here, who are mainly represented by the members of the so-called General Synod; but this Neo-Lutheranism has, with God's help, already been discovered to the world in such a way that a person who really wants to be faithful to the Lutheran church cannot easily be deceived by it. Precisely because Father Grabau's errors, on the other hand, are more subtle and not so easily recognizable to the simple and uninformed, it is all the more necessary that those who have seen through them raise their voices loudly against them. It is true that in our times thousands have, through ignorance, errors similar to those of Father Grabau, who nevertheless cannot be called dangerous teachers, for they do not carry out their false principles, they nevertheless keep the good ground, and therefore, in spite of their errors, which they cherish for themselves out of weakness, they build up the kingdom of our Lord. But the danger of a false doctrine must not be judged by such, but by those who consistently carry it out. Pastor Grabau's false doctrines, however, are of such a nature that, if strictly carried out and applied, they must necessarily overthrow the foundation and produce unspeakable tyranny and confusion of conscience, and, as is evident, have already done so. Pst. Grabau asked false doctrine of church, of the power of the ministry, of obedience to the preacher, of the ban 2c. 2c. *) These errors infect his whole system of doctrine in such a way that the precious doctrine of the redemption of the law, and thus the certainty of the salvation of the hearers, suffers great danger. There is a papist leaven in it, which has leavened everything. What unfaithfulness, therefore, would it be on our part if, out of fear of man, or out of complaisance to man, or out of false church-

*) We will take up Pst. Grabau's errors in later numbers in order and expose them with God's Word.

wanted to keep silent about politics! History teaches that when in a time one extreme was fought, always at last a party arose which fell into the other extreme. Always, at the very times when, in lukewarmness and indifferentism, one had departed more and more from the truth, others arose again who added to the truth, who now wanted to be quite strict, and who therefore rejected the errors of Pastor Grabau and his followers, for his and condemned everything around them that did not want to accept their traditions and human statutes, as unchurchlike, as sects, while they, if not on the left, at least on the right, strayed farthest from the simple path of truth. Thus, in Christ's day, the lukewarm Sadducees were confronted by the zealot Pharisees, and a little more than a hundred years ago, even in the Lutheran Church, by truly erroneous Pietists, and, on the other hand, by Orthodoxists who strayed just as far, if not farther, and who alone wanted to be Orthodox, i.e., the orthodox. While, for example, certain Pietists attacked the holy divine order of the office of preaching by abusing the spiritual priesthood, so on the other side, among others, the Orthodox Carpzov *) wrote of the ship of the church thus: "The persons in authority and the preachers sit there, as it were, as the nobles at the helm, leaving the honor of obeying to the people!" (See: Dmxx. aoaä. x. 1271) Soon after this he says: "It is evident that the people are to participate in the decision of doctrinal disputes solely by indicating their consent!" ** (Ib. x. 1286.) Is it not evident from this that this man, who wished to be exceedingly orthodox, and who warred against a Spener, had already deviated on the other side, and had adopted crude Papist, hierarchical principles and representations of the church and the ministry of preaching? Already several decades before the emergence of Pietism - to mention only one more example - the orthodox Zealot Corvinus at Danzig had preached to the poor people on a public pulpit about Arnd, the author of the well-known six books of true Christianity: "The devil would give Arnd his reward; let him not desire to come where Arnd went in death!" Whose skin does not shiver at such pretended orthodoxy? Who would not rather have been banished by a Corvinus, than to be with him

to have pronounced such a verdict of condemnation? As little as we could now calmly stand by and watch if such an after-orthodoxy were to rise again from the dead here in America, which would bring Roman hierarchy and papal condemnationism into the Lutheran Church, so little can we remain silent about the errors of Pastor Grabau and his followers, for his teaching is the straight path to such: Lutherthum and its way of fighting nothing but a shameful caricature (distortion) of a Luther fight. Now this counterfeit of an allegedly strict Lutheranism will certainly soon come out of course again, after a few ignorant people have sought their salvation in it in vain; while the old true Lutheranism, in spite of all eclipses (Versinsterungen), will not only always remain, but will also shine forth gloriously again and again. Who, however, should not wish not to be carried away in the time of eclipses, but to recognize the deceptive appearance of transient human thoughts and human thoughts, and to remain unmoved by the unchangeable truth and its bearer, the true church?

By the way, we do not conceal from ourselves that the battle we will have to fight from now on is a difficult one. Not that it should be difficult to prove the errors of Father Grabau with short and clear words from God's Word, from the confessions of our Church and from the writings of our orthodox church teachers! What makes this struggle difficult is this. First, we have an opponent who is not honest in his battle. Instead of first of all refuting our doctrine (though he may try to do this most sharply), his intention is rather to make our person contemptible, in order thereby to entice us into another field and so to win over the public against us that they will not examine our reasons carefully, but will condemn us in advance. In addition, our adversary, when he presents our doctrine, has the tactic of distorting it, of mixing true and false, of imputing to us, in addition to the rejection of a real error by an unnoticed insertion, at the same time the rejection of an obvious truth, and now of fighting against the bogeyman he himself has created, as against an error that we are supposed to cherish. Our adversary has no conscience about taking our statements and presenting their contents to his readers in the way he knows we want them to be understood. Without this honesty and justice on the part of the combatants, the fight is transformed into a menchlerical fencing, in which the honest fighter must often give up the field to the devious opponent, must let him have the last word, and must allow himself to be regarded as having been overcome; for who can stoop to making all the fencing blunders of the enemy?

*) This is not the excellent author of the *Isagoge* in the symbolic books (gst. 1657), but his son (gst. 1699).

**Certainly Rudelbach was right to remark on this twelve years ago: "Doesn't this almost amount to mockery, and doesn't one have to ask with deep melancholy: 'Where was the tender concern of the Augsburg Confession for the freedom of conscience of each individual? Confession for the freedom of conscience of each individual disappeared? Where the principle of the Reformation of the liberty of a Christian man, and that, moreover, in divine tangents, concerning the eternal salvation of the soul?'"

which his cunning opponent does, which, as terrible asThe preacher has only the power of the word and is not ...to wash his feet and carry him in his hands. God be they look, are, as the angular and observant know well,allowed to force anyone to obey his human orders, no with you. Amen!

only air tricks? If, by the way, Father Grabau demandsmatter how good they seem to be to him. And how that we prove to him this dishonest way of fighting, wepleasant it is, especially for obstinate preachers, when it are prepared to give this proof with a few examples fromis made to seem to them, as Pastor Grabau does, that many. - Another reason why our present struggle is athe congregation must be obedient to him in all more difficult one is that, in order to properly appreciateecclesiastical matters, if only they are not contrary to and evaluate the matter at hand, it requires, in part, aGod's word! when, therefore, the preacher is taught the greater seriousness and, in part, a greater knowledgeproud delusion that the Christians in the church owe the than most readers have. Few now, alas! have so great asame obedience to clear preachers that they have to divine zeal for the purity of holy doctrine that it would berender to the king in the state! For if anything is important enough for them to weigh seriously thedemanded contrary to God's word, the citizens reasons for and against in such a struggle; not a fewthemselves, of course, owe no obedience to a king, but rather consider the matter hardly worth talking about andthere, too, the saying applies: We must obey God more the whole struggle an empty, useless verbal quarrel.than men. It is not easy, therefore, to stand up for a Few, too, know the doctrine to such an extent that theydoctrine against which the reason and self-love of so are able to see how a departure on this or that seeminglymany is outraged.

minor point could and must lead to an overthrow of the But in God's matters we do not have to look at the whole foundation of salvation. A third reason why thisexpected success of our actions, but only at God's struggle is especially difficult is that the errors whichcommand and our duty. Looking to this alone, and Father Grabau advocates have crept into the Lutheranleaving success to God, we will now fight the addition to Church here and there for more than a hundred years,our precious evangelical doctrine with the same zeal with so that many now cherish them in consequence of awhich we have hitherto fought the rejection of it. With the certain doctrinal tradition, and, thoughtless as they are,same zeal we will resist your attempt to blacken Roman suppose that what we are fighting against has alwaysheresy into the doctrine of our Lutheran Church, with been the teaching of the Lutherans. The errors of Fatherwhich we have opposed the attempt to smuggle in Grabau are an old damage in our church, the origin ofreformed, fanatical and unionist heresies. As before in all which is to be traced back to the time when the guardiansour struggles, so also in the one now begun our guiding in our church began to sleep and placed orthodoxy instar shall be and remain:

such a way that they distanced themselves as far as possible from the way of looking at things of the

enthusiastic, church-hating sects and thus generally moved back into papist ideas. This old damage only breaks out once with Pst. Grabau like a ripened ulcer. Just as in the land of the limping, the straight man is considered a cripple, because he does not limp along according to the custom of the land, so among such Romanizing Lutherans, an old Lutheran is considered from the start to be an unchurched man and a heterodore, i.e., one who departs from the right faith, because he does not want to Romanize. - A fourth reason, finally, why our present struggle has special difficulties, is this, that Pastor Grabau's doctrine, which we are fighting, is much more agreeable to reason than the pure doctrine, and because it accommodates the desires of domineering preachers. It is much more agreeable to the natural man to hear that the church is a visible kingdom, in which there are those who rule and those who obey, than to hear that the church is really an unsearchable kingdom.

God's word and Luther's teaching Vergehet nun und nimmermehr.

We testify, however, before God and all the world, in conclusion, that in spite of all that we have experienced to Him. Such a congregation as your Saviour casts out in our proposals for peace, which is distressing and and separates from Himself His faithful, He therefore no nerve-racking, we are still willing and ready at anylonger recognizes as His dear congregation, even if moment to accept any peace agreement which we can, some simple, good, honest souls are still among them, without having to bend the truth of God in any way. We unless they repent. Therefore the ban is not to be jested are not Pastor Grabau's enemy, we do not hate him, we about. With the binding key a great responsible power is wish him no harm, no shame, no loss of the blessing that handed over to us poor sinners, which we must use on God has already placed on his work otherwise, we our fellow sinners with fear and trembling and not lightly, rejoice sincerely in all the good that God allows this man if we do not thereby want to exclude ourselves from the to succeed and especially in all the salvations of souls kingdom of heaven and bring down the curse of God that happen through his ministry. If it were therefore upon ourselves. Read me the following passages of holy possible that we could still reach out to him with the hand scripture: Jer. 23:1. 2. Ezek. 34:4-6. 20-22. Luc. 6:22. of reconciliation, that would be for us the most delicious 11:52. John 9:22. 12:42. 16:2-3.

thing that God could still let us experience in our poor The Grabauian Church Reformatory wants to lives. United with him in truth and love, we would then maintain that a congregation with its preacher, in spite gladly step back, become his servants as his elders, and, of the unjust ban it exercises, remains the true church, as Luther himself says of the pope and bishops for such the bride of Christ, the dear mother of the faithful, from a case, serve him.

which therefore no one may separate, even if he is banished by it contrary to God's word and right, and thus unjustly deprived of the enjoyment of the means of grace and Christian fellowship.

The voice of our church

about the unjust ban.

Motto: "As chrc are laws, so is their ban. As the law and the ban are, so is their church. As is the church, so is their God." (Luther.)

That we should once again present something about this subject to the readers of the "Lutheran" may seem to not a few to be something superfluous. But the more readers are under the impression that the point of unjust excommunication is not as important, the more necessary it seems to come back to it again and again. As sad as the situation is in congregations where church discipline is almost at a standstill, and the ban is not exercised at all against obvious and stiff-necked sinners and false spirits, so terrible is it when unjust bans are imposed in a congregation, that is, when innocent Christians are repelled from Holy Communion and excluded from Christian fellowship. Thus a terrible sin is committed. With such an unjust public ban before men, the banners, without suspecting it, plunge into a secret ban before God, which, as Luther rightly says, is the most terrible ban. Such banners do not otherwise than to cut a living member from the body of the Lord Jesus (which, of course, they cannot do.) Such banners, together with the innocent Christians, exclude the Lord Jesus Himself from themselves; for in the believing Christians the Lord Jesus dwells, and He says that what was done to one of the least of His own, that was done to Him. Such a congregation as your Saviour casts out and separates from Himself His faithful, He therefore no longer recognizes as His dear congregation, even if some simple, good, honest souls are still among them, without having to bend the truth of God in any way. We unless they repent. Therefore the ban is not to be jested are not Pastor Grabau's enemy, we do not hate him, we about. With the binding key a great responsible power is wish him no harm, no shame, no loss of the blessing that handed over to us poor sinners, which we must use on God has already placed on his work otherwise, we our fellow sinners with fear and trembling and not lightly, rejoice sincerely in all the good that God allows this man if we do not thereby want to exclude ourselves from the kingdom of heaven and bring down the curse of God upon ourselves. Read me the following passages of holy scripture: Jer. 23:1. 2. Ezek. 34:4-6. 20-22. Luc. 6:22. 11:52. John 9:22. 12:42. 16:2-3.

The Grabauian Church Reformatory wants to maintain that a congregation with its preacher, in spite of the unjust ban it exercises, remains the true church, the bride of Christ, the dear mother of the faithful, from which therefore no one may separate, even if he is banished by it contrary to God's word and right, and thus unjustly deprived of the enjoyment of the means of grace and Christian fellowship.

excluded, condemned and cursed. But this teaching does not rhyme with those scriptures, nor was it the teaching of our old Lutheran church.

Thus, for example, in the Chemnitz-Leyser-Gerhard Harmony, it is said of Joh. 12, 42: "The hypocrites, by falsely appropriating to themselves the title of the church, sometimes abuse the ban for the suppression of the truth, Joh. 16, 2. in which! case the Baun is confidently despised Ps. 109, 28. because, when we are excluded from the wicked, we then join the fellowship of the good." Further, Hollaz, in his work on the Christian doctrine of faith, writes: "Those who, having been unjustly banished from a church, separate themselves, and cease to have fellowship with the same: these, as the guilt of the division cannot be imputed to them, do not thereby cease to be true members of the church . . Who are unjustly banished, because they will not accept error against conscience, forced upon them for articles of faith, they are not to be blamed for the schism, because they do not turn away from the church out of malice, but are driven out by a greater power *) . . . Illicit excommunication does not injure him who is thus affected, but condemns him who imposed the ban." (S. 1290. 91.)

Our theologians treat this subject most extensively and thoroughly in the writings in which they combat the papal church and reject its accusation that the Lutherans, by separating from the Roman church, are guilty of the sin of schism, that is, schism. Among others, this point has been treated by the famous Jena theologian, Johannes Musaeus, in his Latin "Tractate von der Kirche." In it, Musaeus first cites the following words of the Walenburch brothers, both of whom were papal bishops:

"When unjustly banished hire private assemblies of unjustly banished, they make a division, for since the unjustly banished are still members of the united Church, they voluntarily renounce that purification by their appointment of private assemblies, and leave the former unity. If, therefore, Luther and his followers had not made a division before the ban, as the Protestants would have it, they had nevertheless then left the former fellowship-then torn asunder the unity, then separated themselves: when they, separated from the former unity Assemblies. For since he who is unjustly banished does not cease to be a member of the church by which he was unjustly banished:

it is self-evident that one who has been thus banished will then separate himself from all the innocent Christians of the former unity: Christians of the former unity then separates and" segregates, then leaves the former fellowship, and spal-

*) So because they only give way to violence... D..R.

tet, when he holds separate assemblies, and that he thus becomes the author of the division, or part separated from the filial body."

Now what does Musaeus reply to this Papist naissance?-the following:

"That unjustly banished remain members of the church, may have a twofold sense: 1. That they remain members of that church which unjustly banishes them; 2. That they remain members of the true church^ or the church which is the true and living body of Christ."

"The assertion in the first sense, in which the Walenburch brothers understand it, is quite false. For since there is a twofold unity, an outward and an inward one, the church which unjustly banishes annuls both; the outward one, namely, inasmuch as the banishment is, according to its fine nature, the denial and annulment of the fellowship in which the outward unity of the banished consisted with the banisher; the inward one" (unity, however, annuls the banishing church), "because he who unjustly bans cuts off true and living members of the body of Christ from it without just cause, for otherwise it would not be an unjust ban. But to cut off true and living members of the body of Christ without just cause is an act of fraternal hatred, which is positively opposed to fraternal love, whereby, therefore, love, which is the bond of inward unity, is annulled on the part of the one who banishes, in that he ceases to be at the same time, with the unjustly banished, a true and living member of the one mystical *) body. Between the unjustly banishing church and the unjustly banished, therefore, no unity remains; not the outward unity, since the unjust banishment of its own accord

and downright abolishes; but neither does the inward, for to this belongs the mutual brotherly love, which ceases on both sides, and that on the part of the banishing church, which, through the brotherly hatred which it

The unjustly banished person has lost brotherly love, but the unjustly banished person has lost brotherly love, because although the unjustly banished person does not lose brotherly love because of the unjust ban imposed on him, the unjustly banishing church (since it is a schismatic church and has ceased to be a true member of the body of Christ, and this is the case for the unjustly banished person) has lost brotherly love. Banned

has become manifest) is no object of brotherly love, so that afterwards he who has been unjustly banished by it cannot embrace it with brotherly love."

"In another sense, however, it is true what the brothers. Walenburch say, that the unjustly imprisoned man is a member of the member of the Church remains, after all, a. member of the

*By the mystical body is to be understood the spiritual body of the Church, which in a mystical, i.e., mysterious way, clings to Christ, as the members of a body to their head. D. R.

The church is not the unjustly banished church, as they erroneously take it (for, as I have said, it ceased to be the true church, and became a schismatic one, through the unjust banishment, and the schism that was therefore introduced), but the true church, which is the assembly of the true believers and saints, who are scattered far and wide over the whole world, and, united to Christ through faith, constitute his mystical body. For since an unjustly banished person loses neither the faith that is in his heart and by virtue of which he is united to Christ the Head, nor the inward love by virtue of which he is united, at least in ability, to the true and living members of the body of Christ, he also undoubtedly remains a true and living member of it through true faith and love at the same time. The same must be said of entire churches that have been unjustly banished. If it happens that a church, after a dispute has arisen, rises up in hostility against others united with it, and unjustly banishes them, then that church which banishes the others unjustly, by its audacious breaking of the bond of unity, only evidently charges itself with the guilt of the division, and ceases to be a member of the mystical body of Christ; but those who have been unjustly banished, and excluded from the unity of the banishing ones, remain (even after the confession of the Walenburch brothers) a member of the body of Christ. Even according to the confession of the Walenburch brothers) they remain true members of the

mystical body of Christ, and therefore true churches. Those, therefore, who remain true churches after the unjust ban imposed upon them, if they hold their own assemblies separate from the assemblies of the banning schismatic church, do not thereby incur the guilt of schism. For as all true Churches of Christ have the right to teach the Word of God in public assemblies, and to teach the Sacraments in public assemblies, so do all true Churches of Christ. For as all true churches of Christ have the right to teach the word of God in public assemblies, and to administer the sacraments, and to perform whatever else belongs to the worship of God, so also the unjustly banned churches, because they do not cease to be true churches through the unjust ban, must have the same right."

"Nor can the Lord Brethren plead that unjustly united churches, being members of the" (with them formerly) "united church, by setting up their assemblies (which the same call private conventicles) voluntarily renounce that union, and leave the former unity. For this their. This reason is inconsistent in several respects. For, in the first place, it is based on the premise First, it is based on the assumption that a church that has been unjustly banished, nor a member of the church that has been unjustly banished, can be a member of the church that has been unjustly banished.

Nor does it help them to say that the unjustly banished church, when it holds its meetings separate from those of the banishing church, separates itself from all the innocent Christians of the world.

former unity. For a church that has been unjustly banished does not separate itself either from individuals or from all the members of the former unity, but, excluded from the former unity through no fault of its own, and continuing to separate its will, it bears fraternal love toward all the innocent Christians of the former unity, and remains intimately united with them through inward unity. It is not excluded from the former unity without its guilt, and continues to keep its will separate, but it maintains brotherly love toward all the innocent Christians of the former unity, and remains intimately united with them through inward unity; and it would also, if they were known, render to them all the labors of love necessary for outward unity, if it were not hindered by the schismatics* ruling among them, or if the innocent themselves, seduced by the schismatics ruling among them, did not shun fellowship with them.

(†) Moreover, the above-mentioned reasoning presupposes, in an unreasonable manner, that the unjustly excommunicated churches are obliged to return to the unity of the unjustly excommunicating and schismatic church; since, on the contrary, and conversely, it is the obligation of the unjustly excommunicating church to revoke the unjust excommunication and return to the unjustly excommunicated churches. For she who unjustly bans other churches ceases to be a church through the

*By schismatics are here to be understood those who, in the unjustly banning church, are guilty of the unjust building and thus of the schism.

†) Past. Grabau says that the unjust ban of the false church is certainly not to be given, but the unjust ban of the true church must be respected. This is a *petitio principii*, for that is just to prove that the true church banishes unjustly. Thus the papists once said to Luther: "He who does not hear the true church is a heathen and a publican; therefore you are a heathen and a publican. But Luther answered, "The first I admit; but first prove that you are the true church; then, of course, I must hear you, or I am a heathen and a publican. But the true church admits only the true word.

of God from you. If ye reproach me not, neither do I hear out of your mouth the voice of the true church: and if therefore I hear you not, neither am I thereby disobedient to the church. It is the same with mercy. It is true, the ban of the true church is always to be respected. But a congregation that wants its building to be respected as the ban of the true church, "ban" it rightly according to God's word, and prove it to be the ban of the true church; if it banishes unjustly, it is not "the ban of the church of Christ, the bride of Christ, the dear, sweet mother of the faithful," but of a tyrant, whose unjust ban is to be respected as little as the ban of the church, as much as the "false" doctrines are to be listened to as the voice of the hearers. Past. Grabau, of course, has thought of the fact that even where there are many good Christians, an unjust ban can be, and sometimes has been, carried out by godless preachers and rulers and other dishonest helpers. What, therefore, thinks he, could these innocent persons do for it? Why should these innocent ones lose the dignity of the true church through the tyranny of individuals among them? The answer to this is given above by Musaeus. The children of God (who, to be sure, do not unjustly banish any one) are and clothe members of the true church, but the churches "of the congregations, in which the tyrants reign and hold the keys to "just banishments, are not as such true churches, but" schismatic ones, though innocent children of God, that is, the true church, may lie hidden in them. In short, it is not "the true church, but" the false church, which bears the guilt of the unjust ban. D. R.

The Church's fratricidal hatred, which it manifests through unjust excommunication, ceases, through the infirmity of schism, to be a true Church and a member of the Mystical Body of Christ; but those who are unjustly excommunicated remain true Churches and members of the Mystical Body of Christ, which, as we have seen, even the ("papist") Lord Brethren cannot deny. But it is undoubtedly incumbent on the schismatic Church to renounce the fratricidal hatred by which she ceased to be a true Church, and to lift the unjust ban which is the effect of fratricidal hatred, and to return to the unity of the Churches which she had unjustly banished, and therefore, by an earnest penance, to reconcile herself again to God and to the offended Churches, and, after reconciliation with the same, to regain the dignity of a true Church." (I). ä. Musaei truet. äs eoel. äeu. 1671- i?. II. x. 316 -L20.K

Now it may well be that, after reading the foregoing, many an honest heart will think: If it is so with the unjust ban, then it is truly a dangerous thing about the same. We answer:- Indeed, it is not revealed to us in vain in God's Word that the unrighteous... The unrighteous ban is a characteristic of the false church. The ban, this high work, by which, as Luther rightly says, "a separation from Christianity with a public judgment to the one dead" takes place, wants to be carried out with fear and trembling, so that one does not commit sacrilege against God's saints and thus against God Himself. Where a man's sin is manifest, and his stubborn impenitence in sins, *) a church ought not, of course, to fear to execute the ban; yea, it ought to fear to forbear the ban which God commanded. But if the sins and stiff-necked impenitence of a member of the church have not yet become evident under the admonitions prescribed in Matt. 18, then a church should be afraid of the grave sin of helping to execute the ban on the sinner, and of yielding to a tyrannical or opinionated preacher. Such an excommunication is not according to Christ's order, as Mr. Pastor von Rohr is not above asserting. Rather, Luther writes of such a ban: "But if you do not keep these measures and ways, you are uncertain, and your heart cannot say, I know that I am not lacking. But it will bite you and say, "You have bound and loosed without God's word; God has not told you to do so, but it is your own will; therefore you have had no keys, but you have dreamed of keys. Out of this then shall thy conscience convict thee.

-But the impenitence of a man was already revealed by a manifest sin, which the publicly convicted sinner does not want to recognize, confess, and let be revealed.

And say, Thou hast blasphemed the name of God, and hast profaned the keys, and hast done violence and wrong unto thy neighbour, and hast troubled his conscience with lies, and hast led him in error, and in the false understanding of the keys, and hast killed him spiritually. Where wilt thou stay? . . . Thou hearest here" (Matt. 18.) "that there must be certain public sins, of certain known persons, where one brother seeth another guilty; and such sins as are first punished in a brotherly manner, and at the last are publicly convinced before the congregation.

Who can now dare to say: "Even if we have banished unjustly, we are still the true church, and therefore you must respect our banishment, which is also unjust?"

Church." (I). ä. Musaei truet. äs eoel. äeu. 1671- i?. II. x.

*It is true, therefore, what Past. Grabau asserts, that unjust excommunication is not false doctrine; how could an action be doctrine? But unjust excommunication either flows from false doctrine, or yet it produces "error and false reason of the keys." D. N.

(Submitted.)

First of all, I must ask the dear readers of the "Lutheran," especially the scholars among them, to excuse me because my submission is perhaps not as correct in form as it should be; for I am only a craftsman who must earn his living every day by the sweat of his brow, and not a "scientifically educated" man. But quite apart from the fact that I am not "such," I do see by means of the Word of God and the eyes of my faith, weak though it is. But apart from the fact that I am not one, I see by means of the Word of God and the eyes of my faith, weak though it is, that the grain of the so-called secret benevolent societies is not pleasing to God, but unchristian and contrary to the church of the Lord. Church of the Lord. But to the point.

Since the German Evangelical Lutheran St.. Johannis (now St. Pauli) congregation in Dayton, Montgomery County, Ohio, was deprived of its church and all that belonged to it by the wiles of Satan through a raw bunch (with the exception of a few) of God- and Christ-deniers and members of those so-called secret charity societies (although, thank God, it was thus stripped of everything on the outside, but was all the richer on the inside through the salvation of its precious confession). thus stripped of everything externally, yet by saving its precious confession it stood all the richer internally), the necessity required that a new congregation with a new constitution be formed. The first article of this constitution thus reads: "The name of the. The name of the congregation shall be the German Evangelical Lutheran congregation of St. Paul in Danton, Montgomery County, Ohio, which acknowledges all the canonical books of the Old and New Testaments as God's revealed Word and as the basis of its faith, just as it acknowledges all the symbolic writings of the Evangelical Lutheran Church, according to which it has conducted and examined the doctrine, and all possible symbolic writings of the Evangelical Lutheran Church. and to have all doctrinal disputes that may have lapsed decided." If by the very first article it incurs the hatred of the world, especially of the secret societies, then

still more by the fifth, in which admission and exclusion, the rights and duties of the members are spoken of, and indeed in very decisive debate. And because its enemies (or rather the Tr-b-s-Rotte), who are almost all members of that society, conspired in the public streets and in the meanest beer and brandy taverns to ruin it once again, it found it necessary to include a clause in the constitution which, with God's help, secures and protects it from its enemies, namely Article V., §The congregation adopted this clause by 66 votes to 6, but through it drew not only the hatred of the world and of the obvious enemies of the church, but sometimes also the hatred of those who call themselves friends of the pure and purified Evangelical Lutheran confession, and even of Evangelical Lutheran preachers. Of this one could fully convince himself, who attended the proceedings of the Western District of the Synod of Ohio, and heard how it went in answer to the question put by Mr. Rev. Lasar, of Marion, Marion Countv, Ohio, brought before this honorable body in writing (not without reasons), namely, "How does the Synod relate to its members in regard to secret societies?" For there suggestions were first made, that they should beware of this "firebrand," and lay the whole matter on the table, etc., etc. But as this did not work, the paper submitted was handed over to a committee, which then also reported on it, although rather lamely. Here the noise began: One secret brother wanted it one way another wanted it another way. And with regret I must say that only "a few" from the Christian point of view seriously participated in this important matter; but it also seemed almost impossible to be moved by the bluster and joking of the secret brethren. The reader will find the rest in the proceedings of the Western District Synod of Ohio, held at Danton, Ohio, June 5-10, 1852.

Very specially distinguished, however, was a Mason, Mr. Past. Henkel, of Germantown, Montgomery County, Ohio. He always sought to make a mockery of this important question, by pleasurably representing the holy matrimony as a similar secret society; but by Mr. Past Schladermundt, however, he was caught in his own snare and duly rejected. That he thereby intended to lame the sincere friends of the church and make them give in, as well as to celebrate a victory for himself and his "order," needs no mention; for he openly confessed before the entire synod and the members of the congregation present: "I am a mason, but therefore a dock Lutheran preacher, who means it so faithfully and sincerely with the church, as a mason.

just anybody." If the old man had but thought of 1 Cor. 8:13, he could not have so expressed himself before such a congregation. Probably he also forgot that as a speaker for the "masons," he could not be a preacher of the Evangelical Lutheran Church; for "no man can serve two masters." Matt. 6:24. Admittedly, I am also a mason, but a stone mason, and that is my profession, by which I support myself with God's blessing.

If Freemasons, Hermann Brothers, Strange Brothers, Druids, and all the rest of them, are so sincere about the "true" (i.e. purely Evangelical Lutheran) Church of the Lord, I cannot understand why they deprive its members of the churches they have acquired by the sweat of their brow. For it was precisely the aforementioned brethren in united power who deprived the local (Dapton) congregation of its church and are now driving it into rationalistic mischief. Mr. Herzsch, the present speaker of these apostate people, not only denies the deity of our Lord Jesus Christ, but also teaches that one cannot sin against God; for thus he preached on the 5th Sunday in Lent: "One can much sooner sin against one's neighbor than against God; indeed, one cannot actually sin against God, because one does not see him as one sees one's neighbor." On the 6th Sunday after Trinit. he asked a child, whom he confirmed, "Is the Holy Ghost also a person in the Godhead?" "No," replied the child, who had been under-witnessed by Hertzsch. "No," he added, "for otherwise there must have been eleven holy spirits at the outpouring of the Holy Ghost. Spirit,-but it was only God's Spirit."

Now, Mr. College, what sayest thou to the corn of this man, who, I understand, is also a good "friar"? I pray you, Dick, dear Mr. College, to give me up no more.; for you will not succeed in doing so, and anyone who prides himself on being a Christian, be he layman or preacher, and enters into a connection, and a secret one at that, with open deniers of God and Christ, who, in my opinion, have made it their principal purpose to rob the still believing Christians of their hard-earned church property, in order to destroy the church and to rebuild pagan altars, as here in Danton, unhindered, I must declare him to be a "hypocrite" who, in order to be able to work justly for his order, or for material reasons, still preaches or goes to church.

May the Triune God strengthen His Church so that it may fight with all seriousness against these idolatrous activities. May all magazines that call themselves Christian, especially those belonging to the pure Evangelical Lutheran Church, raise their voices against it with holy earnestness and zeal.

So, Mr. College Henkel, these are my

The views demanded of you on June 10 of this year concerning the secret societies which boast so much of their benevolence; and God willing that they should also be yours, indeed that of all men.

Dayton.
Johannes Bundenthal.
Grabauiana.

Readers know that Mr. Grabauists have been shouting incessantly: Prove it! Proof that we have acted unjustly and tyrannically! Now it had become known to us beforehand that these gentlemen, by their unchristian, abominable appearance, had already taken away all confidence from Christian-minded people, so that, for instance, even those in Germany were ashamed of them who, after all, agreed with them in heresy, namely, for the sake of the "abominable" sense which the gentlemen had betrayed in their struggle. We had therefore determined, if at all possible, not to communicate the scandalous stories of unjust banishment, etc., which had occurred in the Grabauian party, to the public scandal of the church and the world. In response to this challenging cry of Goliaths, however, and after Pastor Grabau had also rejected the request of our entire Synod for a verbal debate *), we finally had to declare that we were compelled by the Lord himself to publicize the annoying incidents and, especially with a man like Pastor Grabau, to speak in a different tone from now on.

What will the gentlemen do now? You dear reader will think, they will now finally come to-

*) Pastor Grabau, probably because the matter seems to be too shameful for him even after calm consideration, does not want to say that he has cancelled the discussion; in addition, this man has the impudence to have the letter in which he cancels it printed as proof that this is not so. We hope, however, that at least our Lutheran readers have so much sense that they see that he cancels an interview for the purpose of settling disputes who first demands that he with whom the negotiations are to be undertaken must first admit his guilt. - But this is the judgment, that those who let themselves be tyrannized by a slatternly teacher, must at last bring their sound reason to his lyre, and worship even the craziest assertions and sayings of power as great wisdom and sanctity (2 Cor. 11:19, 20.) - While, by the way, Father Grabau has hitherto always insisted on doctrine as the first and principal thing, and has placed life after it, he now begins, where our life and procedure are concerned, to propose a different order of things. It is to be a question here, "1. of right reconciliation and the putting away of public wrongs, 2. of the establishment of all ecclesiastical Christian righteousness, 3. and when this has been done, a loud blessed ground of heart is prepared, on which holy and blessed unity in spirit and doctrine may be sought and established without hindrance." We believe that if we had already laid ourselves to Father Grabau's feet and given him the right in everything, then we would also find grace before his eyes for a conversation about doctrine, i.e. for a kind instruction to be received. - These are clean foundations for a reformation!

Give peace and wait calmly, what would come there. -He then turned to the local association of so-called "freewhich receives light through five large windows and which Far from it! - The concern for what is to come is alreadymen" for "moral" support; the association also solemnlyare connected by a large wing door. being expressed by Father Grabau, among others, irresolved to provide this support. "The same had also The whole building is arranged in such a way that it the latest Informatorium (No. 4): "Behold, dearsolemnly decided on this support, but (probably for lackcan serve as a foundation for a church, if it would become Christians: hatred against us is driving Liesenof this article) had left it at that; so the "Anzeiger desnecessary to give up our Trinity Church, on which the Professor. - And we beg you and implore you now, whoWestens" finally took on the poor "Blätter" alone, but in a ravages of time are already beginning to gnaw. among you still has the fear of God - punish this hatefulshort time, together with the editor, lost the sum of a August 30th was a day of general heartfelt joy for our man, who now, as in raging despair, wants to reach forthousand dollars on it; If the other public is now just as dear congregation, for the Lord had helped so far that the a weapon of shame." Pastor von Rohr writes in a similarlittle eager to be enlightened as the "free men" here, then the aforementioned building could be festively dedicated. vein: "Now he ("Mr. Walther") threatens, even out ofatheism in the West will soon no longer produce any For this purpose all (5) teachers gathered with their discussions with him about doctrinal disputes withoutthe paper will die. As we hear, the "free men" may no pupils in the Dreieinigkeitskirche (Church of the Holy prior reconciliation with our Synod, and because helonger read the paper itself for nothing, for these Trinity) at 2 o'clock in the evening, and from there they probably lacks the right weapons against the "DonatistGentlemen have already grasped from the first number marched with them to the festively decorated house, heresy" (!) "proven to him, - to let loose his wholethe simple principle of the editor: "Let us eat, drink, and around which a large number of members of the sidecar full of lies and scandalous stories collectedbe merry, for perhaps to-morrow we shall be dead, and congregation and many strangers had gathered, carrying the flags belonging to the schools and flower-wreathed against us and to shoot them down on us. Is not this likeafter death all is over,"-and they hope to be able to develop the whole system practically and theoretically staffs. a serious man telling off a bad boy for his naughtiness,from this principle even without the help of teachers. In After all the pupils had arrived in the courtyard, the and the latter hastens to the race-stone and threatens addition to this, the gentlemen "free men" have become teacher Koch, who had been assigned to this school, to throw dung at him?" - We can certainly imagine thatopened the doors with a few words about the matter. The the poor gentlemen are not at ease at the prospect ofat variance even among themselves, and compliment spacious rooms were only able to hold a portion of those the curtain being drawn up, and what has hitherto beeneach other so badly that it seems as if both parties were present in addition to the children, and the windows and done under the title of Church, Venerable Ministry, Holyright. doors were therefore crowded.

Office, Church Order 2c. 2c, shall be exposed to the eyes of other people. But, dear Sirs, well we are heartily inclined to consign all that has been done to oblivion, but this you shall know: By first defiantly calling on us to come forward with our evidence, and by calling us dishonorable slanderers because we have not yet done so, and by now (since we, urged by you to give explanations, make ourselves obligated to do so) spitting fire and flames against us and calling all of Christendom into the stocks against us, you will not achieve your purpose of deterring us. No matter how unprincipled you may be, things must now be brought out into the open! If it grieves you now to have carried the matter so far, accuse yourselves of it.

The free sheets of St. Louis and the free men there.

These papers, too, which, as is well known, seek to spread an atheism that is just as godless as it is crazy, and which a newer poet very appropriately calls the "Verthierungsorgan," have been mentioned from time to time in the "Lutheraner. We therefore consider it our duty to inform our readers of the fate which these papers have had up to now and which, in all probability, awaits them shortly.

The editor himself announces that he had already, when the "Blätter" had covered the first half of its first year, added

(Submitted)

Schoolhouse dedication.

For some time it has been the fervent desire of the Lutheran congregation in St. Louis to extend their school district, and thus to bring the milk of the sweet gospel to the children who live far from their school locality.

However, this desire was increased by a need that arose, as more parishioners settled in the southern part of the city and their children had a long way to go to school, and as large buildings were erected near the Dreieinigkeitskirche (Church of the Holy Trinity), which took away part of the necessary light from the girls' school.

For nearly two years now, repeated consultations were held as to how the long cherished wish could be carried out in a practical manner; but difficulties piled up out of difficulties. But at last the Lord heard the many sighs which were sent to Him in this matter in a pleasing manner. A site excellently suited for our purpose, with a house now serving as a teacher's dwelling, was found, and the Lord made hearts willing to take up the important burdens, trusting in him, and to begin the work in his name. In the course of the summer, therefore, a masonry building was erected, 45 feet in length and breadth, divided by a central wall into two rooms, each of which is divided into two parts.

Thereupon the pupils prayed once more in a chant for divine blessing, whereupon the pupils of the Immanuels - School let a chorale with suitable text resound.

At the end the verse "Praise, honour and glory be to God" rang out and with the Lord's Prayer and a blessing the ceremony ended.

All the pupils and a large part of them



(Offent. Verk. Tag. 14, v. 6. 7.)

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 9, St. Louis, Mon., Oct. 12, 1852, No. 4.

(Submitted.)

Reformation Sermon,

Held at the church at Altenburg, Perry Co,
Mo. on the 31st of October 1851, and put in
print on demand. *)

Prayer.

Blessed art thou, O Lord our God, and blessed be thy holy name for ever and ever, that thou hast not only chosen a church out of thy lost and damned human race through the blood and death of thy Son, and gathered it by thy word and spirit, but that thou hast also preserved it ever since, until this hour, and saved it from great troubles and dangers. You saved it from great hardships and dangers, protected it against all its enemies, against the power and authority of the devil against so many factions and sects, and built it on a rock from which nothing can push it away. You allowed her to be kept under severe pressure by her enemies for a long time, that she was outwardly the lonely and persecuted one, over whom all weathers passed, that she had to drink the bitter cup of suffering with her Lord and Saviour, and was baptized with his blood baptism; but again and again she rose from her powerlessness and carried away the victory over the world; again and again her splendor broke forth and overpowered the power of darkness. We commemorate this power and goodness of thine, which thou hast ever shown in thy Church, on the memorial day of the blessed Reformation, by which thou hast rescued thy Church from the tribulations of antichrist tyranny, and restored to her the pure doctrine of thy Word as a victorious banner. Whether or not more than 300 years have passed since that time, and many a difficult struggle and

Though temptations have been prepared for her by her enemies, yet by your grace she still endures today unconquered, and no enemy has been able to rob her of her treasure. Therefore we give thee glory, praise, honor, and thanks for all the benefits which thou hast bestowed upon thy church. May she continue to enjoy your gracious supervision and your almighty shoe. Preserve us and our descendants in thy true Church, and forgive us all the sins with which we have transgressed against the fidelity, love, and gratitude due to her. Lead back to her many more of her degenerate, apostate children. Heal all her cracks and fractures; unite on the true ground of goodness what was asked to be separated; so that, while the enemy gathers all his forces for the final attack, he may find her well ventilated and become a disgrace to her. Strengthen all thy members with courage and power of faith unto a joyful confession and testimony of the truth against the fickleness and unbelief of them that depart from godliness; and help that all that call themselves by thy name also adorn with holiness of life the true doctrine of thy gospel: for thy word is the right doctrine, holiness is the ornament of thy head for ever. Thou hast a kingdom, and reignest among the Gentiles. Thou shalt have a seed to minister unto thee: of thee shall they proclaim unto babes. Thy mercy be upon us for ever and ever. Amen.

Devout and beloved in Christ JEsu!

It was a wise and sensible advice that Gamaliel once gave in the council of the Pharisees at Jerusalem, when they were busy with murderous thoughts and plans against the disciples and apostles of the Lord. For he exhorted them not to be too hasty in their zeal, but to wait and see where it would go, and what success it would have with the apostles' doctrine. "And now I say unto you," said he, "depart from these 'men, and let them go . . . Is the counsel

Or if the work be of men, it shall perish. But if it be of God, ye cannot restrain it: lest ye be found fighting against God. Teach therefore well what ye do; it is a dangerous trade; it concerns doctrine, faith, and conscience. God may have his hand under it; therefore do not do anything rash, which you will afterwards have cause to repent of, for God will not let you take hold of his government with impunity. But if it is nothing but man's conceit, presumption, and iniquity that has caused this movement, God will make it manifest, and the authors will have their reward, be destroyed and pulverized before their thorns ripen."

This was wise, sensible, wise counsel. For it is certain that what is of God and His work will defy all the power and authority of men, will continue unstopably until it reaches its goal; and those who resist the work of God will not only achieve nothing, but will also bring shame, disgrace, and destruction upon their heads.- If such a wise Gamaliel had been in the council of the papists at the time of the Reformation, and if he had found such a sympathetic ear as Gamaliel did there with the Pharisees, the pope would have done better for his cause than by stirring up the whole world against Dr. Luther and the Christians,

*)We found the sermon reported here in the archives of the "Luthraner" on our return from Germany. We are now sharing it with you, at the same time as a means of preparing for the Reformation celebration this month.

D. R.

who would accept the pure doctrine, by which he has done nothing, but only given cause for God's power and glory to become all the more manifest in his servant Luther, and in turn his judgment on the papacy. But I know of no other thing to preach at this day, my friends, which could serve us more for our strengthening and preservation, as well as for the praise of God, than to show you how Luther's work, or the work of the Reformation, proved to be a work of God. For if this is clear and proven, then it also necessarily follows that our doctrine, our church, our faith is true and correct; that we must adhere to it for the sake of our conscience, our soul, and our salvation; that we have no need to heed the unfounded cries of those who would like to accuse Luther's work of being half done, or even of having failed, and who believe themselves called upon to give his work its proper completion only now; when, in fact, they can do nothing but botch and spoil what Luther has done well and excellently.

May the Lord bless our contemplation for the glory of his name and the edification of our souls.
Text: Ezek. 34, 10-11.

The nerve of this text is the divine promise that He, the Lord, will take care of His flock, i.e. His Church, Himself, when it is neglected, oppressed and desolated by its shepherds, i.e. by those who were to preside over it in the ministry of the Word; that He will rescue it from the hands of such faithless, harmful shepherds and see to it that it receives again the right breadth of souls in Word and Sacrament. Although the greatest and most glorious fulfillment of this promise took place when the Lord Christ himself came to earth, for there he himself widened his flock and sought out the lost sheep again, snatching them from the hands of their spiritual deceivers and murderers, the Lord nevertheless remembered his word in every line and always made it true; He has always taken care of his own flock, and has himself reached in and provided help when, through the unfaithfulness and wickedness of the shepherds, his church was given over to desolation and destruction.

Obviously, this happened at the time of the Reformation. And from this point of view it will become quite clear to us how the Reformation was a work of God. So let the subject of our devotion be this time:

The Reformation Lutheri a work of God.

There is not only to prove that God had his work in and at the Reformation; for God has his work in some events and in some actions of men, without the work itself being considered a pure work of God. There have ever been

In the case of the church's corrupt conditions, reformational movements have taken place that cannot be denied to have been God's work, but which cannot necessarily be recognized as a pure work of God, because too much human love and dishonesty was mixed in with them, and no healing from the bottom up took place. Of Luther's Reformation, however, we can and must assert that it was wholly a work of God, because it was

1. was not started from human opinion.
2. because it far exceeded all human powers;
3. because it was crowned with the most salutary and blessed success for the Church.

1.
It was not started out of human opinion. Luther had not set out to become a reformer; that had not entered his mind. He had been a papist in the full sense of the word, full of slavish subservience to the Roman See; he had lived up to all the statutes of the church with the utmost diligence and had forestalled all the holiness of the monks in order only to find peace for his soul. And since, in the midst of great trials, he had come to believe, not from the teachings of the Roman Church, but from the living comfort of the divine Word itself, that man is not justified by his works, that all his own works are in vain, and that only the pure grace of God in Christ, taken with a penitent and believing heart, makes man just and blessed; Yet at that time he was far from having any suspicion of the doctrine of the Roman church or the unconditional prestige of the Roman see, let alone believing himself called to be a reformer. He did not consider himself worthy of the title of vain Doctor of Holy Scripture; for when Dr. Staupitz offered him such a position at the newly established university in Wittenberg, he made the most humble objections. Yes, Luther did not yet suspect his high rank, when he had already worked in that profession for several years with the greatest success; for he did not remain with the traditional barren doctrine, he did not interpret the pagan moral teacher Aristotle, he did not dig up the scholastic wisdom of the so-called scholastics or papal theologians, who with their scholarly rubbish sought to adorn and cover the papacy with all its abominations, but he feasted with his hearers on the fresh source of truth, the writings of the prophets and apostles; he brought to light from this inexhaustible treasure trove of wisdom and knowledge, so that even many who heard him marveled at him and prophesied of him that he would bring forth a new

While others suspected that with him the dawn of a better time had come, he himself suspected nothing, but remained small and humble in his mind, made nothing of himself and desired no wider sphere of activity than God had ruefully instructed him for his closest listeners. Many a hem had already been planted in this way, many an evangelical morality had been planted in the past, many a papist error had already had its root cut off, and the way had been paved for the Reformation before anyone thought of the Reformation.

The first public step which brought the doctrine of the Roman Church before the judgment seat of the divine Word, and thus gave the first impulse to the Reformation, was, as is well known, the publication of the Sentences or Theses, which Luther posted on the castle church at Wittenberg on October 31, 1517. In these sentences, the Roman doctrine of indulgences, that the pope, by virtue of the treasure which the church possesses in the superfluous merits of the saints, can remit to the sinner, against presentation of a certain sum of money, the pardons which he must pay for his sins here and in purgatory, was examined according to God's word, and Luther decisively asserted: The true treasure of the church is the merit of Jesus Christ alone, not the merits of the saints; from this treasure alone comes forgiveness of sins, and is given free of charge and without money to all who stand in true repentance over their sins, trust in the merit of Christ, and desire to be released from their sins. Although the publication of these propositions, because they were not delivered in the confines of the lecture hall, but went out freely into the world and attacked the fundamental doctrines of the papacy, was undeniably Luther's first reformational act, it was not at all his opinion to go out with these sour grapes as a reformer. The highest distress of conscience had urged him to do so. For the atrocious mischief of Tetzel, the conspirator of indulgences, happened under his eyes, caused error and confusion among his own parishioners, and tore down in their hearts the doctrine of repentance and faith that he had carefully planted in them. For those who had obtained indulgences from Tetzel said freely that they now had no need of repentance because of their sins. What a pain, what a distress of conscience this must have caused the pious and enlightened Dr. Luther! But it was impossible for him to think that this would be approved by the head of Christendom at Rome. After he had tried in vain many other ways to put an end to the outrage, he went forth with his sentences in the hope that the truth would be recognized by all who were faithful to the Roman Church, and especially by the Pope himself. That he would thereby arouse the whole world

Only when he could no longer conceal from himself that he had never been condemned by the head of Christendom to the sunlit truth of the Gospel, which he had presented in his coffins, did Dr. Luther's doubts arise about the Roman Church itself; and the impudent defence of the Pope's supreme magistracy in all matters of faith and conscience, with which the Pope defended the Pope's prestige in all matters of faith and conscience, was never believed by him. Luther's doubts about the Roman Church itself arose; and the impudent defense of the Pope's supreme judicial standing in all matters of faith and conscience, with which the papal theologian John Eck came forward, urged our Luther to subject this point, too, to strict examination according to God's Word, and so it came about that one piece after another of the secret of the wickedness in the antichrist papacy was now revealed to him from Scripture. The more Rom and his followers opposed the evangelical truth he had discovered, the more he was driven astray by the Scriptures, and thus at the same time into the work of reformation itself. Every testimony to the truth, which he had to give of necessity and for the sake of his conscience by virtue of his oath to the Holy Scriptures, which he took when he received his doctorate, was a step towards the building of the newly formed temple; every step, to which his opponents urged him, was the necessary cause of the following one; until the work of reformation was completed under his hand, before an actual plan of reformation had formed in his soul. And when, at the time of the challenge, he was almost dizzy before the great work into which he had been led, and his soul was horrified at the storms that roared through the countries and peoples in consequence of his appearance, he consoled himself in the quiet chamber before his God that it was not he but God who had begun such work, that it was not his but God's affair. His prayer at Worms, where he was to appear before the emperor and the empire, bears witness to this.

How very different it had been with other reformatory attempts, which had begun out of human counsel and nobility! Such things had not been lacking even before Luther. For it had long been felt by many respected and pious men that the church was in need of reformation. The desire for reformation was expressed so strongly that it was seriously discussed at every church meeting that had been held for 100 years before Luther. At the Concil at Costnitz, which condemned the faithful witness of JEsu Christ, Joh. Huß, a reformation was to take place in head and members. Many learned men had written in favor of a reformation and had given advice on it. For the sins and aversions of the Clerus, or so-called clergy, were beyond power and outraged every Christian feeling. On the Roman chair itself sat the worthless men who were

the most atrocious vices unabashedly. Indulgence, dissoluteness, love of splendor, fornication, insatiable avarice, and even atheism could be openly demonstrated against the Roman popes of that time. But all those well-meant plans of church improvement remained unexecuted; the corruption remained as it was, and grew the longer the more. If God himself had not looked in and taken care of his flock, a reformation would never have come about. It was precisely an unnamed monk, who had never thought of being a reformer, that God chose as his instrument, so that he alone might have the honor, and so that it might be clearly recognized that this reformation was Gelt's work.

(2) But to this proof is added another, which is no less important. This is, that it was a work far beyond all human power. There were tremendous things to be done to bring about a true and thorough reformation of the church. What a debris of errors, human statutes, and abuses to clear away, what a power of ingrained prejudices to overcome! If someone had predicted, at a time when the most powerful princes on earth still paid homage to the Pope as the most powerful, and the nations trembled before his ban, that a poor individual monk would dare to publicly burn the Pope's bull and decrees with fire; to write publicly and prove from Scripture that the papacy was founded by the devil; - Or if anyone should have predicted that such a change would be wrought in the church by a poor little monk, in consequence of which the Christian people would no longer be content with what the pope, bishops, and conciliarities say, or what the statutes of the church prescribe, but would examine and search for themselves what the word of God says, and would henceforth not allow any articles of faith to be imposed on them by men, unless they were clearly founded in holy Scripture; this would have been considered a matter of impossibility.

It would lead too far to recount all the errors and abuses with which the papacy devastated the church. But we must mention something of them, in order to see from them what a difficult work the Reformation was, which exceeded all human powers.

First of all, there was the enormous prestige of the pope. He had brought it about that the whole church recognized him as the visible head, as the visible representative of Christ on earth, who alone had the conclusions of the kingdom of heaven, who alone had to decide what was to be taught and believed in the church. What he decreed or established in matters of faith or ceremonies was valid as a rule for the whole church and had to be observed in the clinical and spiritual life of the church.

The only way to accept it was to listen to it, even if it appeared to contradict the Scriptures. No one had the right of free examination, nor even of reading the Scriptures. The pope exalted his chair even above the thrones of kings and princes, had usurped all spiritual and temporal power, and oppressed the whole Christian people in all countries to nought unspeakable impositions - a tyranny such as had never been on earth; for he considered himself master of the conscience, body, life, and goods of all men. Therefore, when we read what St. Paul prophesied of the Antichrist asked 2 Thess. 2:4, "He is an abominable man, and exalteth himself above all things that are called God or God's service, so that he setteth himself in the temple of God as a god, pretending that he is God." There can be no doubt that this Antichrist was manifested in the Roman pope, who exalteth himself above all things that are called God or God's service, in that he refrained from ordering, changing, and doing away with everything in doctrine and worship as he pleased.

The enormous prestige of the pope was, of course, connected with the fact that the entire so-called ecclesiastical state assumed such a position in relation to the people that all rights in ecclesiastical matters were withdrawn from the people and placed in the hands of the priests. The clergy was, so to speak, the drag of the papacy; in regard to the latter it stood in slavish dependence, but towards the people it exercised all the power in small matters which the pope exercised in large. From the right of calling, from the right of judging doctrine, from the government of the church, the Christian people were wholly excluded; for they, the clergy, considered themselves with the pope alone as the church.

If we now look further at what instruction for salvation was actually given to your people in the papal church, we come across many fundamental errors that are dangerous to the soul. For even though Christ, his divinity, incarnation, meritorious suffering and death, resurrection and ascension were not denied, Christ's merit was diminished and obscured by the addition of so many human delusions. Vines of Christ's merits were pointed to the intercessions and merits of the saints, especially to the intercession of Mary, as if Christ's heart could only be reached through the intercession of his mother over the sinner. Mau commanded pilgrimages, sacrifices, donations, in order to gain the favor of the saints. In addition to faith, one pointed to works, to one's own penances and atonements; to purgatory as the last means of purification for those who had not died as perfect saints. The consoling doctrine of the righteousness of faith, that God imputes to the sinner the righteousness of his dear Son, who

Christ with true faith had completely disappeared. FaithHow hard it must have been then to become blessed!from which it is evident that the Reformation was, and in general was regarded as something very small,How difficult it must have been in those days to be saved!is, the work of God: namely, as nothing more than what even the ungodly canFor to this papist doctrine of faith and good works must have; a faith that was only in the head and in the mouthhave come either Pharisaic saints or despairing and was not able to bring forth any living fruit, indeed,consciences. And yet we want to believe that even then, because the same was crowned with the most salutary and blessed success. could only exist in the case of obvious mortal sins. Loveas in Elijah's time, God had his 7,000 who did not bow was not regarded as the fruit of faith, but as somethingthe knee to Baal, and who, through the light of the Holy poured in by grace; hence it was not to faith, but to love,Spirit, took some comfort from what was still taught that the power of salvation was ascribed. about Christ and his merit, even in the papist church.

But also of the good works themselves the papist of faith, while that which is sticky has been consumed doctrine was far removed from the sound doctrine of the as litter and stubble in the fire of temptation: Fire of holy Scriptures. They did not focus on the works temptation hath consumed with them. commanded by God in the holy 10 Commandments. 10 Among the most notable abuses of the papacy are also to be listed: the mutilation of the Sacrament, since the laity were deprived of the chalice and consequently given only half the Sacrament, over which the Bohemians had already separated from the Roman Church before Luther; furthermore, the transmutation of the Sacrament into a so-called Sacrifice of the Mass, to which one attributed the power that it not only obtains forgiveness of sins for the living, but also provides relief and redemption for the dead in purgatory; the invocation of the saints, the veneration of images, and so many superstitious customs, to some of which a sacramental character was ascribed; so much spiritless singing and chattering, of which Christ said long before: "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but ye Their hearts are far from me. But they serve me in vain, because they teach such doctrines, which are but the commandments of men" (Matth. 15, 8. 9.).

Such a debris of errors and abuses had to be cleared away if a true improvement was to be brought about in the church. What man's strength could have done such a thing! And even if the wisest and most powerful of the earth had used all their wisdom and power to do so, they would have achieved nothing if the Lord Himself, who sits at the right hand of God, had not decided to set a goal for this antichristic tyranny, to reveal the secret of wickedness, and to provide thorough help for His people. The Reformation is not Luther's work, but the work of him who, according to our text, once said to the faithless shepherds of Israel: "Behold, I will call upon the shepherds, and will require my flock at their hands; and I will make an end of them, that they shall be shepherds no more, neither shall they feed themselves any more. I will deliver my sheep out of their mouths, and they shall eat them no more. For thus saith the Lord GOD; Behold, I will take unto me mine own flock, and will search for them; as a shepherd searcheth for his sheep, when they stray from his flock."

We finally want another green

Not only did it come about in spite of everything on the part of the papacy, but it was also of such a nature that the innumerable damages to the church were thoroughly healed. What the boldest expectations could not have hoped for at Luther's first appearance, came to pass. Pope, Emperor and Empire had united in supporting the monk at Wittenberg and his No ban, no guard, no fire and sword would help; it came to pass, the glorious reformation of the church! On Luther's side was nothing but the Word, the mighty Word of Scripture; on the enemy's ropes a power such as no mighty conqueror ever led into the field. On Luther's side there was nothing but faith, which defiantly stood up to the powers of hell, and joyfully put property and blood, life and limb, on the ramparts for the truth; a faith that refused to accept help from any human arm, but trusted only in the protection of the Lord of hosts. On the side of the papacy all the arts of lies and malice and all the powers of darkness. O truly an unequal battle before men's eyes, a battle of David with Goliath; yes, the most unequal of which history has ever told. And yet the victory had to fall on Luther's side, because the God of hosts was with him; because Christ Jesus himself led the unequal battle through this servant of his.

And how gloriously it came about! It was a hasty reformation in the true sense of the word; not a mechanical restoration of something that had existed before; nor a violent overthrow of the existing - not a revolution that reaches with a sacrilegious hand into the rights of others. Yes, it is incomprehensible, and a sign of their blindness and ignorance, when the subversives of our day sometimes refer to Luther's work as a palliation of their outrage. No, it was a true Reformation, that is, a living reformation of the Church on the ancient foundation of the divine Word. The Scriptures, and nothing but the Scriptures, were the foundation of the glorious new building. Through the Reformation it came into its full rights as the supreme and sole judge in all matters of faith. It no longer remained a dead treasure hidden in the libraries of the monasteries, but came into use and practice. By the masterly translation of it into the German language, a work by which alone Dr. Luther has earned immortal merit, and in which the special assistance of the Holy Spirit is quite clearly felt, the Holy Scriptures came into the hands of everyone. This was precisely what the Reform

Now how, with this myriad of errors, could anyone have found a clear and certain error?

Luther's preaching elevated the church to a spiritual life but only that the Reformation was unmistakably God's force that transformed people's hearts from the inward work, and that he was only the chief instrument of God's out. They recognized and grasped the truth preached in the Reformation.

by Luther alive, because they could convince themselves from the Scriptures that what he preached was truth. Old and young, woman and man, all learned and studied the Scriptures. They laymen learned to recognize and practice their spiritual priesthood. Against this life force of truth and light, which penetrated the hearts, the meager statutes of a presumptuous church despotism could not hold a candle.

And the other life force in the Reformation was the living faith in Jesus Christ, which Luther preached so powerfully and mightily, and which bore such glorious fruit in himself. The people learned what faith in Jesus Christ was. Thousands of anxious, broken hearts, who had sought rest in vain in their own works, came through Luther's doctrine of justification to the joyful belief that they were pardoned, reconciled children of God, set free through Christ not only from all the statutes of the world, but also from the curse of the law. They experienced in their hearts the power of faith, the new life of Christ; they learned to pray in spirit and in truth; they learned to do right works, which faith produced in them as its noble fruits; they felt in themselves the power and the impulse of the Spirit of God for all good. In short, there arose a people born to God the Lord, like the dew from the dawn. Through the Reformation, the church was transformed into a garden whose blossoming fragrance still wafts over us as fresh as the morning breeze of eternal life.

Now was all this the work of a man? No, never! For how could the work of God have been more mighty, more glorious, more visible? It was plain to see that the Lord had taken care of his flock, sought out his sheep, and led them to the pleasant pastures of his word. We must already admit that God Luther was a man; he could have been absent; these and those errors of the papacy could have been concealed from him even later, or he could have found what was void in the truth with good intentions; but he did more than that; through it, the church regained the whole, pure, truthful teaching of the divine word. Luther was a man; he could have missed; he could have kept hidden from him such and such errors of the papacy even later, or he could have missed the truth in such and such a piece with the good intention of finding what was void. And behold, the Holy Spirit has guided him into all truth; he has developed and interpreted all the articles of doctrine from God's Word so clearly that the truth of his doctrine shines forth with convincing power to every studious heart. I do not say this to prove that our Luther was infallible.

Today there are enough critics and blamers who believe themselves called to bring the Reformation to completion. And even if it must be admitted that, with respect to church government and church discipline, not all evils could be overcome by the Reformation, about which Dr. Luther himself and all Lutheran teachers after him made many complaints; nevertheless, precisely that which today is reproached for the Reformation is its virtue and strength. It is complained that Luther's harshness prevented a union of the two Protestant churches, the Lutheran and the Reformed; but if the good man of God had not been so firm and unbending in this matter, the Reformation would justly have been severely reproached for having abandoned the truth for the sake of human peace, and for having conceded to human reason an equal right in matters of faith beside the Word of Scripture.

Such tiresome critics and blamers are also those who, seeing that Protestantism has broken up into so many sects, seek the origin of this sad disunity in the Reformation itself. They look with longing to the beautiful unity of the Roman Church and complain that this unity is lost in Protestantism. But their error is that they seek unity only in the outward constitution, instead of looking to unity in spirit and faith. What good is the unity of the Roman Church in error? And what good would it do Protestantism if it could show itself to Rome in such outward unity and unity, when inwardly he is a picture of disunity? The true church has the right unity in faith, and in this unity all those are certainly united who are based on the eternally firm foundation laid by Luther's Reformation.

Therefore let us also, fellow Lutherans, remain on this ground. If our doctrine, if our faith, is such as the church of the Reformation had and confessed, then it is no deception if we believe ourselves to be members of the true church, provided that this faith is also alive in us and proves itself through the fruit of a righteous Christian life and character. Praise be to God, we are not to doubt whether the doctrine of our church is the true doctrine of the divine word, for it shines brighter than day; but to this we are to apply our diligence, that by the grace of God we may establish and strengthen ourselves more and more in the knowledge of this doctrine, and follow it with our lives. There are precious treasures handed down to us in our Lutheran Bible translation, in our Lutheran Catechism, in our Lutheran hymnals.

and confessional writings, in the many glorious spiritual writings of our Lutheran teachers. In all these we have rich, delicious, blessed pasture. Oh that we only needed all this. We Lutheran Christians will certainly one day have a heavier responsibility than others, because much has been given to us.

Now, may the faithful God enlighten us through His Holy Spirit; may He make us grateful and grateful for all His spiritual blessings and benefits; may He fill us with love for our dear Lutheran Church; may He give us the spirit of testimony and confession, as it was in our fathers, so that we may also be willing to lay down our goods and blood for the sake of His truth. May he preserve us from the unbelief and apostasy of our time, keep the light of his word for us and our descendants, and let us one day come to his eternal light, to the assembly of all the elect in eternal life! Amen.

(Submitted.)

Methodism.

The Methodist sect is hastening towards its end, its dissolution. The reader knows that the number of members of this sect in Europe and America, as reported by the public papers, is diminishing considerably every year. It is in the process of passing away. For some time yet, it will be said, it is no longer, like all the children of former times. For a long time she had been ill with false doctrine, but her condition has grown worse since she was seized by the error of "entire sanctification. Alas! the poor sick woman imagined that man could become completely sinless and spotless in this world, and thus frightened her most honest friends away from her deathbed. With compassion and feeling, the "Lutheran" took care of the sick woman and tried to heal her of this dangerous truth with the word of God. But in vain; unfortunately, with feverish heat, she clung to it ever more tightly, and in spite of her great tightness, she did not cease to talk about it. She now sought to restore her lost health by other means; she celebrated vigil nights and love festivals, and often, to our sorrow, we saw the sufferer stagger out of the cities into the open air to recover by camp meetings on the heights and under the green trees at the advice of a quack. But all in vain; their emaciation only became the more dangerous. One should not disturb the last hours of a man, even of his adversary. That is why the "Lutheran" remained in the deepest silence against the Methodist sect in the last days, even though he had suffered much bitter injustice from the patient during her life- But the poor patient does not seem to want to fade away with the introspection that befits a deceased. As is so often the case in life, she has once again become quite

and fantasizes in No. 33 of the Apologist against the Lutheran under the heading: "Love is the fulfillment of the law," in the following manner:

"All Christian parties and their organs, with the exception of the Roman Catholic, are, however, surpassed in unkindness by the so-called old or pure Lutheran party, which, although it claims to be the only true church of Jesus Christ, and condemns all other Christian denominations as more or less false in doctrine, has itself divided into two parts opposed to each other as mortal enemies, namely, the Lutherans of Missouri, whose organ is the Lutheran published in St. Louis by Pastor Walther, and the Lutherans of Buffalo, whose organ is the Kirchliches Informatorium published by a Pastor Grabau. Louis, published by Pastor Walther, and the Lutherans of Buffalo, whose organ is the Kirchliches Informatorium, published by Pastor Grabau. Both put each other under a spell, call each other Rottengeister, blasphemers, liars, and so on. We can really imagine nothing more embarrassing, nothing more repugnant, than the caricature which these organs, and especially the Informatorium, make of the Christian Church, assuming themselves to be orthodox or orthodox alone. The subject and manner of their controversy is truly carnal, and sets the reader back to the darkest centuries. How sad it is not only with you, Christian sense, but also with the education of that part of the Germans who can support such sheets?"

And in conclusion: "The Spirit of God, the Spirit of peace and love, is not and does not rule where there is strife. Unity in the main things and working together against the power of darkness: that is what Roth is doing at the present time; therefore we were very glad to see a call for a settlement that came from Stuttgart, in which true love for Jesus Christ is made the only condition. Deepness is the main thing; the apostle also says: "And this commandment we have from him, that he who loves God should love his brother also".

It must indeed grieve every true Christian to see how here Rast presses so much error and wickedness together in so few words. We would prefer to pass them over in silence, but our love for the honest souls who are captives of the Methodist sect moves us to illuminate a little more closely the crooked leaps of the racial swarm spirit and to uncover the wolf that hides under the glistening sheepskin of pious-sounding sayings.

First of all, notice how insidiously and spitefully Mr. Rast proceeds against the Lutherans. First he utters all kinds of pious words about Christian love and the Holy Spirit, and poses so lovingly as if he wanted to melt with love, and after he has thus disguised himself as a preacher of righteousness, he falls upon the Lutherans with hypocritical zeal.

ranians, and says that they were the most unloving completely false and unfounded. We have never people, surpassed only by the papists. If Mr. Nast were excommunicated Pastor Grabau and his followers; we an honest man, he would simply state to his readers they have never called them blasphemers and red spirits; doctrines for the sake of which the Lutherans are at Mr. Nast should be ashamed, if he can still be ashamed, present contending; but he does not do so, but says, to utter such vile slander against us. But if we called one briefly and simply, "the subject and manner of their of our opponents a liar, we have given the reasons for controversy is truly carnal, and puts the reader back into doing so, which entitle a Christian to punish a falsifier of the dark ages." And then he portrays the Lutherans as the truth also as such with this name. We ask further, quite senseless people, driven by an inexplicable urge to was this carnal^ that we so long calmly endured the constantly rail and quarrel about nothing and nothing invectives of our adversaries, and left them again, and who now, for their own amusement, would unanswered? Was it carnal that at our last Synod we put each other under a spell. most kindly invited Mr. Pastor Grabau to a meeting and reconciliation? If Mr. Nast knows at all what is carnal and spiritual, he will have to withdraw his reproaches against us.

But Mr. Nast is so blinded that he rejects all struggle for the pure doctrine of the divine Word. "To what end, he says, will this mutual hostility, this mutual fighting, better keep quiet than make himself ridiculous by his lead? Will it promote truth and salvation? No, certainly silliness. Every one who has cared a little about this not; it leads away from the same, and makes those who controversy knows that it concerns the most important still had the light lose it; the Spirit of God, the Spirit of doctrines of Christianity, the doctrine of the church, of peace and love, does not rule where there is strife."

We admit that Mr. Nast's proposal has much appeal power, of Christian liberty, of the power of God's worth, for our old people. If we could welcome every heretic of the spiritual priesthood, of the sacred office of and fanatic as a dear brother and add to or subtract preaching, of vocation, of banishment, and so on. And from the word of God at will, how many denials, insults, these objects Mr. Nast calls carnal!!! By this he only and challenges would we then be spared! But can we proves his own coarse, carnal, unintelligent sense; the do this with a clear conscience? Nevermore!

The Lord Jesus himself commands his believers to confess him, that is, to testify to his word and the truth revealed to us in it before all the world, on the other hand to fight against all falsification and distortion of it. But whosoever shall deny me, him will I also deny before my heavenly Father. Matth. 10, 32. 33. He denies the Lord Jesus, who in any article of faith does not acknowledge the original, clear and distinct meaning of the divine word as truth, but subordinates to it another meaning, which seems more appropriate to his carnal reason. And he that thus knowingly and wilfully denieth the Lord Jesus in one point, hath denied him in all the articles of faith; for the Scripture saith, If any man keep the whole law, and sin in one, he is wholly guilty of Jacob. 2, 10. Shall now the believing children of God consent to such a corruption and denial of the controversy is absolutely untrue and lying. He calls it divine word, or condone it? No, then they would make truly carnal; he says: "Both put each other under a spell, themselves partakers of the sin of others. Rather, they call each other red spirits, blasphemers, liars, etc." Now should oppose it with the most holy earnestness.

as far as this reproach concerns Pastor Grabau, let him answer for it himself; but as far as it concerns us, we declare the same for

and show them. Such strife and eiren is their most God commands us in all the places where he commands
sacred duty, is a work pleasing to God, and he who that the preachers should call out confidently, not to
omits it out of fear of man, and complaisance to man, or spare, but to punish sharply, Is. 58, 1. Tit. 1, Is. We are
indifference to the truth, commits a grievous sin. Yea, also exhorted to this by the apostle Paul's own example,
the Lord Jesus testifieth that he was just come to set on who speaks of the false teachers in these words: "Look
earth such a discord, such a holy battle-fire. For heat the dogs, look at the evil workers, look at the cutting
continues: Think not that I am come to send peace on in pieces. Phil. 3, 2. We are admonished to do this by his
earth. I have not come to send peace, but the sword. own trial of an apostle, the apostle Peter. When he did
For I am come to provoke a man against his father, and not walk rightly according to the truth of the gospel, he
the daughter against her mother, and the cord against opposed him openly and publicly with very serious and
her sister-in-law. And a man's enemies shall be his own sharp words, and still called his trial hypocrisy in his
household. Matth. 10, 34- 36. And further he speaks: I letter to a church. Gal. 2, 11-11.

am come to kindle a fire upon the earth: what would I So it is a blatant lie when Mr. Nast says, "the Spirit of
rather, because it burned already? Do ye think that I am God, the Spirit of peace and love, is not and does not
come to bring cold upon the earth? I say, No; but to rule where there is strife." On the contrary, where the
cause dissension. Luc. 12, 49. 51. Spirit of God is and reigns, there is strife against false

In many other passages of Scripture, the Holy Spirit doctrine. Therefore let us fight joyfully and chivalrously
exhorts us not only to hold faithfully to the pure doctrine against all falsification of the divine word, that we too
of the divine Word, but also to hate, shun, and deny all may one day receive the crown of glory.

false teaching. St. Jude says, v. 3: I thought it necessary
to exhort you with scriptures, that ye should fight for the
faith which was once given to the saints. Timothy
receives the exhortation, Suffer thyself to be a hasty
good fighter of Jesus Christ. 2 Tim. 2, st. A Christian
preacher should therefore not only feed the herd
commanded to him with the words of pure doctrine, but
also fight against the wolves, i.e. the heretics and false
prophets, who seek to murder the souls of his hearers
with the poison of their false doctrine. It also says: "Even
if one fights, he will not be crowned, because he fights
rightly. 2 Tim. 2, 5. So the preacher who fails to fight the
false teachers as commanded by the Lord will not
receive the crown of honor. In God's estimation he is a
"dumb dog." Joh. 56, 10. 11.

. Therefore also the holy men of God have always,
seriously hated the false prophets, as bearers and
spreaders of soul-murdering false doctrine. David says:
I hate them that hold false doctrine. Ps. 31, 7; and Ps.
119, 113: I hate the fluttering spirits; and love thy
substitution. Wherefore also the apostle Paul saith, If
God would that they also were cut off which disturb you.
(Gal 5:12) Yea, by him the Holy Ghost pronounces a
curse upon all wilful corrupters of the gospel: If we also,
or any angel from heaven, preach any other gospel unto
you than that which we have preached unto you, let him
be accursed. Gal. 1, 8. All this disputing, which the Holy
Spirit so earnestly enjoins, and so powerfully exercises
by his organs, Mr. Nast calls carnal. What an outrage!

But that we are against the false teachers, such as.

Hermann Fick.

The Forced Colloquium.

While the orthodox, always ready to answer to anyone
who demanded a reason for the hope that was in them,
never refused when they were offered a disputation with
their opponents, the false believers, on the other hand,
not infrequently made all kinds of dodges in such a case
and worked to avoid a public discussion. An example of
this is the Donatists. Of them St. Augustine says that,
when invited to a colloquy, their answer was, "It is an
unworthy thing that the sons of the Muntrians should
assemble with the race of those who have delivered up
the sacred Scriptures." In another place he says,
"Knowing that they had no good cause in the halls, they
sought for the time being, as much as they could, that
the conversation itself might not take place, and that
their cause might not be tried at all. But because they
could not by any means obtain this, "(since the emperor
himself, at the request of the orthodox, ordered a
hearing), they caused so much by the diversity of the
matters that what had been negotiated would not be
easily read." The orthodox, on the other hand, as
Augustine writes, committed themselves in writing
beforehand: "If it were proved to them that the true
church was on the side of Donat, they would not seek an
episcopal dignity there, but for the sake of the salvation
of Christendom, would follow the assembly of the same;
but if, on the contrary, in their commonwealth, the true
church was on the side of Donat, they would not seek an
episcopal dignity there, but for the sake of the salvation
of Christendom, they would follow the assembly of the
same.

If the true church were shown to the Donatists, they did
not want to deny them the episcopal dignities; only this
was done by them for the sake of peace, so that those to
whom they conceded this might recognize that the
orthodox did not abhor Christian consecration in them,
but human error. Now, if the people could not bear
(maintain) two bishops in one church *), then both should
give way, single bishops should be appointed, and these
should be ordained by those bishops who would be found
single in their congregations." According to the imperial
edict, 18 bishops from each side were to be present; the
orthodox complied with this regulation and 18 of them
came to the disputation; the Donatist bishops appeared
man for man, about 120 of them, except for those who
were lying ill. The former also put up with this. The
imperial examining magistrate called upon all present to
sit down. Augustin says: "Immediately the orthodox sat
down, but the Donatists refused. In their refusal they
said, among other things, that it was written for them that
they should not sit down with such people. To which the
orthodox, in order that there might be no delay, did not
reply. Later the latter declared that if the Donatists
thought it sinful to sit together with them contrary to Ps.
26:4, they should also have thought it sinful to assemble
with them contrary to Ps. 26:5; but here they were not
speaking of bodily, but of spiritual fellowship.

**The colloquium lasted three days. The result was
that the Donatists stood before everyone in all their
shame, the orthodox as completely justified.
However much the orthodox had had to suffer from
the falsity and malice of their opponents, the evident
victory of truth which had been won was an ample
recompense to them for the evil they had done to the
Donatists.**

nen proven humility and self-denial, comparisons:
Brevicul. collation. in Augustine's works, Basel ed. tom.
V, fol.
560-502... from which we have extracted the above data.
The application to our present circumstances is
made by the inclined and uninclined reader himself.
*) As a result of the schism caused by the Donatists, many African
cities had two bishops, one orthodox and one Donatist.

Receipt and thanks.

The undersigned confesses with tank against God
and the benevolent givers-the members of the Young
Men's Association at Altenburg, Perry Co, Mo.-to have
received from the same tz 12.00.
May God reward the givers for ever and ever.
I. P. Vever
Concordia.College d. 25th Scptbr. 1852.

Grabauiana. have a few more lessons in logic to nebmcn.*)

What, then, are all the declamations of our Lord Adversary against our indifferentism and sense of union? They are pranks. --- We leave it to our correspondent to elaborate further on the matter and to prove that the teachers of our church have always spoken in this way.

Pst. Grabau also makes capital against us in the above-mentioned number, 1. that Prof. Dr. Delitzsch has dedicated a book to us, in which many errors are found; and 2. that the "Kirchenbote" of Gettysburg reports that Dr. Guericke has fallen away to the unchurched church.

We answer ad 1. We well believe. Pope Grabau, if he had been in our case, would have sent Dr. Delitzsch a bull in reply to his dedication, and in it would have declared him a heretic. We could not do this, since we know that Dr. Delitzsch is far from stubbornly holding on to his errors. We have, however, privately admonished him, and, where necessary, publicly rejected and condemned his errors. That we have not yet publicly protested against it here in America is merely due to the fact that we thought the book would not circulate here.

Ad 2. we reply: We are not so hasty as to recount to the only too suspicious "church messenger" something invective which the latter reports of a man who has hitherto been repugnant to him as a "head of the Old Lutherans." We await certain news. But if it should later prove to be true that Dr. Guericke allowed himself to be lured into the Union, then we too would have to and would decisively condemn this step. Incidentally, it is ridiculous to want to make us answer for and pay for the apostasy of a man who some time ago declared himself in agreement with us. What would Father Grabau say to this if he were accused of leaning toward "Missourian teachings" because such had fallen to him who (still in the year of the apostasy) agreed with him, Father Grabau? He would say, How? do I not honestly condemn and curse not only the Missourian doctrines, but the Missourians themselves? Now, though we cannot say that we have ever condemned the Unirte (unless qua Unirte, or in so far as they are such), yet we have always condemned the Union as it is at present (namely, without agreement in the truth), and have borne the ignominy of being considered falsely exclusive with joy for a long series of years, until Mr. Grabau came, to whom we are not yet exclusive enough.

*In this respect, the *Philologia sacra Glassii* is highly recommended, where, among other things, the *adverbiis limitandi* are treated, even for scholars, if they are ignorant of this part of syntax and logic.

Receipt and thanks

Received H9.57. from the Iohannis-GemeW dc to Euclid at ClevelaM "5.53. from congregation - limbcrum Cleveland.

" 6.00. from the Young Man's Bereut A Cleveland.

May the good God bless the lenient givers, anew, both bodily, but most of all spiritually.

Henry King . Fort Wayne d. 24. Septbr. 1852.

Received

". to the synodal treasury: ,U" by Mr. Gottlieb RichterZ- K. zur s v n o d ä l - M i s s i o n s - C a s s e: of Mr. Pastor Fr cke in IndiaupvliS unv ,Ä, of his community1 Hm. Gottlieb RichterH c. for the maintenance of the Con cordia College". <I. for a rme St uden t en: of Mr. Georg Rasp in Pomeroy, L. . 2.00. e. for the un r er st ii h u u g g of the b i e f i g h t college building: Of parish glicdern of Mr. Pst. Kunz, in Elrgrove, Cool Co. Ill. 3,East. namely: 75 Cts. Christoph Senne, 50 " Christoph Menschina, 25 " Christian Linnemann, 50 " Christoph ^enne, 25 " Heinrich Nobler, 25 " Conrad Nobler, bO " Philipp Ostlii.aim. 16,N, by Mr. Pst. Habet in Pomeroy, O., eingcs. by Mr. Fricke and his congregation: 1st -shipment 12L>. 2. " by Messrs. Schuricht and Nblig l ier 50M " Messrs. Pastors sibler, Crämer, Kühn, Messrs. school teachers Wol: unr Richter, most of the members and several evening ' mablsguests of the congregation at Fort Wayne, second mission MM , several church members in St. Louis IIM ,, the community in and around Mishawaka, Ja. 5M " a small congregation in Madison Townsb., Ja., 1,A " a small congregation in Bainbridge Township, Mich. i " Mr. Hd in WashingtonD . C. I,G, "" Pt daselbst25 " Hrn. Pst. schiirmann and his congregation2 ,88. "" Georg Fischer in Staunton, Ill. "" Fr. Klinienbcrg and his congregation, in Bartholomew Co, Ja. 6.1". F. W. Barthel, Cassirer.

Paid

the 6th year Mr. Andreas Zage! - 50 Cts. " 7. " HH. G. Dörner, HanS Meyer, Friedr. Pechmanu, Friedr. Lhürwächter. " 8. HH. Past. Baßlcr, Adam Bobne, G. Dörner, Schneider Fricke, Georg Fischer, Daniel ÄoMn, Georg Greb, Pastor Hattstädt (10 Er.), HaU Meyer, Friedr. Pechmann, Fried, sträub, W. Theiß, Friedrich Tbürwächter. the 1st half of the 9th year HH. Eduard Schocke, Ha""- shield, Thorbeck. the 2nd half of the 9th Jabrg. HH. Anton Bade, Verg and Bebling, Wilb. Brüggemann, Christian Jäger, Ludwig Mever, Carl Wischmeyer. deu 9, year HH. Michael Bauer, Heinrich Betreib pohl, Fried. Böse t l. Adam Brück, Heinr. Beck- nrann, Heinrich Brinkmann, Heinrich Biermam^ Jobann Mich. Deuter, Wilhelm Dornfeld, Gech. Heinr. Dankmever, Schneider Fricke, Franz Jriich- tenicht, Georg Fischer, Daniel Gvglein, Fnednck Heine, Hermann Hoyer, Philipp Kies, Heinrich Kraß, Johann Derubard Krudop, Johann Will'. Lindlag, Heinrich Möller, Ferdinand Meyer, W, Clemens Miller, Franz Oelschläger, Heinr. Oden" tbal, Christian Dstermever, Christian Piepenbrkk, Ernst Piel, Wilhelm Piel, Friedrich Nöseirer, Eh- lert Reese, Christian Rose, Pst. Richmann, Her- niann Rosener, Heinrich sudbrink, Christ. Schrii- d'r, Gustav Spiegel, Jobann Schnr, Frirdqch Stuß, Christian Heinrich Schonkel, Gottlieb Thume, Phil. Tbeiß, Ernst Bost, H. Wolf, IohM Wesel, Christian Webking, Gerh. Friedrich D-ßk- meyer. * the 10th year of Mr. Philipp Theiss. Year 9. for Mr. John Dobler had already been corrected by Hn. Pastor Brohm and has been written to the same Ll,00. autjt" schriebcn.



(Offenb. Joh. Cap. 14, v. 6, 7.)

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.

Redigirt von C. F. W. Walther.

Year 9, St. Louis, Mo. 26 October 1852, No. 5.

(Submitted.)

The university professor Dr. Hengstenberg, as a pastor!

One should love God and not one's neighbor above all else, seek God's glory and not the apparent best of one's neighbor first. If the love of God is not genuine, the love of neighbor is of no use at all. If only the gentlemen of the Union, even if it were a highly learned professor, would take this simple truth to heart! - As is well known, in recent times, especially in Germany, many Protestants have fallen away to Catholicism, among them the otherwise efficient publicist v. Florencourt. The motives of his conversion were, according to Hengstenberg (see this year's preface of the "Evangel. Kirchenzeitung" of Berlin): "the disconsolate feeling of the moral decay, which fell more and more upon him, the perception of the moral willpower decreasing more and more with the years, and the longing to set an external goal for this struggle, which he felt unable to carry out inwardly," or rather the hope to find in the Catholic Church the spiritual help, which he thought to seek in vain in the Protestant Church. Florencourt therefore doubted the power of the means of grace in the Protestant church, and this certainly because he did not consider the ministry in it to be complete.

This was due to his ignorance of the nature of the church renouncing the latter, walk humbly before his God, and in general. Thus the unfortunate blind man fell into the with bowed head but comforted heart make pilgrim hands of blind guides. Hengstenberg, too, recognizes to the heavenly Jerusalem." Can one think of anything this, and feels compassion for him, calls him more lamentable than the hope and prayer of this "unfortunate man" and "pities him from the bottom of his uninspired pastor for the fallen? Does not the great heart!" - Now how is such a man to be treated pastorally, Berlin preacher of repentance know that the first step of how is he best helped, how is he to be counseled, what a fallen man toward peace is precisely repentance, to hope for him, what to pray for him? Listen to the righteous, earnest, true repentance, recognition, famous Doctor of Theology, who otherwise knows how confession, hating and abandoning sin? Or does to make so many words about repentance, and wants so Hengstenberg think that such repentance is not much to be regarded as a man who stands like a wall necessary in the case of doctrinal sins; is the denial and before the crack in this perilous time. "Let us hope," here rejection of God's truth and the acceptance and defense says, "that the disappointment, which, in a nature so little of Satan's lie no longer a sin before his unrighteous fanciful, so predominantly understanding, and which conscience? Or has not v. Florencourt, by his could only be momentarily driven into a fancy by the conversion to Catholicism, publicly rejected, e. g., the utmost despair, be tempted to think a straw a saving justification of a poor sinner by faith alone, and the plank, will not be long in coming. . . . Let us hope that at Scriptures as the sole guide of faith, etc., etc.? etc., and the same time the merciful Saviour, who alone can set at the same time professes the devilish doctrines of an us free and deliver us from such distress, will draw near effect of the sacraments even without heart felt to his soul and say to it, "Peace, peace be with you." Let repentance and faith on the part of the recipient, of a us hope that he will then, in fellowship with him, join the tyrannical supremacy of the priests over the laity, of a Christianity which his present church offers him in sacrifice of the Mass, of purgatory, etc. - And to such a harmony with mildly abandoned ones, and join the sinner Hengstenberg does not say: "Repent!" but: "Peace, peace be with you!" Does not the doctor of theology think at all of God and his offended majesty, and that Florencourt has no peace at all?

can attain, so long as God is angry with him as a despiser and blasphemer of the truth? But no, he does not think of that; his lovingly unspiritual pastor's heart looks only to his suffering neighbor, loves him more than God, cares for him first, if Florencourt will only come to peace; the truth, God's word, God's honor may remain offended, despised, that does not mean much to him, - and rather should ten thousand Florencourts go to hell in one heap, before God would be blasphemed, and made a liar in his word- -

We, too, have a heart for such a poor soul, confused and lost by the sad state of the unrighteous church, but we dare not bring such a Hengstenbergian prayer before the Lord, because we know beforehand that it is displeasing to Him and that He will not hear it; for He has taught us that no one shall enter into the kingdom of heaven, into peace, unless he has first repented. Therefore we also hope that the merciful Saviour may come near to this unhappy man, but first to let the lightning of His law shine into his darkened soul, that he may recognize the abomination of his sin, that he may be terrified that he has despised the Son of God, whom and whom alone he is commanded by God the Father to hear, that he may know that he who contradicts the Son of God is the devil, and if it were even the most holy pope in Rome, that he may know that he has made miserable human statutes equal to God's will, even translated them, and thus fallen into the great and grave sin of having shamefully violated God's honor, and of having grievously vexed God's children. And then may the merciful Saviour give him strength to confess his sin, not to be ashamed of being publicly disgraced, not to be afraid of ridicule and shame, and thus to redeem the given offense. And finally, having come to the knowledge of truth and lie through God's merciful grace, he may not, for God's sake, unite both truth and lie with one another, may not, for God's sake, follow the godless counsel of this Hengstenberg, namely, become a miserable hypocrite who loves the truth but does not hate the lie, who confesses the truth but does not reject the lie, who follows Christ, but does not forsake Belial, who "excludes himself from the Christianity which his present church offers him in agreement with the abandoned one," but does not shut himself off from the great, ghoulish nest of the still remaining unchristianity, who limps on both sides, who is not warm and not cold, whom the HErr spits out of his mouth. - What might Hengstenberg think of a Luther who also would have liked to "go on pilgrimage to Jerusalem with a comforted heart," but who not only joined the Christianity of the Catholic Church, but, as an incorruptible, noble warrior of God, inexorably publicly exposed, rejected, and fought down everything unchristian in it, and who

and his own from the Catholic Church and freed them from the "Babylonian captivity". Must not Luther be an insufficient, impatient schismatic for Hengstenberg? But what judgment Luther has of a Hengstenberg, a teacher who is quietly silent on the errors, and yet wants to be a right teacher, we can hear from Luther's own words: (Conversation with Dr. George Major. XIV, 1477.) "He who holds his doctrine, faith, and confession to be true, right, and certain, cannot stand in the same stall with others who lead false doctrine, or are attached to it, nor ever give good words to the devil and his scales. A teacher who is silent about error, and yet wants to be a true teacher, is worse than a public fanatic, and with his hypocrisy does more harm than a heretic, and is not to be trusted; he is a wolf and a fox, a hireling and a belly servant, and so on. He is either secretly in cahoots with the enemy, or is a doubter and a wind-farer, and wants to see where it will end, whether Christ or the devil will prevail, or is altogether uncertain of himself, and not worthy to be called a disciple, let alone a teacher, and wants to anger no one, nor to speak Christ's word, nor to hurt the devil and the world." -

The Roman Catholic Church is a murderess, a false prophetess, not, of course, the Christian which may yet be extracted from the Roman Catholic Church, for that is not the Roman Catholic Church, but the real Roman Catholic Church, as it presents itself in its confessions, this drop of truth in an ocean of lies, this mass leavened not by a little but by much leaven, - this Roman Catholic Church is a murderess, a false prophetess. Now the Son of God says, "beware of false prophets!" and the apostle, "depart from them!" "depart from them, and separate yourselves!" and our Confessions, Schmalk. Art. Appendix: "Let all Christians be on their guard against such ungodly doctrine, blasphemy, and unrighteous ravings, but let them depart from the pope and his members or associates, as from the kingdom of the Antichrist, and curse it, as Christ commanded: beware of false prophets. And Paul commandeth that false preachers should be shunned, and cursed as an abomination." But this unite Dr. of theology understands it better, grasps, as Luther expresses it, the Lord Christ in the mouth, says: "By no means beware of the false prophets, but remain with them.

and listen to them, there is no harm in it, if you only use caution and do not just swallow the whole leavened mass, but first percolate a little, separate the leaven from the leavened mass, and take this preparation to yourselves-God says: "soften, go out, separate yourselves!" But Hengstenberg, the great Hengstenberg in Berlin: do not yield, do not go out, do not separate yourselves! O of the God-fearing, pious, unirrreverent. Theologians and divorce artists of our time! - So Florencourt is to "join the Christian which his present church presents to him in conformity with the abandoned one." A fine practical advice that How, on earth, does the German professor think of it, how is he goes to church, to touch only the nearest cases, shall he or shall he not sprinkle himself with the glorious holy water? What would be the consistent Christian thing there, to which c- would have to attach himself? And now when the mass comes on, that shameful idolatry, what shall the man do? Should he alternately block his eyes and ears with his hands, and open them again, according as truth or falsehood, idolatry or divine service comes? Or should he let everything pass him by calmly, like a gentleman, and in the meantime pray a silent pater noster? But he might, by chance, crossing the street, meet a passing Corpus Christi popan, the wretch! how should he behave now? Stand upright, or kneel down, or best both uniren and stoop? - No, no, this mild, well-meant advice is a heartily bad one; to hope for such a thing from a seduced, lost man is indeed unloving and unmerciful! It remains the same, if the love of God is not genuine, the love of one's neighbor is of no use at all- - So it goes with the Union, as with all erroneous ideas, which rest neither on a command nor a promise from God, and yet want to build the church of God, they are just as much against God as against one's neighbor, and serve Satan! -

Such remarks by Hengstenberg, a head and leader of the Union, lead us to some remarks about the present "stage" of the Union in general. As all phenomena have their time, so also the Union, but this one has had its time; for even if the nobles and wise men of it still hope and prophesy so brilliant and far-reaching things, it is nevertheless quite evident and undeniable that the individual church currents are now no longer, as they were only a few years ago, flowing into the exceedingly narrow and constricting bed of the Union, but are forcing their way out of it. For this reason, it has been necessary to widen the bed of the river, and it is no longer called Uni.

on, but confederation. One has not been able to unite, for then the union ceased to be a union. And therein and strange. One part of them has too much human to unify the repugnant, the separated from God, in consisted the indissoluble feat of the union. It will be inclination for, the other too much human hatred against spite of all scientific and police efforts, the Babylonian objected that we Confederates do not want a union, an it; one overlooks the devil in Catholicism, the other the tower construction has of course once again not internal union of different faiths, but only an external remaining Christian pieces in it; one fanatically goes too succeeded. Now the unpleasant things, lies and union of different believers. But here the whole far forward in his Union blindness, the other fanatically honesty, are at least to coexist decently; the enmity weakness of the Confederacy comes to light. For, too far back. Hengstenberg and his colleagues are which God Himself has set between the seed of although it is a mere mirror-image, an empty saying, that flirting with Rome, and the Union heroes of the General women and the seed of serpents is not wanted; it is one wants to unite the faithful, but not the faiths, with Synod, together with the colporteurs of the American true that one pretends to want to fight against the devil one another, since the faithful without faith are no longer Tract Society on the other side, are going so far that in all earnestness, but one leaves him his most faithful; yet one wants to make this very empty they can only look at hymnals containing songs for the dangerous stronghold, the false liver; whoever, for expression, this nothing, a reality, by making the day of the Visitation of the Blessed Virgin Mary with a example, wants to fight against the false liver of the demand on every confederate that he be "a believer," secret shudder, and cheer for Kossuth, because they Reformed, the Herrnhutters, etc., cannot be a member who certainly has a faith, but is not sure whether his faith hope that he will once again attack the Catholic Church of the Confederation. We do not deny that the is also a faith, that is, the right faith, a believer who with powder and lead. Under such difficult Confederation wants to be a work of love and zeal for accepts other faiths beside himself as having equal circumstances, the highly praised peace of the Union the kingdom of God, but zeal is without understanding rights, who consequently believes the unheard-of thing will soon come to an end.

and love without faith. The infernal that truth is true, and at the same time that falsehood is B.
Power of the unbelief of our time have also true. Now the "one" faith, which the holy Scriptures
"the faithful" in fear and dread, these now, to meet the know, is not such a silly thing; this faith is a firm,
Antichrist and defend the Lord Christ, gather together a unshakable conviction that truth is truth and lie is lie; this
great host of all "Lord, Lord" singers; by the multitude faith comes from God, and is therefore also zealous, as
they wish to conquer, by the multitude to prevent God is a zealous God, and wills, may, and cannot accept
fragmentation, by the multitude to build a great, any other faith, as

beautiful, imposing church. God have no other God beside them. The
represent. This, of course, is quite in accordance with Confederation, therefore, if it only wished to be sincere
reason; it is humanly wise, but quite contrary to faith; and true, demands of its members no faith, but only
faith never looks at the crowd, never at flesh; but only pious opinions; and here, then, the demand to "allow
at the truth, and if that only appears unveiled, pure, one another to stand side by side" has its justification,
clear, full, then it fears nothing, nothing at all; the mists for it is, indeed, the business of a decent gentleman to
of lies shall already depart, and when be able to tolerate other, foreign opinions side by side
...they also swept over the land like seas... with his own. But the fact that people are of the opinion

In the Union there was proportionately a healthier that they can overcome the present unbelief by means
knowledge and a more resolute will than in the of opinions is a sign of how much the disease of the
Confederation; in the former they still recognized the Union has increased in the stage of confederation, and
truth that the Word of God knows and wants only one how soon it will enter its last stage, that of consumption
faith, "One Lord, One Faith, One Baptism, etc.," and or emaciation, where the Union, after the healthy
that the Church, the community of believers, could also members, who have again come from opinion to faith,
be built on only one faith; therefore they sought to make have separated themselves, will finally die.
one out of two different contradictory faiths, so The spread of Catholicism will also contribute to this final
erroneously that they were not able to do so. goal, for it cannot be resisted with general human works

Even though this was wrong, this erring will of love, such as the Gustav-Adolphs-Verein, or the inner
nevertheless rested on a better knowledge. In the mission, but only with the word of God, the doctrine, the
Confederation everything is more feeble, sicker, faith. And once the question of the Confederation's
sadder; with the recognition of the necessity of one position in relation to Catholicism is discussed at the
faith, as the one soul of the body of Christ, the will to "church congresses," which can hardly be dismissed for
strive for this one faith has also died. Neither one long, then it will become clear whether the
church nor one faith is wanted, but a whole new thing, Confederation will hold, whether all the members will
a confederation of many churches and many faiths, have a desire to play around with Rome, the Babylonian
and that is what it is to do in our time, whore, like Hengstenberg.

with this one wants to conquer unbelief. But a covenant The Union men's lack of attitude toward
of many faiths is in itself nonsense; one faith cannot Catholicism is already very striking-
unite with another, either it is already one with it, in
which case the covenant is useless, or it is different
from it, in which case the covenant is again useless, for
what good does it do, does it make the different faiths
one? Not at all,

(Submitted.)

Dearest Mr. B.!

Once again you have sent me something new, but not
much good, namely a leaflet from the Catholic church
newspaper with a thrice-painted essay about the Pietists,
in which once again there is a violent attack on poor
Luther and the poor Lutherans. If I did not know you
better, I would have to assume that you wanted to make
me "smell completely Catholic, since you send me such
booklets from time to time; but you also know me that I
am already quite Catholic, not Roman Catholic, of
course, but Christian Catholic, i.e., according to the one
St. Christian church doctrine, which is our Lutheran
doctrine, and in this sense I strive every day to become
more and more Catholic. But recently someone who had
heard that I used to be a Jesuit asked me whether this
was so; I directed him to the Jesuits, who would give him
the best information about this.

But to the point! You want to know what is actually
the meaning of the passages from Luther's writings that
are cited in the essay mentioned.

So then, I will grant your wish, and I will do so first with
respect to three posts.

The first is a passage from the house postilion (2nd
sermon on the 1st Advent), which should thus read:
"The world only becomes the longer, the more annoyed
from this teaching. Now the people are possessed with
seven devils, as before they were possessed with one
devil. The devil is now driving with houses into the
people, that they are now under the bright light of the
gospel more shrewd, more cunning, more mischievous,
more merciless, more lewd, more insolent, and more
wicked than before under the papacy." "Now everyone
will think, 'The man who has been so exact with the old
spelling of words will have been far more exact with the
words themselves.' But this is not so.

For in some editions of Luther's Hauspostille, after theand be pious according to it. Thus, alas, it turns back, Luther did not do the first, he punished the peasants words "the longer, the angrier," there are the following:and the world only becomes the longer, the angrier, here and elsewhere, consequently the second "and yet it is not the doctrine's fault, but the people's."from this doctrine. 2c." After these words, however, that cannot have taken place, that he included himself in Then follow the words quoted, "Now are the people withthe people would become angrier than before under the it.

seven truffles 2c." The words printed in large type givepapacy, Luther himself gives the cause of it, saying, We have made sects and groups. This is even the key to the following words, which, as is well known,"What does it do? nothing else, but that people do not clearer from the words that first follow from the contain only an application of Christ's words Luk 11, 24-accept this preaching with joy, but rather that they do designated sentence, for they read as follows: "Yes, 26. as proof that the people who fall away from rightnot accept it.

doctrine become worse than they were before, as isEvery man putteth it to the winds, taketh hold of me for so it's not whether you're told or not... seen in Judas the betrayer and in the rise and increase money and goods, but for the blessed treasure, which not/' With this Luther obviously rejects the of the papacy, yes also in so many fickle Lutherans for our Lord Christ bringeth unto us." Peasants and sects distortion of scripture.

300 years, and yet is not the doctrine's fault, but the In the case of the other two passages which are to The other 38. located place louder from the people's. *) Now the Catholic writer probably thoughtbe discussed here, there is also not the slightest beginning so: Of this is now spoken, and is well to be thus: If you add this or that addition, you yourself destroy indication of where they are to be found, and remembered, for there lieth the your whole argument that the evil life among the I almost believe that the unnamed Mr. T. did not know it Power in it" (namely, how one is to send oneself in Lutherans should come from their doctrine, yes, you himself, or he thought that you would rather not write it, Moses); only then follow the above-mentioned words: thereby tacitly admit that their doctrine is not heretical otherwise one or the other would come across it, copy "and ever the mouths of many great preachers and diabolical, but wholesome and good. But you cannot the passage and slap you on the mouth. We Lutherans, stumble against it 2c." Luther, however, also here and must not admit this; therefore you would rather omit however, are not such credulous people that we allow speaks of no one else, but just of those who pervert the whole sentence. Again, however, you want to write ourselves to be duped by the assurance: "Luther said God's word, especially Moses, and for this very that," or that we allow ourselves to be led on by a pair reason adds the sentence, which Mr. T., however, of dashes in front and behind, in German: has again omitted: "deceive the poor people and of Anführungszeichen. Therefore we want to take a closer push them into the pit."

look at these two passages. Finally, in the essay mentioned above, a third passage The author introduces one of these immediately at from Luther's writings is cited, or, to speak more the end of the aforementioned with the following words: precisely, from a description of Luther's life, which was To such a terrible social transformation, however, had to written by an apostate Lutheran, Caspar Uhlenberg lead the unreasonable religious teachings of the (he died in 1617), who is called a famous and truth-uncalled reformers, which again no one better than loving man. He says, among other things: Luther well Luther, not excluding himself, represents: "Thus we knew Schwenkfeld's influence, vented his bitter scorn made sects and mobs, where we thus spit and whistle on him, and hinted in strong features at the among the rabble, into the foolish, incomprehensible consequences of it. "I am afraid," says Luther, "more people without any distinction: God's word, God's word! of the same enthusiasts will come, walk along in gray There have been many great and excellent people in it, skirts, hang their heads, see sourly, drowned in their and now many great preachers are poking at it, don't thoughts and darkened, stand stiffly on their delusion, know how to preach Moses, can't even get into it, are yield to no one, and despise the oral word." These nonsensical, raving, rushing and raging, chattering to words, however, are in Luther's Tischreden cap. the people: God's word, God's word, God's word!" XXXVII, §.85, alone they contain not only an account of Schwenkfeld's error, but also of the whole papacy, so that one must call out to the Lord T. St. Pauli words Rom. 2, 1: For the papacy is also a vain enthusiasm, in which the pope boasts that all rights are in the shrine of his heart, and that what he judges and calls with his churches is to be spirit and right, even if it is above and against Scripture or the oral word. This is all the old devil and old serpent, who made Adam and Heva also enthusiasts, and led from the outward word of God to spirit and conceit, and yet does it also by other outward words." (Luther in the Schmalkald. Art. 3, 8.)

So much of this passage itself; and now a word about the connection in which it stands with the preceding and following, whereby both the integrity of Lutheran doctrine and the slanderous addiction of its Catholic opponents come into all the brighter light. Here, two passages, which are found in different places, have been connected with each other at one's own discretion and torn out of their context. Both are found in Luther's teaching on how to be wise in Moses; in which the pope boasts that all rights are in the shrine of his heart, and that what he judges and calls with his churches is to be spirit and right, even if it is above and against Scripture or the oral word. This is all the old devil and old serpent, who made Adam and Heva also enthusiasts, and led from the outward word of God to spirit and conceit, and yet does it also by other outward words." (Luther in the Schmalkald. Art. 3, 8.)

Luther had previously spoken of Christ's ministry, that he daily takes off our sins and death and puts on his holiness and life, and then continues: "This sermon should be heard with great joy and accepted with heartfelt thanksgiving, and it should be heard with great joy and accepted with heartfelt thanksgiving, and it should be heard with great joy and accepted with heartfelt thanksgiving. Here, however, every one who can read sees that editor of the Catholic church newspaper, shred a price Luther expressly puts an "if," i.e., a condition, as if he on it, who can prove to you where the also from um wanted to say, "If we interpreted the Word of God as freely as the rebellious peasants did, we would, as they did, make sects and groups.

*) as also 2 Petr. 2, 26. is written seventh. In other editions, after the words, "the longer the worse," it is written, "This is the grievous devil himself." Whereby the corruption is not attributed to doctrine, but to the devil and his seduction.

rhyme in Luther's writings that is so often cited by his opponents:

He who loves not whom, women, and song, Remains a fool all his days.

The much-read Ukert says in his biography of Luther: "I have not found this rhyme in Luther's writings; generally (but may koch falsely) it is attached to him."

Now, whoever wants to solve this riddle, that this rhyme, attributed to Luther, was known 300 years earlier, before it was asked for, even our Catholic opponents cannot deny that there are some among them who, especially with regard to the first two loves, completely agree with this rhyme, because they probably do not want to be regarded as fools, but as wise men.

your friend

(Sent in.)

Werthester Herr B.!

Some time ago **you** sent me some issues of the St. Louis Sunday Gazette for Catholic Life. In it, I noticed a headline with an enormous marker, namely, with a border of sturdy deadstone oaks, two columns and, above them, a long crossbeam, approximately in the shape of a Roman yoke or a gallows. The caption with thick bold letters read thus: "The unfortunate consequences of the Reformation," and below it, in very thin slender writing, stank: "From Luther's own confession.

I thought I would find only one confession by Luther after this announcement, but how surprised I was when I found several of them. I thought, how the man who wrote this must have studied all of Luther's books so diligently, for this is certainly something rare among Catholics and puts many Lutherans to shame. But no, the dear people need not take so much trouble, because one of them, as I once heard, has already worked out for all of us and made an extract from Luther's writings, in which all the passages are nicely arranged, which they usually cite against us and which sound about as loud as the sound of an organ when a dog runs over its pedal.

Now those confessions mostly contain all kinds of complaints by Luther that the Lutherans had brought forth so little fruit from the pure preached Word of God that they had not become better, but rather worse than they had been under the papacy. But what need have I to write this to you; you have probably read it yourself. But what I thought, you will want to know. Well, I thought: Oh, you poor Luther and you poor Lutherans, if what this man reveals from Luther's own confessions had become known sooner, you would have been worse off.

and if it were to become as well known among the the rejection and persecution of the gospel, then the fall Lutherans as it is among the Catholics, and if it were to of the papacy by this preaching, the loss of so many of be taken for as pure a truth as the Catholics take it for, its members, and the like. Again, the author should also then there would be no more lightning for the Lutherans. have mentioned the blessed consequences of the At the same time I thought, speaking confidentially, still Reformation,;. B. the redemption from such long and further thus: if the Catholics were quite shy people, they heavy bondage of conscience and transfer into the would have all Luther's writings, in which those blessed freedom of the children of God, as the Christians confessions are to be found, printed anew and spread in Leipzig once thanked God with tears on their knees secretly and free of charge among the Lutherans, while listening to the first Protestant sermon. But I just because something like that reads far better in context, remembered that something like this would not have fit and a whole dress is better than a few torn scraps; and into a Catholic Sunday paper.

If such individual writings of Luther's would already have Now some might think it would be necessary and an immense success and open people's eyes, what an useful to refute such gross distortions of the truth from effect Luther's entire writings would have to have; for Luther's writings. But I say no to that! For the Catholics much helps much, as the saying goes. Perhaps, for it do with Luther's books as bad boys do with a nice big cannot be said with certainty, thousands and thousands mirror, at which they throw stones and muck and take of Lutherans would then come running to the pope and pleasure in it. Who would say, "Dear little pious people, I his helpers to behold the angelic, brightly shining, will take the trouble to put the mirror back together again sweet-smelling, world-famous holiness, innocence and and clean it beautifully, so that you can look at yourselves virtue; there they would be initiated into the secrets of in it, as you are formed, and as soon as that is done, the the pious life, as many of them lead it inside and outside throwing of stones and muck would start worse than the monasteries; There they would be introduced into before?

the homes and families of the faithful (for they know no unbelievers beyond the heretics they have condemned and the banished); there they would find no trace of godless, idolatrous behavior, of cursing and swearing, Postsript. - Just now I see that that article was of contempt for God's word, no trace of evil parents and followed by a small sequel. But immediately in the next evil children, of hatred and anger, of scolding and article, the Catholics have pronounced their own verdict beating, no trace of adultery and .Of fornication, of on their proceedings against the Lutherans; for this eating and drinking, of deceit and unrighteousness, of article is entitled: Ueber die gewöhnlichen Waffen gegen lies and slander, and such works of the flesh- The die katholische Kirche (Aus dem protestantischen Lutherans would be highly astonished at this, and would Mercersburg. Review). In it is said, among other things: cry out to the Catholics: Why do you still torture "Their strength consists in repetition of atrocious yourselves early and late with self-chosen divine charges, without regard to any refutation, of the same, in services and involuntary fasting (for dogs and asses variations on commonplaces already worn out, inherited also fast when they must), why do you still give a cent by tradition from the credulity of past ages, further in for indulgences, of which you have no need, since you tremendous exaggeration, distortions, and bold, have long since remitted from sins and are full of all sneering suspicions, which are thrown on every side." holiness? You should go in procession through all the Have not herewith been described in the clearest streets, ringing all the bells and calling out before you: terms the ordinary weapons which the Catholics have Here come the holy people, holier than the holiest always used against Luther and the Lutherans? people of both the Old and New Testaments, for they were still complaining of their sin and crying out to God for forgiveness of their sin.

Now I come back to that essay; I was surprised that it For the Lutheran Church of Immanuel in Lan- caster, was broken off so quickly and that no hope was givenO., is- received: for its continuation. I thought that the author would now from I. H. Evers (in Pittsburg) HU.00. begin to show the unfortunate consequences of the " L. Donner in Colt Watcr Reformation for the papacy, also from Luther's writings, by Past. Trautmann1 ,00. e.g. the increasing hardening of the Catholics, which is, " Mr. Adolf Herrmann in St. Louis IM. after all, the most severe judgment of God for

Receipt and thanks.

For this, sincere thanks are expressed to the kind donors.

I. P. Kalb, Pastor.

(Submitted.)
Bethany, 15 Septbr. 185)2.
To the Married Missions Commission of the Lutheran
Synod of Missouri.
Honored and beloved brethren in the Lord,
It is with pleasure that I inform you that we have finally managed to get our Indian textbook printed. Since the cholera attacked several people in the printing house and others were not available, I was kept there for 5 weeks, to the chagrin of all of us. And as they had so few of the types, and their whole establishment for printing books is very defective, the little book did not turn out as correctly as I wished. However, since it remains in our hands, this can be remedied; and I am only making this remark because of the Catechism that is to be printed in the future. This will in any case be better done in New York. In Detroit there is not a single printing house that could do anything in the book trade; they are all focused only on newspapers.
Here now the joy about the booklet is great. Not only the children learn with pleasure, but also older, married persons come to learn to read the booklet with the Bible stories and the songs. May God grant their good will the right perseverance, and strengthen their small capacity so that their and our intention may be achieved, and the Lord may be known and praised more and more!
Our hereditary enemies, the Methodists, have again unfurled all sails at the time of my absence, brought their people from afar and held a meeting here. But the Lord has also set them a goal which they cannot exceed. Our Indian Christians immediately gathered around our dear brother Mießler on Saturday evening, and thus made a good confession against the wild ravings of the enemy. Just as faithfully, they gathered twice on Sunday for the service, and in the evening for the singing hour. The heathen also resisted the request of the Methodists to be baptized by them, and declared without hesitation that they wanted to be baptized by us. Two young married couples have since come to the catechumen classes. Thus the good Lord has again faithfully helped and actually testified that He still has thoughts of peace over Bethany, and also through our brother Mießler's ministry wants to preserve what has been gathered and gather what is still going astray.
How desirable to me, and must also be to you, dear brethren, such a sign from God at the very time when it pleases God to call forth the poor frail instrument through whom He has shown so much grace to the Gentiles here! Truly His thoughts and ways are not ours, but are infinitely higher than ours, and ever holy, wise, and good. To this faith

I have then also accepted the call to the East Indies, the country of my actual destiny, to which I was solemnly delegated, which I had not even imagined, and consequently, of course, also unsought. And at the same time, together with the Reverend Mission College in Leipzig, I ask you for my release; but in such a way that you release me only from your terrain, not from your heart. According to my heart, I intend to remain connected with you, and this connection should also be kept alive through fraternal letters. You do not want to dismiss me from your heart; for I, too, will never forget the school that America has given me in many respects, and the brethren with whom God has brought me together here, nor will I ever cease to carry the good of our Lutheran Synod and its mission among the Indians on my heart. - And so, dear brethren, we part, as is often the case on earth, only in face, not in heart. And even this parting only for a short time! For this life, of course; but how soon the span of time is over, how soon the course is over, how soon the battle is fought out! If God only helps us to fight rightly, then the crown of life, then also eternal reunion, without pain of separation, is certain to us.
With my dear brother Müßler I have of course discussed the matter beforehand. Also, the Collegium in Leipzig has not forgotten his, but has demanded a "written approving declaration" from him. Brother Müßler has given this affirmative declaration; it is in my hands and will be sent to the Collegium before you read this. For my own reassurance, however, as well as according to the will of the Collegium, I must ask you to see to it that the missionary pupil, of whom last year's synodal report, long after Röder's departure, reported, is sent to Brother Mießler's aid quite soon. However, in the event that he is no longer available or is not yet capable, I would ask Mr. Strikter or another suitable and willing brother to help out. A final way to reach the goal would be to transfer Mr. Roeder to Bethany and Eisfeldt to Shiboyang. In this way Brother Mießler would enjoy the blessing of an orderly household, and Eisfeldt's strengths would certainly be better exercised in a new area.
Perhaps you will feel moved to send the letter of the Collegii with these lines to the Presidio of our Synod. In that case I only ask you not to let me wait too long for an answer. For just as I did not initiate the call to India, so I do not want to put any obstacle in the way of its execution, but always be ready to go as God leads me. And now, my brothers, I command you...

God and the word of His grace! May He lead us always and everywhere by His hand, until we, blessedly brought through, see Him face to face and also see each other again in blessed bliss and eternal light- -
With cordial love and respect and with the greeting of peace
Her lowly fellow servant Baierlein.
Remark. - The schoolbook costs:
1. betting 144,000
TypesrM ,35.
2. printing of500 copies. 15,75.
3. Paper22, 50.
4- The binding, A dozen better bound, for ecclesiastical use of the songs because of and for gifts for certain persons interested in it20 ,25.

H 107,85.

(Submitted.)
Regarding the Indian mission?)

To the Most Worshipful Missionary Committee of the
Ev. Lutheran Synore in Ohio, Michigan, &c. St.
Gentlemen,
Dear brothers in Christ Jesus,
For about half a year now, our East Indian mission area has begun to expand so significantly, especially in the west of Trankebar, that our missionaries there are complaining more and more each month about being overburdened with work, and the most pleasant hopes would have to remain unfulfilled if we were not able to send new helpers. Now there is a prospect that our missionary pupil Speer, who fell seriously ill only a few days after his deputation at last year's celebration, will be able to leave for India in the course of this summer; however, at the urgent request of our Kremmer, we had already designated him for Madras, where our congregation is growing more than any other. Since there are no other forces at our disposal, we feel compelled to ask for permission to send our Baierlein to the East Indies. We need not say how difficult this request is for us. The connection we have established with you through him is sacred and precious to us, as we have also testified by sending you our Mießler. The mission among the Indians has not remained unbled. But the urgent need in India, where our church is going historically first of all with

*) The following correspondence requires no interpretation. As far as we have heard, the dismissal requested in the letters has been granted by the board members concerned.
D. R.

and the news that in your seminary a student is now being trained for the mission among the Indians, who could perhaps assist our Mießler in the near future, helped us to overcome our misgivings.

If Baierlein could be sent to the East Indies before the end of this year, this would be most desirable to us, but we leave the time of his discharge entirely to your discretion.

With faithful brotherly greetings ras Collegium
der Ev. Luth. Mission in Leipzig.

In the name of the same
Diae. Schneider. Leipzig, 17.
Inl. 185)2.

Outcrops
for Pastor Grabau.

Father Grabau, in his Kircheninformatiorium lhrhg. 2. No. 6. presents us with four questions about which he desires information.

1. he asks: "How is it to rhyme, when the Lutheran lahrhg. 4. page 10-11. puts Spener and Bengel on the heresy tree . . and on the other hand in No. 21. of the 8th labrg. P. 160. works Spener's writings are called Lutheran core writings."

Answer: Pastor Grabau be so kind as to look at both passages again, and he will find that we have not made Spener a heretic, nor have we called his writings "core Lutheran writings. But we ask him to read them carefully and to use German grammar to help him.

2nd He asks: How is it to rhyme when the Lutheran Year 5, Column 3, p. 14, calls the old Flacius a false teacher . . when, on the other hand, in Lutheran Year 8, p. 64, the following is said of the same: Matthias Flacius, this steadfast fighter in a time when even heroes were sinking," and so on.

Answer: If Rev. Grabau is so unversed in the history of the Church that he knows nothing of the fact that the dear Flacius was really a steadfast fighter at a time when even heroes were sinking (e.g. in the interim disputes) and was shamefully slandered because of his loyalty; if Rev. Grabau does not know Flacius' polemical as well as exegetical and historical writings and the treasures stored up in them; if Mr. Past. Grabau is unaware of our theologians' excellent judgments on Flacius and even on his alleged authorship of the so-called Flacian errors (such as that of Löscher, who is certainly not a liar, in the Unschuld. Nachr. VI, 247. ff.); if Hrn. Past. Grabau is not aware that Flacius came upon his error only in the year 156g, while the passage we cite was written in 1550 (Cf. the work referred to, IV, 710., Ho Löscher says of Flacius: "The until

If Mr. Pastor Grabau does not know all this, we are innocent of the fact that he took offence at our testimony to Flacius' faithful struggle in his time. Grabau does not know all this, we are innocent of his having taken offence at our testimony to Flacius' faithful struggle in his time. all wilful sinners, if they do not repent, cannot attain

3rd He asks, "How is it to rhyme, when one reads in the Lutheran Year 4. page 35. column 1. that privtamadsolutionem is to be preserved and not dropped, w., when, on the other hand, one reads in all the synodal proceedings of the Missouri Synod, that private confession and private absolution are placed wholly and democratically in the free will of the individual local congregation, and even in the freedom of the individual members, 2c.?"

Answer: This can be rhymed excellently if Father Grabau first removes the word "arbitrariness" and the passage about the "individual members," which the honored Lord only causes us to do, and if he considers

that there is no coercion in our churches, but that such coercion is rather rejected and condemned by us, and that we leave such coercion to the hierarchs alone. More on this point at another time.

4. he asks, "How is it to be rhymed, when the Lutheran Jahrg. 4. p. 42. column 3. . and in the Jahrg. 8. p. 7.,sp., 1. are still more decidedly said, that all those who knowingly and wilfully live apart from the orthodox Christian church, have no hope of salvation "; how is it to rhyme, when in the Lutheran Year 8. p. 21-23, one becomes aware of an essay . . in which an attempt is made to prove that the true church is merely an invisible w.?"

Answer: First of all, it is a distortion that Father Grabau says in that essay that "the true church is only an invisible one," since it expressly says: "To speak of a visible true church, however, has in itself nothing objectionable, if it is done with the reservation that according to Article 8 of the Augsburg Confession, "the church is actually nothing other than the assembly of all believers. Confession, "the church is really nothing else than the assembly of all believers." The reader sees from this that the expression: true visible church, is rejected by us only when a visible particular church, as the Pope and the Romanizing Lutherans do, wants to stamp it as the church, apart from which there is no salvation; of this "true church actually so called" we say, however, that it is "merely invisible," according to the apostolic symbol: "I believe (not, I see) a holy Christian church." Now if

Father Grabau cannot rhyme it, how we, with this doctrine, can nevertheless deny blessedness to those who knowingly and wantonly persist in a sect, it is indeed sad for his knowledge. Here with us, a child of 7 years knows first that the actual so-called "doctrines" are not true.

And secondly, that he who knowingly and wilfully separates himself from the orthodox Christians, and knowingly and wilfully keeps company with the enthusiasts and their sects, sins wilfully; and thirdly, that Grabau to study the many wonderful testimonies of our old faithful teachers of the Church, which are listed in the book sent to him by our Synod: "The Voice of Our Church" 2c., so that he will hopefully later learn to rhyme quite well many things that now seem incompatible to him. In doing so, however, he should follow the rule: Hui dsns ckis- tinZuit, beue äööed (He who distinguishes well, teaches well) - for otherwise we would like to think that if Father Grabau does not merely pretend that he does not understand us, then he is lacking in observance of that rule.

Ornknuina...

In the latest issue of the Kircheninformatiorium of 15

October, Father Grabau, in order 'to justify himself to some extent before the people on account of his fearful and disgraceful refusal to converse with us, communicates a statement by the old Neumeister, which bears the following title: "How a Protestant Christian is to behave when a religious conversation breaks out between him and another who is of a foreign faith.

The vote is not bad at all. It makes the acceptance of the conversation a duty of conscience for those who

have the necessary knowledge and gift for it. Only "one caution," it says, "is to be remembered. One should not easily engage in religious discussions, especially in foreign countries, where false doctrine has the upper hand. If possible, one should reject it, with the excuse that one is not called to do so. For it not infrequently happens that people begin to dispute not out of a desire for truth but out of blind zeal, especially the papists. When their mouths are shut, and they cannot get away, they are apt to do all sorts of harm. They are treacherous and revengeful, like the Pharisees. When they tried and disputed with Jesus, they sought his life. They have as little conscience as those of the school of the Libertines and others, who could not resist Stephen, and out of bitterness produced false witnesses against him, so that he was accused in court and even stoned.

Therefore let them be deliberate and prudent againstholly. Apostle prophecy sodomitical abominations in the those who are outside. Likewise also the Lord Jesusswing should give? Compare: Luc. 17, 28-30. 2 Tim. 3, Himself gave this instruction to His disciples: "Thieves, I1-4. 2 Pet. 2, 6 -19. 3, 3-4. Jud. 16-19. send you as sheep in the midst of wolves. Therefore be wise 2c. But beware for man, for they will deliver you up before their council houses, Match. 10, 16."

We must confess that if Rev. Grabau hopes to throw sand in the eyes of his readers with this vote, so that they will not see his cowardly behavior, unworthy of a confessing Christian, we congratulate him on his audience. For revealed also Past. Grabau's conduct in this matter reveals a wonderfully pusillanimous heart, it would indeed take more than sand in his eyes to convince his readers that he refused the religious discussion offered to him out of concern that, if he were to overcome us, he might be sued by us in this "foreign land where false doctrine has the upper hand" before "courts of false faith," or even finally "stoned to death. Whoever believes that this votum of Neumeister's applies to the present case deserves to be rewarded for it with Midas ears. Mr. Past. Grabau, however, who saw himself compelled to resort to this vote in order to excuse himself, has thus proved that he himself feels that he cannot excuse himself.-As a worthy pupil from the school of Past. Grabau's appears again in said number Past. Winkler appears again, declares what has been written about him by us very simply to be lies, and even what we will write! The man seems to us like the one who, when something was stolen and when the perpetrator was to be investigated, exclaimed unasked with blanching cheeks: I didn't do it, Judge.

Signs of the times.

The number of the local "Anzeiger des Westens" of September 29th says: "The best proof that the institute of marriage, as we have it up to now, is no longer in harmony with the demands of the newer consciousness of the times, is given by the circumstance that the number of illegitimate births is growing in a great progression all over the world; strangely enough, however, most of all in the religiously so strictly controlled Eastern Austrian states. Thus, at Vienna, Prague, and Lemberg, nearly half are illegitimate children." - So far, then, has it come that it is declared that, since discipline and chastity are evidently no longer in the minds of men, but fornication and adultery are becoming more and more fashionable among them, it is now also time to help up the woefully wrought and to give free rein to animal cohabitation, as an achievement of greater enlightenment. Dear Christian reader, do you not recognize here a sign of the last time, in which, according to Christ and the

"To reprove a man's doctrine for the infirmity of his life is not the Holy Ghost. For the Holy Spirit reproves false doctrine, and tolerates the weak in faith and life, as Rom. 14:1, and 15:1, St. Paul teaches, and in all places.

The new Postal Act.

According to the new postal law, which came into force on October 1, the postage for the "Lutheran," is to be paid as follows: For signers residing outside the state of Missouri, the postage for a number is one-half cent, and for signers within it, one-quarter cent. However, the postage must be paid quarterly or semiannually in advance, otherwise it will be charged again. The law allows bound books, not exceeding four pounds in weight, to be sent by mail. The postage for them is calculated by weight, namely, 1 cent for each ounce, if paid in advance; if not paid in advance, 1-1/2 cents.

To the message.

On the part of the Seminary in Fort Wayne, the contributions of money or food received in the course of the year are not acknowledged until the end of the year, not only for the sake of simplifying business, but especially because it is easier and more convenient to keep track of what has been received as a whole and how much the individual congregations have contributed. Therefore, if someone desires that his contribution be acknowledged immediately in the "Lutheraner", he should declare this immediately when sending it in.

Upon special request, the following is acknowledged: from the congregation of Hr. Pst.

kenberg at Columbus H4.00.

" Mr. Pst. Klinkenberg and his

a municipality8 .60.

" Mr. Partick \$1; by Mr. Mid

dendorf H-,701 .70.

\$14,30.

W. Sihler.

Changed address.

0. 6L-. ///.

Misprint r.-In some copies of the last Lutheran the following misprint is to be corrected: page 32, 1st column, in the 14th and 18th line from the bottom, it should be hot-ph rast n instead of phrasie.

Received

a.; ur S y n o d a l - Casse: by Mr Pst Bünger "" Ways for 18'4 and 1852 2M ,, the congregation of the Rev. Brobm "n N. York 18,25 b. r u r Synodal- M issi o ns - C a sse: of Gemciudeglikdern in Sl. bonis9 .20 " before Gemeindt CoUinsville, ZU., 1.15 " reu schoolchildren of the Mr. Schnllebrer Noschke 5,10 " of the eras; - Meant of the Mr. Pst. Nenmcke in Sl. Clair Co., ZU., 3,H " d. Immanucls-Virgins-Bcrein in St. Vouio 12.50 c. zun Unterbalt des Concordia-College: von der Genicinde Collinnvutte, ZU., 2,G " Mr. Adolf Bergt at Frobna, Perry Co, Mo, 1.50 u. for poor mare loyalists: of Mr. Jacob Horn in Monroe Co., ZU-, 1.50 " of the township of Minden, Waot ington Co., ZU., 0.50 e. t o r llhre r st udy t he local C ol l e g e b a u e s: Of G. B. in Sitiwaina, Saginaw Cv-, Mich. 2M " Cd. A. daseldst ' IM- " the Geinrintc Collinsvillc, ZU., 1st broadcast 17.25. ,, Mr. ZoUann Bos2 .00 ,, the congregations deo Mr. Pst. Hattstädt in Monroe, Piich., 15.00 " Mr. Pastor bolse in Neuendettelsau in gran.Zn, through Mr. Pst. Kübn in Fort Wayne-12 .16 " the following members of the congregation of the Rev. acyl in Baltimore - Er st e Sendung HI'OM., namely:- Sz. Fv. 10Cts . 20 Z. and v. Wt. Fg. Hr. Hn. Br. Mr. d'r. Tn. Cl. 25 CIS. 2,50. Bl. -M Mn. Ng. Bch. Sr. I. and M. F.; Lp. Hey. Hl. We. Bn. Rr. F- Wi>. Hn. G. & W. Hol. Wl. Wn. ä 50 Cts. 9,50^ A. Wr. Z. Wr. il 75Cts. 1,50. Wr. Ft. Sr. Nl. W. and F. Tu. Wn. Sn. Bl. Mr. Pst. bt. ü K,M) 20,00 Bg. Kn. Sr. ur. Hn. Br. Sp. Sl. I. Pn. Zp. Sr. Vr. Bl." 2,00. 12M vs. Kß. Hs. Sl. Re. ü..111. 15M Mv. -IM Be. H. and G. Br. De. Vu. vr. Mr. Tr. Hn. ill K5,00. 15,00 AeWM Br. 20M from the parish of Father Wege in Ben-ton Co., Mo., - First Broadcast §13.65. nemlich: Sch., GU., P. Sl., H. Ml., Hms. s., Hms. 1-, Cde. ä §1.00. . 7M Brs. 25Cls., H. H. KIM),. Jos. M. \$2.00 -1, 5 Grm. 50Cts., Dd. H. \$2,00. 2M by Mr. Friedrich Wilhelm Hamnann in Lau-rasier, O., IM " of the parishes of Altenburg, Perrv Co., Mo., 54M " Mr. Pst. Stecher and his parish in Wbitlcv Co., Za., IM " Adolf Harnisch in -Lt. vonis2M F. W. Barthel, Cassirer.

Paid

the 2nd half of the 6th Zabrg. Mr. A- Zaget. " I. half of the 7th year " " " " Mr. Georg Willmann.: the 7th Zabrg. the HH. Pst. Bürger (8.50. by Mr." H. W.), Zobn Beü, Conrad Carle, Georg HM bronn, Heinrich Hartmann, ^pringmcyer. the 1st half of the 8th year Mr. Georg Willmann. " 2. " " " the HH. Heinrich Nchrt, Z. H. Schäfer. the 8th year HH. E. H. Burrmann, H. H, Briimt- ring, Heinrich Beckei, Conrad Brandes, Heinrich Brink, Pst. Braafch, Conrad Carle, Zobn Dorne, Pst. Fried. Eppllug, Cllerbusch, G. E. Fiemming, R. Hinnan, Pst. Hattstädt (4 Er.), Friedrich Heck, Z. Hübschmann, Georg Hoffmann, W. Hartmann, Georg Heilbronn, Heinrich Hartmann, Zobn Hahn, Jacob Zung, Friedrich Oelschlägcr, Z. A- Pürner, Heinrich Rnppei, Zohann Nuppel, Zacob Stall, Stepl'äu Strauch, Sprit,gmcser, H. Vogler, Carl Warnecke (2 Er.), F. Waitjen, Zobann Wridner, Wüppel, H. Wetkling? Zobn Wettling. the 9th year HH. Zacob Adler, Znlüls Albrecht, Pfi. Anthony, Visettc Berning, Carbariue Behler, E. Beck. Fran; Bübler, Christian Brennecke, Friedkich Brandt, Adolf Bergt, G- Durst, G. Ebert, Ä. Einwächter, Ellerbusch, C. Franke, Zvbanne Frch, Fricbericke Fraske, G. Fischer, Heinrich Faul, P. Horn, Tbomas Härmest, H. Harken, Heinrich Hart- mann, Christian Hcrrriug, Friedrich Zacob, Z. Ä. Krauß, Pst. Krause, P,t. Conrad Küster, butwig Vindemann, Pst. bange. Pst. Vvber, Pst. Mülles Zobn Niöhlenkamp, Friedrich Nagel, Friedrich NM zel, Bertba Vivltling, Pst. Popp, Georg Remnger,' Heinrich Scggcbrnch, B. H. Succop, Anton ÄÄ" mever, C. B. Schultheß, Fried. Stellhorn, Fried. Skock, Springmcyer, Pst. Sauprrt, Zacob Schai-- dle, Schuppan, Z. Umbach, W. Bogenih, Georg Wirdrmann, Wiippel. " 1st "half of the 9th Zabrg. the HH. Christian Kohlme^er, Pst. Jonathan Moscr, Heiur. Reh", I. H. Schäfer, Heinrich Sreuerwald.



(Offenb. Joh. Kap. 14, v. 6, 7.)

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 9, St. Louis, Mo. 9th Nov. 1852, No. 6.

(For the Lutheran.)

Conversation
between two neighbors, one of whom was a suitor,
the other a bondman.
(Rom. 6:20, 22.)

First neighbour. - Neighbour, come in here! I'd like to read you something.

Second neighbor. - Just a moment; what is it?

1st Nchb. - An article in the headlined.....: "A piece of creation."

2nd Nchb. - Keep that to yourself; I can guess where this is going.

But this is quite special; I assure you, it is nothing of the kind that you are accustomed to call blasphemous speeches; it merely reports a discovery, from which one can see that you believers only know nothing of nature, and do not use your head, otherwise you would lay aside the Bible. I pray you, let me read it to you.

2 Nchb. - Well, if thou wishest, yes; but I must make believe his own senses; he closed the laboratory to it a condition that thou consider the matter calmly with me, assure himself, and took a long promenade in the open and when I speak, let me speak out, as I will also let thee speak out when thou hast the word (Think to thyself, Heaven and earth shall be forgiven, but my words shall not pass away, saith the Lord).

1st Nchb. - (read't the whole article, from

which here, however, for the sake of brevity, several unessentials are omitted).

"A piece of creation."

From the N. York Tribune we take the following interesting note:

Mr. Crosse's Insects. - Certain experiments of Mr. Crosse, naturalist in Sommersetshire, have lately given much food for thought in learned circles. It was, however, a mistake to think that Mr. Crosse claimed the power of creating InsecKns; he merely testified that he had evolved Insects under most curious circumstances.

Our Consul at Liverpool, Mr. F. F. Ogden, recently paid a visit to the naturalist Erosse, and in a letter to the National Intelligencer reports what he saw:

- There remains no more room for doubt. Neither self-deception nor accidental hypotheses could exert any influence on the result of the experiment. At the first perception of the result, Mr. Crosse did not want to believe his own senses; he closed the laboratory to assure himself, and took a long promenade in the open air. On his return he was able to observe the really living inscct in the various stages of its development. The apparatus was originally designed for the crystallization of the

retort, the long end of which is immersed in mercury, contains a platinum wire passed through it, which is connected to the negative pole of a weak galvanic battery. Through an airtight sealed neck in the retort, another platinum wire is passed into the liquid in connection with the positive pole. The body of the retort is filled to two thirds heights with a carefully prepared solution of flint and caustic soda. Pure black flint and caustic soda, after being exposed to the white heat, are pulverized and melted into a glass, which is soluble in distilled water. In this solution as little animal life is to be supposed as in mercury. The apparatus was now placed on a table to be subjected to constant supervision. A gelatinous substance, which formed around the bottom of the positive wire, was first noticed. Then Nro. 1. made its appearance, gradually extending into Nro. 2. and 3. where pliable fevers could be noticed. Nro. 4. began to show animal life, and after a watch of 140 days through all the stages of its formation, the perfectly living insect climbed up the wire! not singly, but in sufficient numbers to scare away all doubt, if any were left.

could be present. - The Acarus Crossei is now known to be a distinct genus."

The assertion, which I expressed in another place with certain conviction, that the goal of the natural sciences runs directly to this: to wrest the laws of creation from nature, to bring the act of creation to us, to place it in the hands of man, to put man in the place of the so-called God, - seems to find the beginning of its confirmation in the foregoing fact. - Science will hold up wonders before the light-shy eyes of the so-called believer in God; the natural sciences will introduce us to a new, revealed, marvelous creation, to a new kingdom in which nothing is great or small, nothing divine or human, in which nothing is supernatural, but everything is nature. - Or is it not so? Has not chemistry proved that out of inorganic substances (stone, metal) organic, vegetable life (plant) develops, thus out of the lower the higher? - Well? - The above fact goes a step further and shows us the development of animal life from known and unknown elements. - According to such logic, by virtue of which the perfect evolves from the imperfect, the focus of all rational thought, according to such logic, the universe, in the various millennia it has passed, has at various times transcended the original concept of creation. - A creation, if it had really been possible, as it is childishly narrated and described in the Old Testament, would be quite impossible to-day, etc."

Well, neighbor, what do you say?
2 Nchb. - If you will not resent me, that you unbelievers are wretched men.

1. nchb. - Ei der tausend, das sollst du mir doch beweisen! Do you mean that what is told here is not true?
2. nchb. - I don't know. Many a naturalist has been deceived by his senses and his intellect. That is why one has long read in natural history of geese growing on trees, and of other similar things. That English naturalist may also have been mistaken. But supposing he were not mistaken, what then?

Now then, as the article here says, we can bring the act of creation to ourselves, and put man in the place of God. Did not man make the beast in the retort? He is its creator.
2nd Nchb. - Neighbour, keep your wits about you! When thou sowest thy lettuce seed, and lettuce groweth therefrom, thou hast made the lettuce; and when thou puttest eggs under thy hen, and chickens come forth therefrom, art thou her maker?
1st Nchb. - (In zeal) Your crude comparisons do not fit at all. We have here a

The man had a retort, and put chemical substances into it, and associated a cannibal battery with it!
2nd Nchb. - According to my simple mind, I should think that this reinforces precisely what I say. For if he be a great artist, nay, a creator, who with so much trouble brings to light, say, a disgusting larva, how much more must one think him an artist, nay, a creator, who makes so little trouble as sowing seed in a bed, and putting eggs under a hen, and yet gets beautiful and cute little chicks out of it. The species Phascarus Gallus (domestic chicken), I should think, is another masterpiece than the Arcrus Crossei.
1st Nchb. - (who in the meantime has taken up the newspaper again, and only listened with half an ear) No, this is quite a different case. It says that the chemical substances were exposed to the incandescent heat, and that animal life could be assumed in them as little as in the mercury.
2 Nchb. - Some things are there where you would not expect them. I once lodged in the boarding-house at N., and because I was afraid I might be disturbed at night, I took the liberty of telling the landlord, who is a very obliging man, about it. He had my bed carefully searched and corrosive sublimate painted in all joints and crevices; no one suspected any animal life in it. But what happened? I was badly bitten during the night, contrary to all suspicion.
1st Nchb. - You always come up with your obnoxious comparisons.
2nd Nchb. - (thinks to himself: I could also say it without comparison, but then it would hardly be so comprehensible and repugnant to you).
But you cannot deny that, as this article says, from the imperfect develops the perfect; this is sound logic, this is taught by sight; you say so yourself: From the seed becomes a plant, from the egg a little chick; does not then the imperfect become the perfect? Hey! Very well; then we shall also see things that make our eyes flicker, and as it is so beautifully expressed here: the natural sciences will introduce us into a new, revealed, wonderful creation, into a realm in which there is nothing great and small, nothing divine nor human - then, too, things were not created as they are now, but have developed out of more imperfect ones, and it is a fable that God created the world as it is now.
2nd Nchb. - In this part, of course, I must agree with you, that the natural sciences will yet lead you where there is "neither divine nor human," i.e. into the community of animals and devils; for where there is neither divine nor human, and yet

But in this I must not agree with you that God did not create the world as it is now, and that therefore the biblical story of creation is a myth; for, quite apart from the fact that I am a Christian, my understanding, God be thanked, is still far enough to keep me from being misled by the saying, "Out of the imperfect develops the perfect. Of course, from the imperfect seed a perfect' plant develops, and from the imperfect egg a more perfect little chick. But where does the more perfect seed and the more imperfect egg come from? Can you get seed otherwise than from plants, and eggs otherwise than from a bird? If thou canst sow me until you have deprived me of my understanding; If you think you can persuade me to become an atheist, you will certainly not be able to do anything with me until you have deprived me of my understanding; for a man must have no understanding, or, what amounts to the same thing, not use it, in order to be an atheist. But may God preserve my understanding and the right use of it, so that I may know from nature that there is a God, and may I also have faith in the Lord Jesus Christ, so that I may attain to the knowledge of eternal life.

Does the Lutheran Church act rightly by taking the hand of fellowship which the Reformed offers her? rejects?
From Professor Dr. Delitzsch in Erlangen. *)

To those who have a desire to deny this question, we first give to mean that whoever denies it makes a line of reprobation through the whole work of the German Reformation. Then Luther, the heroes of our church, were carnally-minded stubborn men who preferred strife to peace, and it was a miserable delusion that Joh. Arndt preferred to be deprived of his office in Badeborn in 1590 rather than to yield to his prince's inclination to reformed doctrine by omitting Erorcism, which under other circumstances would have been harmless - it was a miserable delusion that Parih Gerhardt resigned from his office in 1661 because the princely restriction of polemics against reformed false doctrine, incompatible with the Concordia Formula, troubled his conscience and keilt persuasion not to grant any concession of the prince and the reformed animals and devils; for where there is neither divine nor doctrine.

*) We share this essay, published in the present year, partly as a testimony to the present standpoint of our dear Prof. Delitzsch, partly as a testimony against the practice of the Union Church, which is so often defended and practiced here as well. D. R.

of his wife were able to calm it. I am afraid for God, in with ignorance of the churches the cause of individualThe baptism can be expressed in a few words and made whose sight I walk here on earth, and for whose members of them. understandable even to the simplicity of a child. When judgment I must also appear dermableins, and cannot The relationship of the two churches to each other isScripture says that baptism is the bath of regeneration find it otherwise after the way my conscience has stood therefore still essentially the same, because theirand renewal of the Holy Spirit, and that in the bread and from youth and still stands. Thus he wrote to the Elector confessional status is still the same as before. If we dowine of the Lord's Supper we receive the body of Christ and voluntarily resigned his office, which he had barely not reject the hand of communion offered to us, it couldgiven for us, and his blood, which is the same as that of resumed, in fear of his conscience. only be because the doctrinal differences between thethe Holy Spirit, we are to receive the Holy Spirit. When

Think of it; these men who planted and watered our church, whose writings dripped with heavenly balm, whose licters, like leaves from the tree of life, never withered, these men who measured the worth of a soul before God not according to barren knowledge but according to justifying faith and living experience, were so brusque, so exclusive, and wanted no peace but in unity of truth.

And what do we do with our confessional Christians if we believe that we must take a position other than this exclusive one toward the Reformed? That our confessional writings unfold the strictest condemnatory judgments on the doctrine of the Reformed, the most decided rejection of ecclesiastical fellowship with them, is known to everyone who knows them even superficially. Is this immoral immoderateness, orthodox harshness, consequence-making brusqueness? Terrible, then, for us who are sworn to these grave symbols, or who belong to the church which professes these symbols without having publicly renounced those immoral and by no means unessential elements. For if that severity were the antithesis of the love which our Lord and Savior has made the characteristic of his wrestlers, if the facts of the rightly understood Reformed confession were different, if the relationship of the two churches to one another had undergone an essential change, then the Lutheran church should not be silent; it would have to speak through the mouths of its members who are faithful to the confession and renounce in the content of the symbols that which is contrary to the love of God or which now no longer suffers any application.

But as gladly and joyfully as we acknowledge that many faithful members of the Reformed Church are united with the faithful members of the Lutheran Church in the unity of the same faith, it is also certain that the publicly recognized and legally valid confession of the Reformed Church has remained the same to this day. It is the old flags with which the armies of both churches stand opposite each other. To the same extent that the Lutheran Church has again raised and unfurled the flag of its confession, the same has happened on the part of the Reformed Church. And even if it is true that the Reformed Church has lowered its flag a little in order to greet our Church with the wish for peace, peace is still only in prospect, it has not yet been concluded; the conclusion of peace is a matter for both Churches, not for the Lutheran Church.

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†) These are the same in which an unconditional predestination is taught. D. R.

‡) An unproven theorem assumed in advance D. R.

§) The formula of faith.

It has not been easy to find the right expression for it.far exceeds the number of our congregation. Let our dearThe debt burden for the new building, however, must
This type (model form) of sound words it holds high andbrethren realize that, while our congregation is verycrush the small number of church members. Let us
can boldly demand that the doctrinal types of all otherssmall, the purchase of the site in this great city alone has then, beloved brethren, honor and support the courage
churches be guided and reshaped according to its own.required a considerable sum; that we, as so-called Old of the dear members of the congregation, as much as
So far as it has not forgotten and lost itself, this soundLutherans, cannot expect much support from theeach one's means and love for the kingdom of God
doctrine is the bond of its polity, the model of its practice,inhabitants of Philadelphia; that our small congregation, permit.

the prerequisite of its science. Our hymn, our churchwhich has now struggled for years in great tribulation, is
ordinances, our ascetic (edifying) literature, our ancientin great need of the strengthening of faith through its
theology with the fullness of its spiritual life even in hardcomrades in the kingdom of Christ; finally, that it is also a
and rough scholastic form *) - these are its fruits. Do wetrue grace of God when He uses His Christians to carry
also read grapes from thorns and figs from thistles? out His works. Help us to build a grove for the word of our

Is it stubborn obstinacy, then, when the LutheranGod in church and school; God will bless it abundantly in
Church holds fast to its confession, when it regards it asyou and your children.

its most precious treasure and regards any indifferent On behalf of the congregation, we ask for prayers and
attitude toward it as a misjudgment and neglect of itsgifts of love.

calling, as ingratitude against God's gift? Is it common
hatred, exaggerated hard-heartedness, when they say
"yes" to those who are not able to say a joyful "yes" to
their confessions? Is it mean hatred, exaggerated
hardness, when it refuses the hand of fellowship to
those who are not able to say a joyful yes to their
confession or who do not want to give it a practical
consequence and who consider the differences between
the two Protestant churches to be unimportant? Woe to
her if, in carnal defiance, she preferred strife to peace, if
she hated those who worship with her at the feet of One
Lord! Nay, if she insists on her confession, she does it
out of love for those who are not yet of this faith and
confession, that they may become so. Out of love for her
fellow-saved Christian brethren, she, holding fast to her
confession, resists self-delusion and lukewarmness,
religious mongering and indifferentism. Out of love, she
demands that those who want to join her enter through
the door of this confession and not go beyond the wall
that has been built around her community and her
sanctuaries. Moreover, her love has no limit at this wall.
It recognizes the work of grace even outside itself
wherever it appears, rejoices in it and blesses it.

(To be continued.)

*) In scholastic form, bites, in the scholarly language which was
common among certain ancient scholars.

D. R.

(Sent in for the Lutheran.)

Display and request

of the Evangelical Lutheran St. Johaunis congregation
in Philadelphia, Pa.

Our dear fellow believers will hear with heartfelt joy
that today, Sept. 27, we laid the cornerstone for a church
and school building here in Philadelphia. We ask our
dear brethren for diligent prayer for us and for kind gifts
to support this work, to which God has driven us through
the rapid growth of our school, the number of children of
which has reached sea level.

Ms. Wyneken.

(Sent in for the Lutheran.)

The conversion of Victorinus.

The divine word seems weak, small, and
contemptible as long as it is far from us; but as soon as
it has penetrated the inmost heart, it has such a
wonderful power over all the thoughts and inclinations
of man, over his way of judging and deciding, that the
heavenly origin of it is most clearly revealed. The voice
of the Lord, as David says, breaks the cedar (Ps. 29);

many a man who stands as high as a cedar in his proud
strength, and who is threatening heaven, must once in
an hour, when the higher power irresistibly seizes him,
see all his glory and all his righteousness collapse like
a reed. Many a weak and timid man, on the other hand,
has, when it came to it, drawn from the Bible a courage
that no one would have thought him capable of. For
there is in it a divine power transforming the heart and
nature, which every one can feel if he only uses it
faithfully and devoutly. And where this has become
effective, there also the strongest selfish urges can be
overcome, and a holy sacrificial love gives strength to
the will for the most difficult. Therefore, if anyone is in
Christ, he is a new creature. The old things are passed
away; behold, all things are become new (2 Cor. 5:17).
An eloquent and encouraging example of this is
Victorinus, known as a Christian writer and poet, about
whose conversion to Christianity some things shall be
told.

This excellent man lived in the 2nd half of the 4th
century AD. He taught oratory in Rome with
extraordinary acclaim, had carefully looked around in
all systems of world wisdom and had written various
philosophical writings himself, also possessed a rare
general education, and had become so famous among
his contemporaries that a statue was erected to him in
Rome during his lifetime. At the same time, he was
devoted to paganism and a zealous defender of the old
doctrine of the gods against the new preaching of the
one God and his Son, the world redeemer Jesus Christ.
However, Victorinus did not love, as many of his peers
did, to make empty statements based on general
principles, without a coherent and thorough knowledge
of Christianity. Rather, even though he had already
spent a long life

After he had spent some time in the faith of his fathers, they had grown old with him and, as it were, had grown into his life, and especially because, in the eyes of the whole people, he had hitherto won so many glories of sagacity and erudition from defending them! All at once, anticipated by all Rome. It was the custom in the Christian Church that those who were to be baptized had here came into the heaviest scramble. But after a time to recite in a loud voice from an elevated place in the church before the whole congregation the Creed, which they had been given beforehand to memorize, before they were admitted to the holy bath. Since it was expected that Victorin would shy away from this confession, which seemed to be an outright recantation of all his former words and writings, he was offered, as the stupid ones were allowed to do, to make his profession of faith silently before some presbyters. Victorin, however, too sure of his part to tremble at anything, preferred to declare his convictions aloud with the rest of the congregation. The church was crowded that day, a large crowd of Christians, who were very glad to count such a man among their number from now on, stood expectantly around the altar. As Victorinus ascended the elevation, a low murmur went through the whole assembly, and the name Victorinus! Victorinus! rang out from one mouth to another as if in congratulation. But immediately there was dead silence again, lest any of his words should be lost. He spoke his faith with a firm voice and with great joy; the whole congregation was moved and left the church full of deep admiration of the man in whom such wonderful things had happened, but even more of the grace that had done such wonderful things in this man. And so Victorin's conversion, and later the shining example of his faith and steadfastness, served to awaken and strengthen many.

Victorin had to renounce the practice of his art, since the renegade emperor Julian had forbidden Christians to teach science and oratory. But he cared little for this; and it was not long before, with Julian's death, that law was repealed. Now Victorin was able to reopen his school, and from then on he applied his talents to the defense of Christianity and the service of truth. He died around the year 310, and left behind various writings in which, in contrast to his earlier efforts, he helped to teach and defend the faith, which had now become the most precious possession of his life.

(From an older devotional leaflet.)

The little preacher.

The proverb says: "What wants to become a hook, bends in time." By this is usually meant to say, that it is commonly revealed soon in youth, when

After he had spent some time in the faith of his fathers, he still decided, as an old man, to carefully examine the scriptures that were praised as divine by the Christians. He read and read again, and the more he read, the more he felt attracted by the holy simplicity of the Scriptures and seized by their divine power. And to this end every honest examination of the sacred books must certainly lead, if only a sincere desire for truth guides the inquirer, and the certainly laudable examination is not taken in the sense in which it is demanded by some to-day, namely, a Christian. But he answered, "I will not believe it or count that the verdict of rejection of a truly divine origin should already be pronounced in advance, and that in reading the book only the Weiler reasons should be sought for enough for such a free and public confession; he sought this worst prejudice that there can be. Whoever, with such a mind, with the not openly confessed, but nevertheless secretly cherished presumption, to let nothing in the Bible be regarded as divine but what one already thinks it is, and what at first sight seems strange and new, is to be regarded as contrary to reason. Whoever comes to the word of God with such secret, he was afraid to anger his many more than natural, deliberate unbelief will indeed find patrons too much by an open apostasy; what he is looking for, but let him not hide behind the philosophical cloak of examination either, but say what he basically means that he does not want to believe was not yet a true Christian who was afraid to bear a frank for once, and in the pretended examinee only expresses testimony to his hope. At last the truth of the Gospel, with what he was already determined to do before the examination. The often misunderstood and misinterpreted demand that one should search the Bible with a believing mind can say nothing else than that one should not do so with an unbelieving mind, i.e., one that is not determined to believe, but with an earnest desire will for divine truth, leave oneself unprejudiced to the impressions of God's Word. This, indeed, may be urged before on every one, as our Saviour also urges, in the injunction, shame over his previous half-heartedness. He entered "He that hath ears to hear, let him hear;" and when He seeks the reason why the testimony of Scripture was not with the words, "Come now, let us go to church; I will accepted of Him in your evil will, "ye will not come unto become a Christian!" The latter could hardly contain me, that ye might have life (Joh. 5:39, 40); and where the Bible says, "Ye will not come unto me, that ye might have for his life," He says, "Ye will not come unto me, that ye might have life," and so on. 40.); and where the Bible is not to the astonishment of all Rome; he accepted the grasped with this good will, there scarcely, and only in a preparatory instruction for admission into the church with few cases, will the light of life arise out of it to the eye, for zeal and attention, and who had hitherto been first such are the blinded eyes, and the stopped up ears, and everywhere, was not ashamed to become one in the hardened hearts, which see and hear nothing, that they might be converted and helped. Joh. 12, 40.

Victorinus, to return to him, did not hide from the light that threaten him, in vain did even the wrath of the adverse-shone into his heart from the holy books of the Christians, minded but only continued to read and search all the more against him, who had hitherto been accustomed only to eagerly. How many a struggle the newly won truth must be praised. Victorin bore it all with joyfulness, and calmly have had to endure in his soul with all the prejudices, let the which became all the more difficult for him to cast off because

...that a man later becomes a good-for-nothing... But the saying can also be taken in a better sense. Often becomes apparent quite soon in one's youth one will later become a capable man. Thus it was apparent from little Luther that he would one day be a capable theologian, since even as a boy he studied so diligently and made such progress, but more than half studied. Another example of this, I will tell here, is the old theologian Johannes Heinrich Feustking.

He was the son of a godly Lutheran preacher living in the 17th century at Stellau in Holstein. Already in his cradle his dear parents had destined him to be of God in his holy church. And behold, it soon became apparent that it was indeed God's gracious will that Heinrich should one day become His preacher. He read the Bible so gladly and eagerly that by the time he reached his tenth year, he had already read through the whole of the Holy Scriptures five times. His dear father died soon, so it seemed that he would have to learn the trade. But his pious mother Dorothea, a née of Molsdorf, thought that the right father was still alive, and that he would help her dear little son, who had once been consecrated to the Lord, to become his servant. And God did not let her hope be put to shame. With the help of pious Christians she managed to get the hopeful orphan into the Latin school in Itzehoe, and later on into the grammar school in Krempe. But the main thing that the widowed, pious mother did here were the prayers that she constantly sent to God for the little pupil, and the heartfelt motherly admonitions that she addressed to him over and over again. Hence he himself, when he later became a man, wrote of his mother, "that she labored with more care and trouble in his spiritual birth, than she had borne him according to the flesh." But her motherly care and faithfulness, her silent tears and prayers, were not lost. Our Johannes Heinrich Feustking soon made such great progress at school that he was able to enter the University of Rostock at the age of sixteen - it was in 1688 - and a year later the University of Wittenberg, where he happily and blessedly completed his theological studies. He had now become such a good preacher and his reputation had spread so far that he was called to several large churches. His life, according to God's unsearchable counsel, was a short one; he died in his second and fortieth year, but after he had brought great blessings to the church through his wonderful sermons and beautiful writings.

But the reason why I said that the proverb was fulfilled in him is this: "What wants to become a hook, bends in time," is actually the following. When our Henry his own confessor, went out armed in public, broke windows and doors, and drank to the devil's health. The end of such a shameful pope was as follows: Died in the year 064, in the 10th year of his reign. He was stabbed to death by one who had taken him in adultery with his wife.

Gundisalvus Illeseas, a Spanish priest and otherwise zealous pope and cover-up for papal misdeeds, wrote to Pope Pius III: "He was a terrible blasphemer, and although his speeches seemed impertinent, his deeds would have given them the edge. He was heard to utter such blasphemous speeches that not even the worst rascal and war crusader could have done worse." Under this pope, John de la Casa, archbishop of Benevento, dean of the apostolic chamber, and papal nuncio to Venice, wrote a book on sodomy, in which he lived this most offensive of all abominations as a divine work and dedicated the book to the pope, under whose privilege it was printed in Venice by Trojanus Novain in 1552. (To this, of course, the Antichrist gave liberty, while he forbade the printing of Bibles and had those with whom he found Bibles burned. The "friend of truth," who recently defended the antichristian, curse-worthy and diabolical papal prohibition of Bible-reading in an ungodly manner, should have told, in order to crown his work, that such genuinely papal books, however, were not printed, like de la Casa's, were by no means forbidden to be read by His Holiness, Father Pabst).

The sanctity of the popes.

Pope John XIII (by other reckoning the XII) is not in the best reputation even among the papists. Among others he is called the Minorite John de Pineda, to indicate which John he meant, usually "John the Sinner," and in other places an "infernal monster." The Bishop of Cremona, Luitprand, gives the following description of him: "In a synod at Rome, attended by the Emperor Otto IV. himself attended, this pope was chastised for not waiting for the canonical service; for not communicating when he read mass; for ordaining the deacons in a stable; for committing incest with two sisters; for calling the devil to his aid in a game of dice; for making bishops for money; for depriving many women of their honor; for having an illicit understanding with his father's concubine, Stephana.

He has also done this to the widows Repnera and Anna and to his own granddaughter; that he blinded his own confessor, went out armed in public, broke windows and doors, and drank to the devil's health. The end of such a shameful pope was as follows: Died in the year 064, in the 10th year of his reign. He was stabbed to death by one who had taken him in adultery with his wife.

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Praise the Lord, my soul.

Alas, why art thou so bold, O soul, to praise thy God? Of whose faithful love's care thou daily seest so many samples, And who with goodness all ways hath overflowed me from above. Is it right, then, without shame.., To take from the Lord his due thanks?

"O son of man, I am thy father." When in baptism thou wast newborn, And ever was he thy faithful servant. Yea, that which a sinner that is lost... That love can do, that he did. How wilt thou thus offend thy God... And not consider his love?

Say, what is thy life but an immeasurable chain of good deeds, which God hath given thee, and which strive to eclipse each other in greatness?

470h, if thy heart had but respect, Thou
wouldst see the wonders of love, Done by the
faithful God to thee.

Because what made him create you? Nothing but his
hot love. And to strip us of our cover, it drove him to
death. So he fought with love's arms, that we might be
eternally his. Now he hastens, with full hands, To
bestow on us the treasures of grace.

Why then, heart, this everlasting lamentation? Why art
thou never content?

Why do you always grumble and say: "Why is
this not granted to me? Why am I so beaten? I am the
poorest of all. Let the others have it well, but I am quite
forgotten by my lord." Away, you vile thoughts! You
would make me apostate. I will not quarrel with my
God: He means well in all things, And is gracious to
me without wavering.

I'll sing him a song of thanks: Forgive me, O God, full
of grace, The ingratitude with which I am laden.

I praise thee for all suffering, Which thou sendest
me but for love. It shall never part me from thee. I'll
bear it gladly till it be done. If thou, O source of all joy,
my God, wilt not turn from me; If thou wilt be my
portion and comfort; I will ask nothing of heaven and
earth.

I'll walk in praise along the road to eternal rest.
O make my heart glow with love, that I may do
it with joy; my peace shall blossom more
abundantly. . And once I leave my pilgrim's
shoes, Then through all eternity I will spread
Your praise more gloriously.

Herrmann Fick.

Stock of books.

40 Er. Strong Prayer Book 30 - 40 Cts. 8	"
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17 " Spener'ö Catechism Declaration30-40	"
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1 " Biblia Ilolwaiea (eck' Ilxelln, Dips. 1839)	1,50
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Christenthum 1,25	
50 " Gotthelf and Anna16	
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12 " Krausholv Reconciliation and Redemption25	
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6 " Biarowsky Our Father30	
5 " Articles of Faith & Doctrine13	
7 " Wolkersdorf fl. Letter33	
4 " Master sheets for drawing flowers35	
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2 " Preliminary sheets35	
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1 " Guericke archaeology	, 1,50
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chcngesangcs, 2 Thl. 1,50	

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eeeesia1	,50

From Germany on the road:
32 Hirschberg Bibles, b. H3.50; these can now be
obtained regularly.
N.York, 'l3. Oct. 1852.

I. H. Bergmann.

Editor's Note. - The dear readers must not assume that all the
books which are indicated in the "Lutheran" as being available in N.
York are thoroughly orthodox writings. The uninformed reader will do
well if, before ordering a book that he does not yet know, he asks a
knowledgeable person about its value.

Receipt and thanks.

Ikuterzeichnet received through Mr. Pastor Streckfnß
of St. Thomas Parish in Van Wert County \$2; and KI
from an unnamed in Zion Parish of the same county.

Beyer. lüngcl. Daib.

Further, through Mr. Past. Streckfnß of the Zions -
Gemeinde, Van Wert County, woolen yarn received, in
the value of \$2.

Koesterling. Beyer. Jüngel. D a i b.

For these gifts we express our heartfelt gratitude and
wish that the dear God will bless the generous givers
abundantly.

Seminary at Fort Wayne, Oct. 17, 1852.

I received ten dollars from several of my friends in
St. Louis for my support in the seminary here.

May the loving God, according to His gracious
promises, richly reward these gifts of love with earthly
and heavenly goods.

Fort Wavne, 20 Oct. 1852.

H. Jüngel.

The undersigned hereby certifies that he has
received the following for his support in the seminary
here from several of his friends in St. Louis:

on May 22, \$12.

ani 22 July " 6. and a violin, on 22 October "12.

For this abundant gift of love I express my heartfelt
thanks to all my friends. May the merciful God grant me
the grace to show myself worthy of these gifts.

Fort Wayne on Oct. 22, 1852.

Joh. Nicolaus Beyer, pupil.

Evening comfort in the hour of death.

When the godly theologian Meißner (gst. 1626) at Wittenberg had once again enjoyed Holy Communion on his deathbed, he broke out into the words before those standing around his bed with his eyes turned heavenward: "O Lord Jesus Christ, You have fed me with Your body and watered me with Your blood, therefore I believe that You will give and give me everything with it; I wrap myself completely in You, hold myself" (herewith he closed his arms around his body and pressed himself with all his strength) "firmly to You, and will not let You go., O Lord Jesus, You feed and water this body of mine, therefore it cannot remain in the earth, but must one day rise again and come forth. You miserable people, who therefore stand around, you are in the pit of misery, I am coming into heaven and into the hall of joy; you well think that evil is happening to me, but you do not know how good it is happening to me; you poor beggars, there is all darkness around you, in heaven there is light, there is all glory; there I want to go, there I am a true baron and am done with all toil and labor." - He that dies thus dies well! -

Retribution.

At the time of the persecutions of the Protestants in France in the 2nd half of the 16th century many of them emigrated to America and founded among others a colony on the coast north of Florida. This aroused the jealousy of the King of Spain, the fanatically papist Philip II. He therefore sent (in the year 1ö6ö) a squadron of 11 ships, manned with 2660 soldiers, to the North American coast with the order to destroy the newly founded colony. This order was then also carried out. Whoever fell into the hands of the Spaniards had to suffer the criminal and death. Many of them were hanged from the trees of the nearby forest and the inscription was attached to them: "These were not hanged as Frenchmen, but as Lutherans. Two years later, however, Frenchmen, in order to avenge that outrage, attacked the forts erected by those Spaniards and now also hanged them in the forest, but with the following inscription: "These were not hanged as Spaniards and Catholics, but as traitors, thieves and murderers. - As unjust as this revenge on the part of the French was - for the Christian should not repay evil with evil - so just was this judgment which God brought upon the persecutors.

If any man teaches any man, and all men's reason and understanding admit him, he is not to be argued with, but is to be sent to a physician to have his brains beaten. For this is as much as if a man should say that white is not white, but black, and that two is not two, but one. Luther.

Doctrine and Life.

While it is bad when someone is found wanting in the walk, I see it as something much worse when someone strays in the doctrines of the faith.

Origen.

Received

l u r S p n o d a l - C a s s e : V	
b. toSvnodal - M i s s i v n s - 2 a s s r:	
From the evaug. luth. Dreieinig', meant by	
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Znr preliminary message.

The orders that have been coming in from lower places for some weeks now, especially for songbooks of a single format, are to be delivered to me as soon as possible, as soon as the delivery that has been expected for 14 days now will have arrived here. F. W. Barthel.

Books and pamphlets 4

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Timothy. A gift for the confirmit --H		
Youth. Edited after Hiller, bound . 85.		
In Dntzenv ZIM		
Sermon preached on Easter Day, 1851. at St. Louis, Mo. by Prof.		
C. F. W. Walther .	.. 5.	
Whose sermon on 1 Theg. 4,1 - 7: The exhortation of the holy.		
Apostle to become more and more complete.....5.		
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New Testaments, mostly with the Psalter, Srutlgardt, London and		
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(Ephes. 3. 9. 14. v. 6. 7.)

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.

Redigirt von C. F. W. Walther.

Year 9, St. Louis, Mo. 23 Nov. 1852, No. 7.

**Why should not and cannot the belief
that the true church is actually
invisible and scattered over the whole
world tempt us to
to leave?**

A sermon preached at St. Louis, Mo. on the 22nd Sunday after the
feast of the Holy Trinity, 1852. *)

In the name of JEsu!

Grace, mercy, peace, from God the Father, and from the
Lord Jesus Christ, the Son of the Father, in truth and in
love, be with you all. Amen.

Beloved brothers and sisters in Christ JEsu!

"I believe one holy universal Christian church, the
communion of saints," says the most ancient, the
Apostolic Symbol. Thus all Christians in all times and in
all countries, great and small, learned and simple, have
believed and confessed. From this we see: The church
of Jesus Christ, apart from which there is no salvation or
blessedness, is first of all an invisible kingdom, and
secondly a kingdom that extends over the whole world.

It is first of all invisible, because it is, according to the
apostolic symbol, an object of faith; but faith, according
to God's word, is "a certain assurance of things hoped
for, and not doubting of things not seen. Ebr. 11,1. The
true church is really nothing else than the fellowship of
all heartily believing and sanctified in Christ JEsu their
Lord. Now all these, to be sure, are not invisible spirits,
but visible men: but who can shake the faith wrought in
their souls by the Holy Spirit? And who, therefore, can
say that even one man is a believer, and who, therefore,
can say that even one man sees in him the church, or
even one member of the church? The true church, apart
from which there is no salvation and no blessedness, is
of course everywhere where the means of grace are
administered, namely, where God's word is now also souls in all parts of heaven who truly believe in
preached purely and loudly and the holy sacraments are
administered according to Christ's institution. Where the
true church is, therefore, everyone can easily recognize,
But since the true Christians, who alone belong to the
true church, are everywhere mixed with false Christians,
as wheat with tares, who can now find out the true
Christians from the false ones, and thus see the church?
No one; one can see the people among whom the church
is, but those among whom the church is.

The only one who sees and knows the whole of God's
existence is the one of whom it is said: "The solid
foundation of God exists and has this seal: The Lord
knows those who are his. Therefore Christ also calls his
church a kingdom of heaven on earth, which comes not
with outward signs; and the holy apostle Paul calls it the
body of Jesus Christ, the bride of the Lord, a spiritual
house, yea, Jerusalem which is above, and the church
of the firstborn which are written in heaven.
But the church, apart from which there is no salvation
and no happiness, is not only an invisible kingdom, but
also one that extends over the whole world. For after
Christ sent forth the holy apostles into all the world, and
they preached the gospel among all nations, there are
now also souls in all parts of heaven who truly believe in
Christ, and who therefore belong to his church. Christ's
church is therefore also everywhere, where only the
blessed sound of the gospel has reached, according to
that irrevocable and eternal promise: "The word that
proceedeth out of my mouth shall not return unto me
void; but it shall do that which I please, and it shall
prosper when I send it." Isa. 55:10, 11. Of no nation, of
no city, of no land, yea, of no part of the earth, therefore,
can it be said, "Behold, here is Christ, or there" (Match.
24:23.), that is, only

*) We would not have yielded to the request of our congregation
to publish again a sermon by the "Lutheran" for further circles, if the
sermon published here did not deal with a subject about which we,
however, owe our readers a more detailed discussion as a result of
accusations made against us.

D. R,

Here, or only there, is his church and his promised which is not salvation, why do we still hold fast to our presence of grace. When the African Donatists once ecclesiastical confessions? why do we not tear down invisible church have a double obligation: claimed that the true church had died out everywhere, these walls which separate our church from all other and that only in Africa, that is, in them alone, had it been communities? Why do we still remain within the narrow preserved, St. Augustine answered them, "Not Africa, confines of our Evangelical Lutheran Church? Why do but the world is the territory of Christ's kingdom; for it is we still separate ourselves from all other parties in written of Christ, 'Cry out from me, and I will give you the Christendom? Why do we not extend the hand of heathen for an inheritance, and the end of the world for brotherly fellowship to all the members of these parties? a possession. Ps. 2, 8. But as there is no single people, and why, then, do we not participate in the union now so and no single city, and no single country, yea, no single highly celebrated?

part of the earth, of which it may be said: Here alone is the church, apart from which there is no salvation and no blessedness; so also there is no single visible church community that could boast of this. A single visible church may have God's word as pure as it is before all others; it may administer and use the holy sacraments as faithfully as it does before all others; it may shine as splendidly as it does before all others by Christian discipline, order, and abundance of good works: nevertheless it cannot say, We alone are God's house, here with us alone is Christ's church; for God's word says that Christ reigns even in the midst of his enemies (Ps. 110. 2.), that is, Christ has his subjects even where his enemies, unbelievers, scoffers, seducers, heretics, and tyrants, rage. Therefore, when the good man of God Elijah thought that he alone was left of God's church, because he saw all Israel seduced by Baal's apostles and serving Baal instead of the true God, he received the divine answer: "I have left me seven thousand men who have not bowed the knee to Baal. (Rom. 11, 1-5. 1 Kings 15, 1-18.) Therefore, wherever God's word is still considered God's word, Christ has his believers, even though false teachers pervert and falsify it, Christ is not such a poor king who would only be king in one city, in one province, in one country: wherever the word of his grace resounds in all the world, he makes subjects for himself and, in spite of the gates of hell, establishes a blessed kingdom for his church.

We Lutherans, too, therefore, must confess, and we confess it with joy: even outside the visible Lutheran Church Christ has His kingdom; even outside the visible Lutheran Church Christ still has believers; even outside the visible Lutheran Church there are blessed souls. -

But how? my listeners, did we not celebrate the feast of the Lutheran church reformation only eight days ago? - Is it true that many will be blessed who do not bear the name Lutheran, why do we still celebrate the day on which Luther once laid the foundation stone of the Reformation work as a feast day of rejoicing and joy? Is it true that the visible Lutheran church is not the universal holy Christian church, except for

I answer: because those who want to belong to the

(1) The duty to abstain from those who falsify the word of God, and persist in their errors; and

(2) The duty to stand with those who faithfully keep the word of God and confess the true faith pure and true.

But Thou, O Lord Jesus, wilt grant that the word preached in this hour may be lost to none of us, that those who have already fallen away from Thy faithful Church may be salutarily alarmed, that the lukewarm and indifferent in the cloth of religion and the Church may be awakened, that those who are sifting in doubt may be made sure, and that the faithful confessors of Thy name may be strengthened, that we may all attain to the end of faith, which is the blessedness of souls. Hear us for the sake of Thy grace and goodness. Amen.

1.

Text: 1. Joh. 2, 19.

Already at the time of the holy apostles, my listeners, false teachers appeared who founded their own congregations next to the orthodox churches founded by the apostles, so that they could interpret and present the word according to their own sense without hindrance and with impunity. These false teachers usually surrounded themselves with a great halo. They often walked in the humility and spirituality of angels (Col. 2, 18-23). Sometimes members of the orthodox churches were deceived by this and left these churches and joined the communities of the false teachers. What does the holy apostle say about this in our text? Does he declare that it is indifferent whether one remains with the orthodox church or not? Does he declare that such deviant Christians remain good Christians, and belong, if not to the true visible church, yet to the true invisible church? No; with great earnestness he writes, "They went out from us, but they were not of us: for if they had been of us, they would have remained with us; but that they might manifest that they were not all of us." Herewith St. John declares, that whosoever shall fall away from a visible righteous church, proveth thereby that he is not a righteous Christian, that is, that he is not a member of the invisible church of the saints; for he that is so abideth with that church. Now let me answer the question:

Why should not and cannot the belief that the true church is actually invisible and scattered over the whole world tempt us to leave the orthodox visible church?

As dangerous an error as it is, my listeners, to think that the visible Lutheran church is the church apart from which there is no salvation, and that therefore only the so-called Lutherans can be saved, it is equally erroneous to believe, on the contrary, that because many people will be saved who are not members of the visible Lutheran church, it is indifferent to which visible church "ran adheres; He who is in an erroneous church may remain in it without danger to his soul, and he who belongs to the orthodox Lutheran church may also leave it again without danger to his soul, and exchange it for another.

It is true that the true church is actually invisible and scattered throughout the world. But this faith ought not, and can by no means, induce us to leave the orthodox visible church, or to regard communion with it as slight and indifferent. For just those who want to belong to the invisible church have two important sacred duties in opposition to this, namely, 1. this duty: to separate themselves from all those who falsify God's word and stubbornly persist in their errors.

If we go back to the church of Adam, and trace the whole history of the church from the beginning to the last of the apostles, the holy evangelist John, we find that the orthodox have always separated themselves from the false believers by God's command, and that when the orthodox were at last tempted into the fellowship of the false believers, God not only took no pleasure in it, but always visited it with severe judgments. No sooner had Cain wrought false worship, than the orthodox church of Adam separated from

and Cain had to go out with his own. Later, in Noah's time, when the servants of God united with the children of men, that is, with those who had forsaken God's pure Word, the church suffered such great distress that God, in order to preserve the orthodox church of Noah, had to destroy the whole of the rest of the world. Further, when the orthodox church of His had melted down to the family of Abraham, and false worship had arisen everywhere, Abraham at last received an express command to separate himself from the false church, to which his father also belonged; God said to him, "Depart from thy fatherland, and from thy friendship, and from thy father's house, unto a land which I will show thee." And now what was all the leading of the people of Israel but the constant effort of God to separate and keep pure the orthodox Israelitish Church from all the false churches in the world? What were all the sermons of the holy prophets of the Old Covenant but constant exhortations to Israel to separate themselves strictly from all those who worshipped falsely?—And if we go further into the New Testament, is it not again full of divine commands that the orthodox Christians should separate themselves from the false believers? First, Christ Himself says, "Beware of false prophets, which come unto you in sheep's clothing; but inwardly they are ravening wolves." But can he say that he is aware of the false prophets, who even holds with the parties which they have formed? Christ saith further, "If any man then shall say unto you, of Behold, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, to deceive (where it is possible) even the elect into error. Behold, I have foretold unto you: Behold, he believing churches are, as such, armies which have is in the wilderness; go not forth. Behold, he is in the gathered false teachers in order to maintain and spread chamber; believe it not!" Further, the holy apostle Paul writes Rom. 16: "Now I exhort you, brethren, that ye take heed of them which cause division and dissension and beside the doctrine which ye have learned, and depart if from them." And in the 6th chapter of the 2nd Epistle to the Corinthians he writes, when many Corinthians were in intimacy partly with heathen idolaters, partly with heretics: "Pull not on the strange yoke with unbelievers. For what pleasure has righteousness with unrighteousness? What communion hath the light with darkness? Christ commune with Belial? Or what part hath the believer with the unbelievers? What is the temple of God like unto idols? But ye are the temple of the living God: as God saith, I will be in their temple.

He must not think that he is better-minded than many of the members of his sect, and that he is therefore no more guilty of the sins of his sect than a member of the orthodox church is of the sins of its members. He is in a quite different case. It is true that in the orthodox church, too, there is error and sin, but there error is considered error, sin is considered sin; but in the false church, its peculiar error is considered truth, and its sin of division is considered right. If, therefore, a Christian believes better than the sect to which he knowingly adheres, so much the worse for him. Just as all the robberies and murders committed by the members of the rebellious mob are imputed by the authorities to him who joins the rebels with knowledge and will, even if he himself has not joined in the robberies and murders: so also all the errors and sins of the whole unbelieving community are imputed by God to him who joins an unbelieving church with knowledge and will, even if he does not share in them for himself. Therefore St. John, the disciple of love, speaks in his second epistle with warning earnestness: "If any man come to you, and bring not this doctrine, receive him not at home, neither salute him. For he that saluteth him maketh himself partaker of his evil works."

How, then, must it not be the sacred duty of him who desires to belong to the invisible church of the children of God to separate himself from those who falsify God's word and persist obstinately in their errors, since by so doing he not only himself contravenes God's express prohibition, but also makes himself a party to so many strange sins? — Who will deny this? —

But, my friends, besides the fact that a Christian has this duty because fellowship with unbelievers is so sinful, he also has this duty because it is so dangerous, so harmful, and so pernicious, both to himself and to others.

That it is dangerous and pernicious for a Christian's soul to join a sect that evidently rejects God's Word and denies all the mysteries of the Christian faith is, of course, understood by every one who has made only the slightest beginning in Christian knowledge. But if the errors of a sect are not so gross and obvious, many think that what harm could it do them if they adhered to it, which, after all, still has the main Christian doctrines! Yes, because such unbelieving communities often have a great appearance of special love, kindness, humility, gentleness, and zeal, some think that they not only have no harm to travel in such communities, but that they themselves have more blessing and edification than among orthodox Christians,

where, however, the truth often appears in a somewhatIt is true that the holy apostle calls out to all Christians, In vain, however, does he who knowingly joins an rough guise, and hypocrites who often become apparent"Be diligent to keep unity in the Spirit through the bond of unbelieving visible church or remains in it against his also give great and grave annoyances. But one onlypeace," but what does he immediately add? - "One Lord, better judgment, out of disregard for the truth, take deceives oneself with this. Why does God's Word warnone faith, one baptism!" (Ephes. 4. 3-5.) And what is this comfort in the fact that he does belong to the true so earnestly and in so many places against falselove which acts contrary to God's express command? It invisible church. But in vain does he comfort himself who teaching? Why otherwise than because it is sois nothing but a sham love, an empty mirage of love, a knowingly joins an unbelieving visible fellowship or dangerous to the soul? - Why does Christ Himself say tosinful, ungodly, idolatrous love; for it sets the love of man remains in it against his better judgment out of disregard the disciples, "Take heed, and beware of the leaven ofabove the love of God, thus the sinful creature above the for the truth, by saying that he belongs to the true the Pharisees and Sadducees?" (Match. 16:6. CompareMost High and only Holy One in heaven. O godless union, invisible church after all? no! such a one does not belong verse 12. and Luc. 12:1.) Why otherwise, than becauseO damnable union, built on a love that has stolen only the to the true invisible church, for because he knowingly even "a little" hypocritical false "doctrine," as Paulappearance of love, but has sacrificed the eternal truth of excludes himself from a false church, he is a knowing interprets it Gal. 5:9. by the Holy Ghost, permeates,God, and has trampled under foot the eternal and wanton countryman and therefore not a member of leaveneth, and corrupts, like leaven, the sweet dough ofcommandment of God! What good can come from such the spiritual body of Jesus Christ. He knowingly sins pure unadulterated truth? - Why does the apostle Paullove and unity? Far from the orthodox being helped by, against God's clear prohibition to avoid false teachings call 2 Tim. 2, 17. false doctrine itself a cancer? Why otheruniting with the false believers, it only harms them and and teachers; he knowingly makes himself a partaker of than because false teaching, like an invisible evil cancer, the whole church. As long as the orthodox still separate the errors and sins of his sect; he knowingly becomes a eats away at the soul, penetrates the innermost beingthemselves from the unbelievers, the latter's errors will comrade of the opponents of pure doctrine and a splitter and forgets it, infects the soul, and gives it incurablecontinue to be punished in a real and insistent way, so of the church; he knowingly puts himself in danger of his deadly wounds? - Why does Christ finally call the falsethat they will either recognize and abandon their errors, immortal soul; he knowingly denies, with his ungodly teachers ravening wolves? Why else, but because theyor not spread them further and further. But if at last thelove, the true love which rejoices only in the goodness; tear the immortal soul of man with their false teaching, orthodox also mix with the unorthodox, the latter, through and knowingly forsakes the way prescribed by God to murder it, and plunge it into spiritual and eternal death?the fault of the latter, become more and more indifferent build the church, and following his false prudence in this, How, then, apart from the sin against God's prohibition to their errors, and the latter more and more indifferent to he works against his better knowledge to the ruin of the itself, must it not be highly dangerous to the soul to gotheir truth, and instead of truth triumphing, error triumphs, church. He belongs to those lukewarm ones who are into such churches, and even to become members ofand truth is lost. He who goes astray is not shown love by neither cold nor warm, whom the Lord wants to spit out such communities, where false doctrine is mixed with thebeing accompanied, but not only by being warned of his of his mouth. He belongs to those conscienceless men right, where poison is mixed with the food of the soul?error, but also by being abandoned, bearing witness to of religion who are dulled to the truth, to whom, as much Ah, how many a one ran fine for a time (Gal. 5:7.) as the seriousness of the warning. as they love pure gold from the mine and real gold in the members of the right-believing church; but behold! they ask you, then, can the belief that the true church is box, it is all the same whether the gold of divine teaching at last let a secret disgust creep in at the heavenlyactually invisible and scattered throughout the worldis pure or mixed. He belongs to those half-hearted men manna of the pure gospel, which was preached to themtempt us to join a visible, unbelieving church? According who want to limp on both sides and carry on both again and again. Despising it as a loose food, they went, to what has already been said, is it not rather the sacred arm pits. He belongs to those blind leaders of the blind, lusting after something new, into a false-believing duty of all those who wish to belong to the true invisible since both finally fall into the pit, or even to those church, and here heard false doctrine preached with church to separate themselves from all the visible unworthy deserters and traitors to the country, who sweet words. They thought they heard new miraculous communities of those who falsify God's word and persist leave the banner of truth out of concern for their bellies, things, received new and unexpected insights, learned obstinately in their errors? This is so certainly their sacred in order to fight against it for vile reward under the to regard the old experiences of grace with suspicion, duty, so certainly they are guilty of shunning and fleeing banner of error and lies. Of such the holy apostle speaks came either to false heights or to false humility, and soall sin and peril of soul. It is true that there are many in our text. They went out from us, but they were not of at last, under sweet dreams of attained higher righteous souls who will certainly be saved, even among us. That they may know that they are not all of us." That enlightenment and spirituality, fell into spiritual death, the unbelieving communities or sects. But these are onlyis, such as fall away to an erroneous church are made and finally into eternal damnation. - Is it not, then, the those simple hearts which, in their simplicity, do not see manifest by the fact that they belonged not to the wheat sacred duty of one who desires to belong to the invisible through the error of their sects, which, in their simplicity, of the church, but to the tares; and, if they ever stood in congregation of the elect, since he is to attain hishold to Christ and his word in all silence, do not also the faith, that they belonged to those "who believe for a salvation with fear and trembling, to flee false doctrine blaspheme the pure doctrine, and therefore remain in the season; but they have not root, but are turned aside, In and false teachers like poison and pestilence? false fellowship solely from weakness of knowledge. For time of temptation they fall away." There are, however, not a few who think that it is contrary the sake of such hidden believers among the unbelievers, 2. to love to reject all false teaching and teachers so strictly who are known to God alone, we have to be very careful.

But, my listeners, the fact that the true church is actually invisible and scattered over the whole world should not and cannot tempt us to leave the orthodox visible church, not only because those who want to belong to the invisible church have the duty to separate themselves from all those who falsify God's word and who are wrong.

2. because they also have the duty to keep to those who faithfully keep the word of God and confess the true faith purely and loudly.

You will all admit to me that whoever is born into the true invisible church must be a righteous Christian. But you will also grant me that he who wants to be a true Christian must **strive with** all earnestness not only to refrain from what God has forbidden, but also to do what he has commanded, and not only to avoid what is harmful and ruinous to him and others, but also to strive for what is useful and wholesome to him and others. But as certain as this is, so certain is he who desires to belong to the true invisible church, that he has a sacred duty to keep himself, where he can, to the true believing visible church.

First of all, because this is God's clear and explicit command. According to God's word, man is not only to carry the right faith in his heart, but also to confess it with his mouth and in deed. "Whosoever shall confess me before men, him will I confess before my heavenly Father. But whosoever shall deny Me before men, him will I deny before My heavenly Father." Thus saith Christ, and St. Paul adds, "If a man believe with his heart, he is justified; and if he confess with his mouth, he is saved." But he that is ashamed of the true disciples of Christ is ashamed of Christ Himself, Therefore St. Paul cries to his Timothy, "Be not ashamed of the testimony of our Lord, nor m any that I am His bondman." 2 Tim. 1, 8. He therefore that would belong to the true invisible church, let him also confess himself to those who testify to the faith of this invisible church. To this is added this: As soon as the single family of Adam was divided into several families, it is already said, namely at the end of the 4th chapter in the 1st book of Moses: "At that time they began to preach the name of the Lord." At that time God instituted the ministry of preaching His Word in public, in addition to the ministry of the father of the house. And from that time God has not only powerfully preserved this office through all the millennia of the world's time, but has also from time to time anew designated, sealed, and confirmed it as his holy endowment, and has proclaimed his wrath and his disgrace to all those who would not accept and hear the preachers of his holy and pure word who were called, sent, and appointed by him. God has therefore clearly and distinctly testified, through the establishment and preservation of the holy office of preaching, that according to his holy will there should not only be an invisible kingdom of his children on earth, but that there should also be a visible church on earth,

visibly ordered congregations, in the midst of which his word is publicly proclaimed pure and loud, and the seals of this word, the holy sacraments, are administered faithfully and unadulterated according to his institution. orthodox church is of such great blessing to himself as According to God's will, therefore, the Word of God is not only to be proclaimed to all those who have not yet heard it, in the whole world: also everywhere where children of God dwell together, the voice of the divine Gospel is to resound from the mouth of a preacher called in God's order, and around this orthodox preaching of the Word the children of God are now to gather and flock, like an army of God around his standard and banner. From the moment that God has instituted the public ministry of preaching, no man who desires to be saved is at liberty to remain alone, to separate himself from the multitude of other confessors of the truth, and to keep his worship to himself alone; but every man, by the grace of God, is bound to keep himself where the word of the eternal God is publicly sounded in the ordinary ministry of preaching, and to go forth. Whoever, therefore, wanted to be blessed before Christ, was obliged, if he could, to keep himself outwardly with the people of God and their public worship, or to profess them as God's church with heart and mouth. Hence David testifies of himself in the 20th Psalm, "I afflict the assembly of the wicked, and keep myself, O Lord, at thine altar, where the voice of thanksgiving is heard, and where all thy wonders are preached." Hence Christ also saith in the New Testament, foreseeing the New Testament visible churches that were coming into being according to His will, "If he hear not the church, hold him as a Gentile and a publican." And when the apostles, at the first Christian Pentecost, had converted about three thousand souls, it is now said of these, not only, "But they continued steadfastly in the apostles' doctrine," but also, "And in fellowship, and in the breaking of bread, and in prayer." And they were daily and always with one another of one accord in: Temple." And when later on this zeal was somewhat extinguished, the apostles exhorted, as we read, among other things, in the Epistle to the Ebrews, in the 10th chapter, "Let us not forsake our assembling together, as some do;" and in the 1st chapter of the 1st Epistle to the Corinthians, "Let us not forsake our assembling together, as some do. Epistle to the Corinthians: "Now I exhort you, brethren, by the name of our Lord Jesus Christ, that ye always speak one word, and let there be no divisions among you, but hold fast one to another in one mind and in one opinion."

Who can deny, therefore, that it is the sacred duty of all those who wish to belong to the true invisible church to adhere also to the orthodox visible church, since this has been God's rule at all times.

But he who wants to belong to the invisible church has this duty, because this fellowship with the visible orthodox church is of such great blessing to himself as well as to others, and indeed to the invisible kingdom of God in general. It may seem to some that he who withdraws from all into solitude, avoids not only all entanglements with the children of the world, but even with Christians, and serves his God alone in secret, has the fewest obstacles to his Christianity. But it only seems anso. "He that separateth himself," saith Solomon, "seeketh after that which he lusteth after," and setteth himself against all that is good." (Proverbs 18:1.) He who separates himself and stands alone is thereby not only already on an erroneous path against God's Word, but also only too easily comes to all sorts of other own and dangerous erroneous paths before he means it. Whoever, on the other hand, belongs to a Christian congregation, in which the Word of God is preached purely and loudly, will also experience daily the truth of that promise: "Where two or three are gathered together in my name, there am I in the midst of them. *) But who can express the greatness of the blessing which flows from the fact that Christ himself is present in grace in the churches, in which his holy word is preached purely and loudly and goes forth? There one grows in the knowledge of himself and of Jesus Christ without noticing it; there one is awakened and encouraged again, as often as one has become sluggish; there one is raised up again, as often as one has stumbled or fallen; there one is comforted, as often as one is troubled and in need of comfort. There one is as in the midst of a stream that flows into the sea of blessedness, and by which one is lifted up and carried along, and often drawn away as with a blessed force.

But even more! In his actions a Christian must not look only to himself, but also to his neighbor and to the welfare of the whole. But what would become of the world and of the Church of God if every Christian went there by himself, and if there were no Christian congregations in which God's Word was publicly preached and the holy sacraments administered according to Christ's institution? Would not then, to speak humanly, the invisible Church also perish at last? If God had not instituted and preserved the visible Church, where would the invisible one be? Who then would have gone forth to

*As great a comfort as this promise is for even the smallest assemblies of true Christians, those who, despising the public, orthodox preaching ministry instituted by Gort, gather together in corner assemblies can by no means take comfort in this promise. These are not gathered in Jesus, but in their own name.

to seek out the poor blind heathen and bring them the heartily that Christ has a hidden seed of his faithful message of peace? Whence would we have the tidings everywhere, but also thank him with all your heart that he has given you the unspeakable grace of standing in a community where the light of his word shines brightly and loudly for you. Hold fast what you have, that no one may take away your crown. Even in this last sorrowful time, gathered together true-believing congregations: where do not be ashamed of your Savior and his word and his would pure doctrine be now, and where would the sects true confessors, but confess your Savior and his finally have come to? - Surely, therefore, as sacred a unadulterated truth with them here before men in duty as it is for all true Christians to be anxious for their disgrace and persecution, so he, the faithful Savior, will own salvation, and for the salvation of their neighbor, for also confess you one day with all his own before his the welfare of the whole church, and for the salvation of heavenly Father and all his holy angels in eternal honor the whole lost world, so sacred a duty have they also to and glory. Yea, be ye faithful unto death, and the LORD cleave to those who faithfully abide by God's word, and shall give you the crown of life. Amen.

confess the true faith purely and loudly. Therefore, as irrefutably true as it is that the true church of Christ is actually invisible and scattered over the whole world, shall and can this faith tempt anyone to leave the orthodox visible church? Nevermore! -

You, therefore, who cannot deny that in our Evangelical Lutheran Church God's Word is taught purely and correctly and the holy sacraments are administered according to Christ's institution, and who nevertheless keep company with unbelieving communities or stubbornly withdraw and do not want to keep company with anyone: you can by no means console yourselves with the fact that the true church is invisible; it would therefore be enough if you were only members of this invisible community. I repeat it: as little is he a true Christian who knowingly and wilfully sins against God's commandment, and who knowingly and wilfully puts himself in danger of his soul, and does not use the means which God has ordained for him to attain salvation: so little are you members of the true invisible church of believers and saints, who knowingly and wilfully have fellowship with the unbelievers, contrary to God's prohibition, and flee the fellowship of the orthodox, contrary to God's commandment. Of you it says in our text, "For if they had been of us, they would have remained with us."

But you who are earnestly anxious to belong to the invisible congregation of the children of God, never forget that the right way to enter this invisible congregation and to remain in it is precisely this, that you keep your company with those who not only believe but also confess, assemble, work and work, contend and suffer, who faithfully abide in God's word and confess the true faith purely and loudly.

Therefore, dear fellow Lutherans, to whom God has given open eyes to see that our dear Lutheran Zion is built on the pure eternal unchanging foundation of the apostles and prophets, Jesus Christ being the cornerstone: rejoice, indeed.

Grabauiana.

After we have made a holiday for ourselves in the last number of the "Lutheraner" in regard to the "Informatorium", which was certainly to be granted to us, it is nevertheless necessary that we are not entirely unremembered by the said paper, which remembers us so diligently, even if not in honor. So let the dear reader hear some of the contents of the last number of the Informatorium of Nov. 1.

The first essay contained therein is a submission under the heading: "Ueber die Lehre von der Kirche, wie sie Herr Professor Walther in 9 Thesen als die Lehre der Synode von Missouri aufgestellt. It is true that this essay is not yet finished; the conclusion is to appear in a subsequent number; from this beginning alone the just conclusion can be drawn that the good man who sent it in suffers from disregard of the rule which we have already recommended to the Informatorium: Hui beue äistmßui^, done äoeet d. i. He who distinguishes well, teaches well. Yes, it almost seems to us as if the writer of the essay, as well as other workers on the Informatorium, were also subject to Neumeister's verdict against Johann Arnd: "The dear man has given rise to many quarrels and disagreements out of oversight and ignorance. The dear man had not had time in universities to lay a firm foundation in God's faithfulness." (See: Past. Grabau's Second Synodal Letter p. 49. 50.) As we shall later throw more light on the Buffaloer's false doctrine of the church, we will not dwell on this.

The other essay is a so-called "Christian reflection" by Father Grabau himself, in which he seeks to prove that he is doing the right thing when he demands of his church children "obedience in all ecclesiastical matters that are not contrary to God's Word".

whose nature seems to have become) to honor the editor of the "Lutheran" in the essay entitled: "The well-known slanderer at St. Louis," but since he says at the same time that our assertions are either: "a naked malice or a gross lack of understanding," it almost seems. Fr. Grabau now begins to be polite, for by the last addition with its "or" the titles given to Us become in Fr. Grabau's mouth a true flattery. However, we also intend to speak later about Father Grabau's doctrine of obedience to the pastors, when we will present and evaluate the entire doctrinal system (?) of the same.

The third essay is the continuation of the "Beiträge zu Mittheilungen aus und über Nordamerika" (Contributions to News from and about North America) by Pastor Winkler in Detroit, also in the well-known Buffalo manner. In it he claims, first of all, that even pastors of our Synod have confessed to him "that for years it had been considered a foregone conclusion at their Synod" (of Missouri 2c.) "that the Buffalo Synod must be brought to ruin, no matter what the cost 2c., and that the younger pastors, in particular, had only been wound into the matter by Walther." To this we reply: if preachers of our Synod have really testified to this, then they are either such as once had this conviction, but are now convinced of something more, and then their testimony has, of course, no probative force; or they are still of the same conviction, and neither protest, nor separate themselves from us, in which case what is to be thought of their character, and what is to be given to their testimony? *) - By the way, a comparative glance at the "Informatorium" and the "Lutheran" already teaches that it is not our intention to destroy the Buffalo Synod, but that the latter rather sets everything in motion to destroy the Missouri Synod and to spoil the divine blessing it has hitherto received. In particular, Mr. Winkler has shown himself to be a master at twisting and turning old stories and spiking them with sacrilegious judgments about our attitude in such a way that he can consider himself assured of achieving his goal of disgracing our Synod.

Father Winkler also accuses Dr. Sihler of a sinful procedure in the affairs of Pastor Schmidt in Cleveland. We do not reply to this, since perhaps the necessary light will soon be shed on this matter by others who are better informed.

Finally, the aforementioned makes a lengthy excursus, in which he takes the opportunity to introduce Hrn.

*) However, we can by no means believe that there are preachers of the second type in our Synod. By the way, "Dt" be what it may, in any case it is publicized by a common character who has confided in him; we can only pity the brethren whose trust Mr. Winkler so indiscriminately abuses.

Pastor Grabau to deliver a eulogy. Since the latter has already shown this love to the former in the "Informatorium", the writer may well have revenged: "A love is worthy of praise. Incidentally, we heartily grant Father Grabau praise where it is due him. We are not concerned with his person (although he himself, together with his comrades, has so much to do with our person), but rather with his teaching. We also want to gladly concede to Pastor Winkler that he may have had a similar fate with Pastor Grabau as we once had with Pastor Stephan, whom we also found to be quite different than the rumor portrayed him, and who also worked in his time as a true servant of God for the salvation of many hundreds, perhaps many thousands of souls with admirable faithfulness, but who nevertheless fell into false doctrine! *)

The fourth essay is by Herr von Rohr, whose acquaintance our readers have already made in the trade of the unjust ban. The essay is called, "Warning against Jesuits." Of course, by the Jesuits the dear gentleman means ourselves. Because some years ago we ourselves reported in the "Lutheran" the passages from Luther's earlier writings on the unjust ban, on which the Buffaloers stiffened, at that time, however, without the necessary distinction, but now no longer wanted to allow the same to be valid as Luther's always maintained doctrine, we should and must now be a Jesuit. Herr von Rohr has not considered that one can and should also learn from one's enemies. Luther, as is well known, calls the enemies of Christians the grindstones of Christians, and Arnd is said to have taken off his little cap in his sacristy every time a passage occurred in the hymns of the church in which the enemies were remembered, and to have thanked the dear God for the many good things which the enemies had done him against his will by God's providence. We confess that we too, when we remember the Buffaloers, find cause enough to take off our little cap. For example, because of the way the Buffaloers exploited Luther's earlier doctrine of unjust excommunication, we have been salutary awakened to distinguish better between the earlier and later times in Luther's teaching on this point than we did a few years ago. By the way, we are surprised how Herr von Rohr, as an old man of war, can treat the matter so naively. We have so clearly demonstrated to him his error and his sacrilege, especially in regard to Luther's doctrine and the Lutheran Church's unjust excommunication, that there is no longer any room for doubt, and he turns himself in,

as if he had just fallen from heaven again and therefore did not know at all that during his absence it had been written against him just in regard to this point! It is true that Hüter put the date: "September 16, 1852," under his last essay; however, we do not want to hope that this should be a backdoor again

The fifth essay is a submission by the church board of the Martinsville congregation, in which, as the Buffaloers are wont to do, they declare everything that Pastor Krause of the Martinsville congregation had replied to in the "Lutheran" to be pure lies, without proof. The writers complain at the same time that they have sent this refutation of Krause's essay to the editors of the "Lutheraner" for inclusion in that paper, but have not even received an answer. The matter, however, behaves thus. But we ask everyone who can judge according to the rules of reason and common justice: Is it not pure nonsense to demand of an editor that he record a reply that contains nothing but invective and unproven mere denial of the facts on the part of the party attacked? Could we regard the request of the senders to record such a reply as anything other than mockery and derision, to which we could offer nothing better than silence? The writers, of course, exclaim: "There you see how the community is granted its right" - but we know only too well who the acting "community" is in the case of Mr. Buffalo, unfortunately, that we should feel struck by such side-swipes and be convicted of having violated a sacred community right. So it goes, first the common rights are trampled under foot, but when the deceived church is to cover the shame of their false shepherds, and shoot the bolts they have turned, then all at once there is talk of common rights.

Finally, the "Informatorium" gives something to the delight of its readers, which we want to share in its entirety. It says in the last essay: "America is a country of the strangest occurrences. A Stephanist pastor supposedly ceases to be one; then becomes a professor at Concordia College in St. Louis in Missouri, and now he is willing to become a wagon driver of a sidecar, which drives next to the "Lutheran", they transit gloria mundi (so passes the world's glory!). The Synod of Missouri 2c. seems accordingly to wish to turn itself into a club of waggoners., a change which little yields to the Ovidian, and best wishes to show how it respects the divine preaching office. Cor. 1, 15." - About this essay it does not need many words. It shows anew that the Buffaloers would like to move us in some way for life, with the promised stories of their doings and beings.

but that they are rather clumsy in achieving their purpose. With such silly childish antics they only betray what weapons they must use to counteract in advance the impression they fear from the revelation of the truth. By the way, we remind you once again that the Buffaloers have not rested from assailing us with ever new, ever more impetuous challenges, until they have extorted from us the promise to expose their unjust bans and hierarchical prares, and that now, since we are forced by them to do so with reluctance, they incessantly call us liars, slanderers, and the like, even before the presentation has appeared. God look into it! -

After the last number of the "Informatorium" has almost exclusively dealt with us, as reported, it finally gives the following announcement: "We have begun to publish the Informatorium twice a month, in the hope that the number of subscribers would increase significantly and that everyone would pay diligently in advance; however, this has not happened to the extent that would have been desirable for the implementation of the matter. We are therefore compelled, however reluctantly, to publish it once a month again," and so on. We only communicate this without making use of this fact against ourHMn opponents, but we cannot avoid at least posing the question to their consciences: What would they do if the "Lutheran" were to fare as the "Informatory" does at present? Would they not, inferring from present analogies, exclaim, "Do you not see here how God's judgment is already overtaking the "Lutheran"?"

Church News.

On October 24, my dear brother, Wilhelm August Fick, was solemnly ordained in the Immanuel Church in St. Louis by the President of our Synod, Pastor Wynecken, assisted by Professor P. Walther and the members of my congregation, after he had passed a colloquium the previous Wednesday. My brother attended the grammar schools in Verven and Hildesheim in Germany and then studied theology in Göttingen.

Moved by love for our abandoned Lutheran fellow believers in this part of the world, he left the fatherland this spring under the blessings of our dear parents to serve the Lord's church here. And the Lord soon called him to his vineyard. After visiting the brethren here, in Perry County, and in some other places, he received a call from afar. For there had been formed in the farthest west, in Holt - County, 65 miles west of St. Joseph in Missouri, a small Lutheran congregation, which was still serving this

*)It goes without saying that we do not want to compare Father Grabau with Father Stephan in regard to the latter's immoral life, which later became apparent, although the fanatical Grabau, in his unchristian zeal, placed Stephan at our side without any such restriction.

The church asked for a preacher in the autumn, because (Matth. 10, 41.) also reward these gifts of love it was very much contested by Methodists and other abundantly to every giver. sectarians, and mentioned my brother in particular. Saginaw City, Nov. 11, 1852. Since he recognized the will of the Lord in this call, and E. Kundinger. at the same time was appointed by the Praeses, he It confesses with tank against God and milken givers decided to go there in the name of the Lord, and on 28 to have received P6.00. from the Young Men's October he departed for his parish. Association of Altenburg, Perry Co. of Mo,

So help you, my dearest brother, the friendly comforter in all distress, God, the precious Holy Spirit, who has called you to this holy office, that you may praise the great deeds of God in his power, with his fire and full of joy, and win many for our eternally beloved Savior, who loved us and gave himself for us. The grace of the Lord, the prayer of the Church and the blessing of our dear parents accompany you into your far distance. And when your joyfulness in the service of the Lord grows cold, remember his faithful, earnest question: "Do you love me?" and his word: "Feed my lambs; feed my sheep!" The Lord be with thee! Amen.

All the brothers in Christ want to include this young plantation in their intercession, so that God's Word may be kept pure, grow and be praised there.

The addr ess is provisional:

Rev. W. A. Fick,
Oare ok no obarles lorebers,
Holt Eount^, OreZon
jkosb Ol'üeo, No.
Hermann Fick.

Strange payment with indulgences.

Once upon a time a manuscript codex of the first five books of the History of Cornelius Tacitus was stolen from the library of the Benedictine monastery at This stolen codex finally came through several hands into the possession of His Holiness, Pope Leo the Tenth. What did His Holiness do? He had the work printed and sent a beautifully bound copy of it to the monastery. And in order that the monastery lords, as the pope himself writes, "might see that from this theft they had rather an advantage than a disadvantage, we (Leo) have sent a perpetual indulgence for the church of their monastery." Was not this a great generosity and liberality on the part of the holy father?

(See: Schmidt's Brandenburg. Kirchenhistorie, where the letter of the pope, d. d. t. Decbr. 1517. is printed.)

Receipt and thanks.

The undersigned hereby certifies to have received from the congregation of the Rev. Husband in Allen Co, Ind, \$28.20 as support for his maintenance in the Seminary at Fort Wayne.

The rich God, according to his promise...

Received in my support:
H6. by Mr. P. Eppling in Spencer Co., Indiana;
H8.30. by the Young Men's Association of Cincinnati, O
May the good God abundantly bless the kind givers for their meek gifts, both bodily and spiritually.
Fort Wayne, Oct. 30, 1852- F.'I. Th. Jungck.

In this year's Synodal Report of the Synod of Missouri rc. my address is incorrectly given; it is correctly found in the "Lutheran," lahrg. 8th, Nro. 17.
Mich. Wilh. Sommer.

Received		
m to the Synodal Cajse: Vacat.		
d. to Sy n od al - Mi s si on S - C as sc:		
from the parish of St. L ouisK7		,70
c. for the maintenance of Concordia College: from the congregation at Altenburg, Perry Co, Mo. 9.00		
" , of Mr. Pst. Baumgart in Elkhorn - Prairie, Ill.	7.55	
"I. for poor students: from Mr. Ahring in Cleveland, O. e. in support of the local college-	2.00	
Construction c S:		
by Mr. Johann Lang in Perry ville, Mo.	95	
" Conrad OchS there25...		
" " Pastor Wolff55 belatedly from the congregation of Mr. Pst. Löber in Frobna, Mo.	60	
from the congregation of Mr. Pst. Hüscmann in Hanison Co., Yes.	4.85	
" of the parish of Hrn. Pst. Baumgart zu Elk- horn - Pzajrie, Ill: First mission:		
551.50; namely:		
" Mr . Gcrh. Heinrich Dankmeyer5	,00	
"" Joh. Fr. Gerding4.	00	
"" Gerh. Heinrich Brockschmidt5	,00	
" Anna Hrcdcmann5	,00	
" Mr. G. H. Bohl4	.00	
"" Georg Eckert5	.00	
"Eckert Brothers5	.00	
" Hm. ClanS H. on the Brinke4	.00	
"Carl Hilskötter3	.00	
"" Hermann Schrunde2	.00	
"" Wich. Hilskötter5	,00	
"" Job. Heinrich Jacobs2	,00	
"" Heinrich Borrenpohl3	.00	
"" N. N-L	,50	
from the congregation of Mr. Pst. Brauer at Addi- son, Tu Page Co, Ill.	29.00	
" of the parish of Mr. Pst. Schwan in Cle veland, O.	3-1.50	
" of the congregation of Mr. Pst. Werfelmann in Auglaize Co, O.,	6.00	
" N. N. G1.50., F. P. \$2.00., Kr. \$2.00., S.T. \$25.00. in St. Louis	30,50	
F. W. Barthel, Cassirer.		

Bezahlt
the 8. lahrg. the HH. Dietrich Brockschmidt, Pst. Hüst> mann (2nd half), Joachim König, Johann Lang, Georg Noßwag. ,, 9. Jabrg. dir HH. Michael Bock, Wittwe Berne- mann, Christ. Buschcck, Gotth. Darnstdt, Christ. Törrseldt, Johann Engcllaupt, Jacob Fellingkr, Pst. Grüber, Pst. Grabau, Pst. Hüscmann, Georg Hofmann, Job. Lunz, Georg Lüdcrö (the oversight is improved), Andreas Menges, Pst. Lbcr- wabrcnbrock, Philipp Reinhard, Wilhelm Richter, Gustav Rother, Carl Sallmann, Gottfr. Schmidt, Gottlob Schmidt, Loren; Sommctingcr, GeorgTbt- mas, Conrad Tbeis, Philipp Wamsgans, Philipp Zabel.

Books and pamphlets

to have in the expedition of the Lutheran for the buried prizes.

Third Annual Lutheran of 18U> -17th No. 8- 26..... SO, (The first and second volumes are out of print.) - Fourth, fifth, sixth, seventh years of the Lut her aner, every 50th year. Conversations between two L u t b c r a u crn on Methodism, (in pamphlet form) 1 stu 5. Dr. M a r t in L ut b e rS Tra c t a t of the True Church, 2 pieces 5. Dic Verfa ssung der deutschen evang. luth. Syuode of Missouri, Obio et al. St. 5. Second, Third, Fourth, and F ü u f-. t he synodical report of the same synod, each ls. Kirchen - G c s a n g buch inrcvang. luth. C)e- meinden, verlegt von der hiesigen evangel. luth. Gemeinden U. A. Cvuf. in gepresstem Leder- bande, das Etück 75. The Dozen K8. IOOSkiick K62.5V. The same in a smaller format, the "lück 5V. The dozen K 5,25. ... 100 piece tzmM. Dr. Martin Luther's Clerical Catechism, unaltered reprint 16. A dozen dollars. AB C - Buch, und in gehöriger Scu- fensolge geordnete U e b u n g s st ü ck e u. s. w, herausgegeben von unserer Synode 10. By the dozen KIM Johann Hiihnerö Biblical Histories. New York edition, in detail . . 25". In the dozen \$2,öv. Dr. Martin Luther's interpretation of the 90th Psalm. Psalms, broschirt and trimmed .. 15. In the dozen Kl,SO. Spruchbuch zum kl. Catechismus Lutheri . .. 15. In a dozen \$1.5O. The pastoral letter of the Rev. Grabau zu Buffalo v. J. 1810 nebst dem zwischen ihm ge- wechsl ten Lchrnssten - 15. Bries Dr. Martin Luthers von Einsetzung der Kirchendiener an den Rath zu Prag in Boomen vom Jahre 1525. translated from the Latin by Paulus Speratus 10. Timok h e n s. A gift for the confirmirt" Youth. Edited after Hiller, bound . 35. In the dozen K.1M. Sermon preached on Easter Day, 1851. at St. Louis, Mo. by Prof. C. F. W. Walther . .. 5. Whose sermon on 1 Thess. 4, 1 - 7: The exhortation of the holy. Apostle to become more and more complete - .5. (Both sermons from the "Lutheran" specially reprinted). New Testaments, mostly with the Psalter, Sluttgardtcr, London and Hamburg edition, in ordinary binding with the Psalms - .20. ditto without psalter 15th in gilt N. 28 confirmation notes with Bible verses and song verses, ingl. with biblical ' pictures and marginal drawings; lithographed and published by Leopold (säst . . \$1M 16 baptismal certificates with Bible verses together with dcrgl. Pictures and Naudzcichnuuacn; lithographed and published by Gast u. Brother . .. KIM Melodies of German church hymns according to Dr. Friedrich Layritz .. . 25, Annex thereto 15, Same with Annex.... Ä, Lcipziger Evangel. Luther. Missionary Gazette from Years 1850 N



(Offent. Joh. Kap. 14. v. 6. ,)

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 9. St. Louis, Mo. 7th Dec. 1852. no. 8.

Is the Lutheran Church acting rightly by rejecting the hand of fellowship offered to it by the Reformed?

(continued and concluded)

But is it not uncharitable to exclude from communion the reformed or the un-reformed, who communicate fully in our church? Should the unrest and the noise of the church's quarrels penetrate into its peaceful holy of holies, the sacrament of the altar? It is, after all, a meal of love. It is, after all, the Lord's Table, not the Church's Table.

To this we first give the definite historical answer: the non-admission of Reformed Christians to the Lord's Supper was from time immemorial in our Lutheran Church, as far as it remained pure from Philippistic syncretism * *), generally valid church praxis. We will prove this in an appendix, as far as the evidence for it is accessible to us now.

It is also known that our church has fought a centuries-long battle to the death for the pure doctrine of Holy Communion. The doctrine of the Lord's Supper has thereby been raised infinitely higher than all other things (adiaphora). It has become the shibboleth of the church, by which it recognizes who is with it and against it. Her

*) I.e. Melanchthonian church blending.

D. R.

The doctrine of the Lord's Supper does not contain its own peculiarity, but it is concentrated in it. †) The pure doctrine of justification vis-à-vis the Roman Church and the pure doctrine of the Lord's Supper vis-à-vis the Reformed Church - these are the two heart chambers of Lutheran nature.

With this importance of the doctrine of the Lord's Supper in itself, and with this importance which it has attained for her in the course of three hundred years of history soaked with sweat and blood and tears, how could and how can the church be indifferent to the question whether he who wants to go to the Lord's Supper in her congregations has the right scriptural knowledge of the Sacrament of the Lord or not! If she were to admit to the Lord's table reformers with Zwinglian or Calvinistic doctrines, or unbelievers with her view indifferent to the doctrines of distinction, she would lay aside the weapon of the fathers, make false peace, favor ignorance, and sanctify lukewarmness. If their children do this, they act without commission and against the spirit of their mother.

The old practice, however, which is hostile to such false communion, looks very uncharitable.

†) I. e. it has its centre in it. D. R.

*) I.e. the Unirites have the opinion that it is indifferent what a man believes on the points on which the Lutherans and Reformed do not agree.

D. R.

Where it has fallen into oblivion and decay, as here in Bavaria, it appears almost like inhumanity itself. Nor do we wish to deny that this practice, exercised by those who have only an orthodox head and not a faith living in love, can become quite repulsive and soul-destroying. If, in general, pastoral care is an unspeakably delicate business, and if, as St. Bernard of Clairvaux says somewhere, every soul is like a vessel filled to the top with Christ's blood, which the pastor has to carry, eternally responsible for every spilled drop, then here, where it is a question of participation in Holy Communion, this very delicate business must be taken seriously. In the case of participation in Holy Communion, this most tender mystery of love crucified for us and now transfigured, double and triple tenderness is necessary, and it is said here in the infinitely highest sense: do not spoil by your food the one for whom Christ died. But where this practice is practiced by a pastor who is not merely a Christian by name and a Pharisaic Lutheran, the rough shell contains a sweet kernel, the hard shell a delicious pearl, the apparent abruptness a blessed compulsion.

The Holy Communion. The Lord's Supper is not only an offering of the Lord Himself, it is also a confession of the congregation proclaiming His death; it is the culmination of the divine service, the main act of the ecclesiastical community activity, the highest act of the church.

Expression and consummation of the life of faith of the to rouse them from their sleep. If they are honest truth- congregation. Whoever participates in Holy Communion loving souls, the ambiguity and hypocrisy of their present in this or that church. He who partakes of Holy position will be easy for them to understand; the choice Communion in this or that church confesses not only the presented to them will drive them into prayer, and the Lord, but also the congregation that confesses him here. anointing of the Holy One will teach them what is right He must know and believe what the church confesses, before God and salutary for them. They have their and be determined to confess it with it. For this reason the children confirmed Lutheran, why should they not be ancient church excluded the catechumens *) from the Lutheran themselves? By the way, they will not be celebration of the Lord's Supper, in keeping with the penetrated by force; they will be given time to think things nature of this highest act of confession and cult. †) Even over, and during that time they will be ready to take care now, therefore, the right to Communion is preceded by of them with patience and without fatigue. If, however, Confirmation; for only he who knows what the body and some, by force of habit or stubbornness or inability to blood of the Lord are, is capable of cultus. And according convince themselves, should wish to remain with the to the old custom, a Christian who has hitherto belonged Reformed Church, they are at liberty to enter into the to another church acquires the right to communion only external association and spiritual care of it. They are also after a previous catechumenate or confession made free to participate in the Lutheran divine service - only the before the superintendent or pastor; nor was he accepted sacrament of the altar is inaccessible to them, because if he did not give due notice to the church community to they do not want to belong to the church that celebrates which he had hitherto belonged. The participation in the it. Shall the Reformed and the Unrighteous be spared Lord's Supper, which then took place, has always been what is our sacred duty to demand of our confirmands considered a public manifestation of the conversion from before we admit them to the Lord's table? Is the church to one confession to the other.

Why on earth should we abandon this old good and Unformed *) of whom we do not know and may not practice? why, where it has fallen into decay, should we ask whether they wish to remain what they are? Does the hesitate to restore it? church aim at such a politically external propaganda **),

One refers to Lutheran congregations to which which leaves the parents in their unconsciousness for the reformed people have joined in complete submission to sake of the children who are confirmed Lutheran, and the Lutheran order of worship and church order. It is does not allow any church consciousness to arise in considered harsh that such reformed persons should be them? rejected at once from the Lord's table within the It is by no means our opinion that the Reformed who congregation to which they belong. But if they belong to are in a Lutheran congregation are to be regarded as the Lutheran congregation with mouth and heart, they Reformed and excluded without further ado. That would should not be rejected! But if they want to belong to the be untrue, unjust, and uncharitable. Rather, in hopeful Lutheran congregation and yet remain Reformed, this is love, we must assume that their actual affiliation with the a self-contradiction, which testifies either to lack of Lutheran Church also corresponds to their will and knowledge or to fundamental indifferentism (indifference conviction. But two things seem to us indispensable in to religion) or to lack of conscience. The first cause is bad, such mixed congregations: first, that those who are the second worse, the third the worst; in all three cases unclear be brought to a conscious ecclesiastical decision the pastor will have to try with wisdom and gentleness to by pastoral means, and that the ministry be publicly and persuade such reformed members of his Lutheran especially willing and anxious to work toward this end with congregation to consciously convert to our church. There as much wisdom and gentleness as earnestness and is no good reason why he should have any misgivings decisiveness; second, that those who profess and are about approaching them with a desire to decide freely for known to want to remain members of the Reformed the Lutheran or Reformed Church. If they are members of Church be denied admission to our Lord's Supper for the the congregation who still lack the most general Christian sake of their own conscience. It is possible, of course, that knowledge, at least a lively one, then the question as to it is just dear and honorable Christians who are affected which church they want to belong to, provided it is only by this seemingly harsh practice. But do we then mean to duly prepared, suitable for them to emerge from their reject such as these?

ignorance and lack of security, is not a question for the church.

"That is, a correction which often exists only because the Reformed and the Unrighteous do not know what they are doing when they take Holy Communion in the Lutheran Church. D. R.

*) I. e. the unbaptized, but who were preparing themselves for **) I. e. institution to make the people a kind of Lutherans. D. R. admission among the Christians. D. R.

†) Cultus is the name given to public worship.

D. R.

Do we say that we do not acknowledge or disparage the work of the Holy Spirit in their souls, and do not rejoice in the Christian virtues with which grace has adorned them? Let us count them among the unclean and unworthy, to whom, according to Match. 7:6, sanctuary and pearls are not to be given up? Do we place their rejection in the same line with the exclusion of those who walk in prevailing sins and persistent impenitence? None of these things, but they are to be rejected because we cannot consider our Lutheran church to be the orthodox one without considering the Reformed one to be an irreligious one, and because it is truly not a matter of indifference whether one professes the former or the latter. Now, of course, we also know that many reformed believers believe more Scripturally than their church confesses, and in general no conclusion can be drawn from the confession of a church as to the faith of all its members. But this is just the disease of our time, that the individual, to the same extent as he formerly was completely absorbed in the natural and ecclesiastical context in which he found himself, now isolates himself from this natural and ecclesiastical context (singles himself out) and abolishes all interrelation of obligation and responsibility As if the church were not there, members of the Lutheran and Reformed Church think they can believe what they will. And indeed they are free, but it is equally certain that the confession of the church overpaints all its members, and that he whose faith is in contradiction with the confession of his church is in conscientious contradiction with himself. For he does not inwardly belong to the church to which he outwardly belongs. With this subjectivism *) of our time, a stricter practice of the Lord's Supper is doubly necessary. At the threshold of the Holy of Holies he is to be brought to reflection and conviction of his unchurchedness. He should not cross this threshold.

If we now summarize our conviction briefly, it can be done in the following theses (sentences): 1) The Holy Communion is, on the part of the Lord, the sharing of His true body and blood with the congregation. The Holy Communion is, on the part of the Lord, the sharing of His true body and blood with the congregation, and on the part of the congregation, the acceptance of these most holy gifts with the proclamation of His death. It has therefore a confessional side **) and is, as the summit of the congregational worship, so also the summit of the congregational confession which goes on and on. 2) The confession of the Lord's Supper in the Lutheran Church is a confession of the oral and dignified gift of bread and wine.

*) This is the tendency to regard oneself as if one did not belong to a whole, but could, unconcerned about others, believe and do what one thought right and good for one's person. D. R.

**) I.e. the Holy Communion is an act by which one confesses his faith. D. R.

The Reformed Church does not have this confession and the Unrighteous deny its fundamentality, and in general the essential differences of both churches. 3) The Reformed Church does not have this confession and the Uniate denies its fundamentality *) and in general the essentiality of the differences of both churches; for this reason the Lutheran Church does not enter into fellowship with either church, least of all communion, where it is mindful of its profession and does not fall away from itself. 4) For all church fellowship is an expression of the community of faith, but the summit of all church fellowship is the communion of the Lord's Supper, for which reason all unions have always been consummated and sealed. 5) The confessional and fundamental position of the Lutheran! The confessional and fundamental position of the Lutheran Church vis-à-vis the Reformed and the Uniate is normative * * *) †) * * *) for the practice of the Lutheran church office; it may not admit reformed and un-reformed persons who wish to remain in communion with our church, and may not place members of the Lutheran congregation in communion with those. 6) Mixed communion cannot be justified by any state of necessity, for nothing can become a duty of love that is contrary to the duty of faith. To mixed congregations of Lutheran name and confession it is to be openly declared that of all who partake of the Lord's Supper, those who do not partake of the Lord's Supper are not to be called to the Lord's Supper. The Lutheran Church is a church of a mixed name and confession, and it is openly declared that the willingness to belong to the Lutheran Church with heart and mouth, word and deed, is expected and must be demanded of all who partake of Holy Communion.

There are only two cases we have not yet discussed. The first is the communion of the dying. It is self-evident that the gaze of the latter is no longer to be directed to the church controversy of this world, but only to the heavenly manna of the sacrament itself and the conditions of entrance into the Canaan beyond. The other case concerns the conduct towards those who are convinced of the Scriptural nature of our confession, but have not yet come to the decision to depart from the Reformed or Uniate Church. Such will have to be admonished with wise tenderness, for the sake of their own conscience, to refrain from their desire at this time, because the granting of it imposes duties on them which they do not yet recognize. If they are honest, they will enjoy the blessing of a salutary acceleration of their crisis (decisive turning point), while the admission is connected with the danger of slackening and lulling to sleep.

Thus we may trace the apparently all too rigorous Old Church practice to its utmost limits, and nowhere does it have, when exercised with spiritual wisdom and affectionate delicacy, that deterrent and repulsive which is blamed upon it. It is the indispensable con

The consequence of our faith, in so far as it is certain of itself. That we shrink back from this consequence is the power of habit, which has quite taken our eyes off the good old order of the church. But if we would only take seriously the consistent practice of what we believe and profess, it would be evident that victory and blessing are on our side.

To all those who have not been convinced by the argument so far, may a mirror now be held up in churches and soars on false heights and is not justified in conclusion, in which they may look at themselves in order to recognize to which class of the unconvinced they belong.

1) Perhaps you belong to those who consider it indifferent whether one is of Lutheran or Reformed faith in the disputed dogmas. They think that it is enough that one considers Holy Communion a means of grace of secret union with the God-man Jesus Christ, let one think as one pleases about the manner in which this union is realized. The controversy about this is regarded by them as a more or less scholastic one?) But with the most joyful confidence we counter them: the Abetmahlsbekenntnis of our Church is nothing other than the unfolded Yes and Amen to the words of the Lord: "This is my body, this is my blood." Our Church demands nothing more than humble submission to these words of Him who is true God and man in One Person. One will object: are there not many faithful souls in the Reformed Church who really bow humbly under these words? Indeed, we also take comfort in this, but the Reformed Church in its confessions does not bow.

2) Perhaps, however, the readers whom we do not convince belong to those who consider it indifferent whether one outwardly belongs to the Lutheran Church or to another. They may claim our own concession that there are Christians who believe according to the Scriptures in other churches as well, but wrongly. For though on the faith of not a few the erroneous doctrine of their church exercises no marring influence, yet the danger is always present, and even by reckoning, though in many gradations known to God alone, the connection with the church to which one belongs is always one of solidarity.) And, even apart from this, is it not a disagreeable contradiction if one belongs to a church outwardly and does not belong inwardly? Yet this indifference sits

Many have religious indifference, if not on their lips, at least deep in their hearts. If they really recognize the Lutheran church as the church of the scriptural confession, then it is gross immorality; but if they think that the scriptural truth is distributed among the confessions of all churches, or even that the confessions of all churches are the products of a scholastic reflection and stand apart from all relation to man's personal relationship to God, then this is an eclectic, a theosophical standpoint?), which thinks itself exalted above all churches and soars on false heights and is not justified in any church.

3) Perhaps, however, the readers whom we do not convince belong to those who, far from the types of indifferentism just mentioned, are wholeheartedly of the faith and confession of our Lutheran Church and yet cannot shake off some reservations, partly fundamental and partly derived from our national church! This is the reason why we are not able to get rid of some misgivings about the stricter practice of the Lord's Supper. As such, let us conclude with a word of brotherly understanding. The controversy over the communion of the Lord's Supper is there. Whatever one may think of the way in which this fire has been kindled and fanned, it burns and no human power can undo it. Let us, however, take the right means to extinguish it. I

Like the Culmbach Conference, the church regime itself declared the conditions that had become objectionable to be exceptional conditions and promised to "regulate" the exceptions. Is it right, then, to speak out in favor of these exceptional conditions, which one basically disapproves of, because one considers Löhe's opposition to them to be too stormy?

And does the struggle of conscience into which honest souls are plunged by these conditions deserve no consideration at all? Is it not apostolic to limit one's liberty when it is a source of annoyance to others? Unfortunately, one tends to see only hard-hearted abruptness on Löhe's side. It is also true that the Schwabach petition and explanation did not give the impression of compassionate, patient, hopeful love. But should we throw away the kernel because the shell is rough? should we close our ears to the lamentations of troubled consciences that nevertheless resound through? Oh, that one would let go of what is only an individual (one's own personal) opinion and conform to the practice and order that has been valid in our church from the beginning! The Reformed and Unrighteous themselves cannot desire and demand that we sacrifice to them the unity and peace of our church. We are, after all, first of all obligated to our fellow members.

*) Which concerns only the theological schools, not the Christian. D. R.
-) That is, that it belongs to the basic doctrines. D. R.
†) I.e. one that has reciprocal obligations. D. R.
**) D. b. it gives the rule and guide for practice. D. R. and makes the individual responsible for the whole. ...that makes it possible. D. N.
*) I. e. such a standpoint on which one thinks that one must pick out the best from all religions, because none is quite true. D. N. D. N.

ted. But the peace of the church as a whole has never been promoted by any indifference. The history of the past and of the present confirms that the confessions live peacefully only after secure boundaries have been established.

"Oh that I should hear the word of the Lord God, that he had promised peace unto his people and to his saints, that they should not enter into folly!"

†) I. e. the declaration that any difference in divine doctrine is indifferent.

(Submitted.)

Keep us, Lord, at thy word.

(Excerpt from: Koch's Geschichte des Kirchenliedes.)

Our father in faith, Dr. Martin Luther, composed this hymn in 1542, not long before his death, so that the faithful might have a sure, short, and earnest prayer against the Pope and the Turks. He himself called it "A child's love, to sing against the two arch-enemies of Christ and his holy church, the Pope and the Turks." His children, however, the Lutheran Church, have held this song in high esteem and have established in the old church ordinances that it should not only be sung at all services, but especially also at the striking of the prayer bell in the morning and in the evening. Would it not be good if we also used it diligently in churches, schools and homes?

"Preserve Us, Lord, by Your Word" is a confession of our Lutheran Church, a defense and weapon of Christianity, and especially of the Lutheran Church, which is hard pressed at the present time. In this song, the first three petitions of the Prayer are neatly described: in the first verse, we pray to God the Father for true and righteous doctrine; in the second, to God the Son for the kingdom and power of Christ; in the third, to God the Holy Spirit for the unity of the pious in this life, until they attain to eternal unity. If thou singest, "Keep us, O Lord, by thy word," it may be asked, Hast thou? - Yes, in the church, in the book, but also in the heart? - It is good that it resounds in the church, in the pulpit; God keep it! But the heart must also possess it, for there it belongs (Hos. 4:1). Still more: if God is to preserve his word, we must also hold fast to it. And if thou singest, Give thy people one mind upon the earth. - Ah, who know yet what spiritual fellowship is? how cold is all, how confused! - See, Christian man, you may well learn repentance from this song, so that you may also draw courage from it for right confession.

This song is told as follows: When the Turkish Emperor, one of the arch-enemies of Christianity, once wanted to go to war against the Christians, he sent his scholars to

and asked whether he would also have luck against the Christians? Then the scholars answered: in the field, when he would fight against them with his people as men against men, he would have luck, but there would still be many young children in Germany, who would always chirp:

"Keep us, Lord, by your word and prevent the Turk's murder," without any defense and weapons. - This story is, to be sure, a legend, but the lesson in it is quite true, and it is certain that this high song has often made the other arch-enemy of Christendom, the Pope and his companions, quite fearful and therefore quite angry. A Roman Catholic duke once said to his courtiers: "Eat, drink, whore, and be about the boys; only do not become Lutherans, and only do not sing the dreadful song: Keep us, Lord, at your word. In 1548 it was forbidden to sing it in Strasbourg, and in 1662 in the principality of Oels, and in 1713 in all Silesia. When Tilly against all false teachers, who would deprive us of the took the city of Magdeburg by storm on May 10, 1631, and pure doctrine of justification by grace alone through Christ's merit; secondly, against all teachers, who would rob us of Jesus Christ, true God and true man, and degrade him to a prophet like Moses. Therefore sing song. Enraged at this, Tilly had all these children sown down by his croats. "Receive us, Lord, at thy word" has a diligently, Preserve us, O Lord, in thy word, and forbid whole heap of witnesses, blood witnesses even, around it. the murder of the pope and the Turk.

But the Lutherans of our time no longer like to sing the song as Dr. Luther sang it and as it is printed in our hymnal. They think that it is too coarse, the: Und steur des Papst's administered the evangelical preaching ministry. Then, in 1624, all Protestant preachers were suddenly expelled from the country; Hirsch had to cede his church to a Roman priest, while all the bells were rung and the Catholics held a solemn procession. listen once how our fathers did it. - In 1558, the envoy of a Trembling, the bent old man staggered out to the gate on his walking stick, but more than 2,000 people gave him an escort to the Hunnersdorf Heights, weeping and singing of that song. The duke replied: "My preacher is not Lord, in thy word, and they departed.

appointed to tell him what he should preach and sing, but he is appointed to tell me and mine in God's stead from his word what we should believe and do to be saved; we should hear him and follow him as God and Christ himself; singing this song; if you do not want to hear it, stay out of the churches or go home.

But it may seem strange to you to call upon God's help against the Turk, since

the Turk can at least no longer harm us here in this and has also been rendered completely harmless in Europe. However, you must realize that the Turk is an arch-enemy of Christianity, who brings false teachings. The Turk spread the doctrine of the false prophet Mohammed, that is, the doctrine that the Lord Christ is nothing but a prophet like Moses and more successful than Mohammed, that blessedness consists in loud carnal pleasures and unceasing lust, and so on. Now let me ask you, do not many people preach such doctrine all around you Henry? The so-called freemen, etc., teach just as the Turks do the Lord Christ, and murder many a poor soul. Is it not therefore well to pray to God against the Turks the murder of the pope and the Turk. At Reichenberg in Bohemia the eighty-three year old servant of God, Andr. Hirsch, already in his 53rd year expelled from the country; Hirsch had to cede his church to a Roman priest, while all the bells were rung and the Catholics held a solemn procession. on his walking stick, but more than 2,000 people gave him an escort to the Hunnersdorf Heights, weeping and singing of that song. The duke replied: "My preacher is not Lord, in thy word, and they departed.

Dr. Jakob Weller, a faithful servant of the Lord, who preached the true word of God at the court of Prince Johann Georg of Saxony from 1646 to 1664, lay on his deathbed in 1604. At his farewell to his colleagues, he declared that he wanted to persevere with the teachings that he had publicly practiced from God's Word until his blessed end, and that he would gladly appear with them before the judgment seat of Jesus Christ; he had entrusted his soul to the entire Holy Trinity and wanted to depart blessed in true faith in Jesus Christ. Shortly before his end, he had his family kneel before his bed to pray, and then he said: "I will now sleep gently until the last day of my life.

Day, but how will the poor Church fare, and now sang,
"Preserve us, Lord, at thy word," himself, and sang it
out altogether with his own, whereupon God reclaimed
his soul from this world, and received it into his eternal
kingdom of honour and joy.

(Submitted.)

The
XIV. XV. VIV.
Chapter St. John
preached and interpreted by Dr. M. Luther.

We owe this new and, to all appearances unchanged reprint of one of Luther's main writings to the Luther Foundation in Leipzig, which was founded in 1846 and published it in 1870. With the volume of this writing, which takes up 480 pages, with the pretty white paper and good printing, the price of 15 Neugroschen is an extremely cheap one, whereby it is made possible also for the poorer ones to acquire this great treasure.

Certainly, Mr. J. H. Bergmann in New York will be kind enough to take orders for this book and, if desired, to provide a binding that is as cheap as possible; for since it is only stapled, it will easily fall apart with prolonged use.

It is to be deplored that our fellow believers on the other side draw our attention so little to such and similar newly published writings. Therefore, years usually pass before we learn of them here. Such a delay, however, greatly hinders the benefit that such writings could bring. For many a one who gets hold of them only later will have to confess: Ah, if I had known this interpretation of a verse, this teaching, comfort 2c. sooner, I would sooner have been freed from many an error, restlessness, and fear.

The unsurpassed historian of Lutheranism, Baron von Seckendorf, says of these sermons, "that in them shine forth immense gifts of the Spirit, hence they are read day and night. They deserve to be read, and all who call themselves Lutheran should be ashamed of themselves if they have not read these sermons, since so many other books are read."

Mathesius wrote of this treatise: "The doctor often carried this book with him to church and enjoyed reading it very much, as I heard from his mouth with others at the table, that this was his best book that he had made, although I did not make it, he says, because Dr. Casp. Creuziger (who rewrote and edited these sermons) proved his great intellect and great diligence in it. This shall be my most valuable and dearest book after the Bibliotheca.

Seckendorf also says: "It would be desirable to give the reader such a foretaste by attracting him to some important passages that he would be all the more eager to take the book in his hands and experience the strong emphasis of the same in the work."

But there is such a wealth of holy learning and eloquence in it that it is very difficult to cite something before others and at the same time avoid prolixity." Of the passages cited there, I will select only three.

An encouragement to read these sermons for oneself may be given by what Luther writes of this last discourse of Jesus in the preface:

"The most loving, kind and sweetest words of Christ's faithful Saviour, which he gave to his dear disciples at their last parting, are here; such as no man on earth can ever do and speak to his dearest and best friends, so that it may be seen how he, out of a vain and full unspeakable love, burns his heart for them, cares for them, and takes care of them, more heartily than any man can do for his nearest friend in the greatest danger and distress, so that his heart is burned against them, cares for them and takes care of them, more heartily than any man can go to the heart of his closest friend's greatest danger and distress, so that he forgets his own sorrow and fear, so that he only sustains them through his comfort, which at this hour his heart was full of (as he himself says to them): My soul is sorrowful unto death), and was already in the

highest battle against death and the devil. And here he has abundantly poured out all the great heartfelt comfort that all Christianity has and that a person should desire in all hardships and suffering.

Moreover, in this the right and noblest articles of Christian doctrine are most powerfully founded and established, as in no other place of Scripture, than in the three distinct persons of the Holy Trinity, and especially both of the divine and human natures and yet distinct persons of the Lord Christ. The most important articles of Christian doctrine are based on the three distinct persons of the Holy Trinity, and especially on the divine and human nature, and yet distinct person, of the Lord Christ.

Item: the righteousness of faith, and the right consolation of consciences. For here he speaks of the high things,

how a man may surely meet and take hold of God, to stand before him, and be sure of his grace, and thereupon

establish his heart, and receive comfort against all manner of temptation. And these articles are all so clearly and powerfully founded, that all heretics and the spirits of the pagans (as they are also called) are to be put to death.

Incomparable is what he says of the words Cap. 14, v. 6: "I am the way, the truth, and the life," and especially how Christ is not the way, because he has given commandments and a holy example; for then he, alone would be the guide, and do no more than Moses, or John the Baptist, or even a creutz by the way, since, on the contrary, such a way is spoken of here, as if one were standing on a shore, and had no firm, secure footbridge or bridge to cross the water; Godly Christian virtues are certainly also good ways, on which one should always continue in this life, but not the way that brings us out of this life and to heaven. Luther, when the hour comes,

Since our work must cease, and we are no longer to remain here, and this disputation is concerned, where do I now take a bridge or a footbridge, which is certain to me, by which I shall pass over into that life? When one

Old memory verses on the Sunday and feast day gospels.

1st Advent Zeuch, king of Zion, enter in with me:
Advent 2 So no judgment frightens me!
3rd AdventWait ! It's just you,
4th Advent Bon rem d. voice speaks.
ChristmasWelcome God and man child,
Sonnt, u. Weihn. The old praise song.
New Year (trimmed) O Jesu, the law's end'
Epiph. Feast From the rise to the fall!
S. n. Neuj. He evades the defiance of Wüthrich;
1. n. Epiph. Becomes a teacher as a boy;
2. "" Make wine in Cana wedding house;
3. "" Repels gout and leprosy.
4. "" He sleeps and stills the wind and the sea;
5. "" Shows when the weeds give way;
6. "" Shines on the mountain like light and snow;
Septuagesimä Teaches who hands the penny.
Sexagesimä He speaks of the evil and good land, EstomihiDom cross;
gives the face;
Invocavit Weis't the tempter from the hand;
ReminiscereDo not disgrace the little dog.
OculiA mute speaks, he is greatly reviled;
LätareFive thousand he makes full;
JudicaDon Abrams joy zeuget er,
Palm SundayInvite to Salem's city.
EasterHe breaks forth from death and the grave;
Easter Monday Joins Wand'rer;
Quasimodogeniti Bring peace, strengthen the disciples choir.
Miser. Dom. Does what no hireling can. JubilateHe speaks of small
sadness,
CantateVon 's spirit comfort and discipline;
RogateSays Kinrern: Now is the time for prayer;

The Ascension is gathering momentum; his work is bearing fruit.
ExaudiHis consolation sweetens the hatred of the world;
Pentecost His Spirit brings peace. Pentecost Monday God loves well the
one who's filled with light. TrinityFollow Nicodemi's step!
1. n. Trin. He shows what is hell and what is heaven,
2. "" How to disdain the meal;
3. ""The penny is coming,
4. "" Look where the beam is!
5. " His word is a great move,
6. "" And teach righteousness.
7th,, " Four thousand eat bread enough;
8. " A wolf often comes in disguise.
9. "" He shows what Mammon is good for,
10. "" Cried when he saw Salem;
11. "" Describes a proud and lowly Aug',
Twelve. "" Then saith he, Hephata!
13.,, " Blessed be, teach how to love;
Fourteenth,, " And heal ten men upon it,
15.,, "Forsake that which sorrows,
16th,, " Wake up Nain's boy.
17.,, " Cures dropsy, teaches lowliness;
18,, " Teaches of the law and son;
19.,, " Cures gout and gives justice;
20. "" A guest gets wicked pay.
21st,, " The son of the royal lives;
22.,, " The servant forgets too easily.
23,, " Give to God, and give also to Caesar!
24th,, " The death and blood flow gives way.
25th,, " Devastation comes to town;
26.,, " Let us stand on our rights!
27th,, " Keep our lamps burning at all times,
Let's go to the wedding!

Superstition and idolatry in the Roman church,

yet again admitted in the Cincinnatian called "truth lover."

Those among the Protestants who do not read papist journals and other papist writings of the present day, but only those writings that are supposed to be Protestant, which in unionist religious equality only compliment the Roman Church, may often not suspect what superstitious and blasphemous stuff is still being written out into the world by the papists. Some who now read in Luther's writings of the abominations of the papacy may well think that either dear Luther exaggerated the matter, or that the Roman Church has probably now improved. This much is now probably true, to which point it has indeed come through the Lutheran Reformation that one has begun to be ashamed of the abominations and vices that were previously practiced in many cases without shame; but as far as the abominations of doctrine are concerned, especially the doctrines that support the reputation of the "clergy" and invade money and property, the antichristic church has purified itself of these as little as "a Moor can change his skin or a parder his spots.

Every number of the Cincinnati "Truth Friend" and Oertel's "Church Newspaper" provides evidence for our assertion. This time only one proof from the first-named! sheet. In the latter we read (in the number of the 11th of last month) among other things the following:

I. From purgatory:
"Here I must remark that it is by no means a statement of faith what a single saint speaks, but again it is certain that purgatory contains in itself dreadful chastisements, for in this all the Doctors of the Church and all the saints of all centuries agree. St. Cyril says that the torments of purgatory differ from the torments of hell only in that the torments of purgatory last only for a time, while those of hell are eternal. One does not suffer in purgatory forever, but often for quite a long time. Slight faults are punished there for several years, great sins, which have not yet been fully atoned for in this world, are sometimes punished there for centuries. *)
The proof that the church does not contradict this view is provided by the so-called perpetual masses, which are still read annually, although the founders have been dead for 600 years and even longer. However terrible the punishments of purgatory may be, they are not the same for all. But this is true of all poor souls, that (St. Jerome) they can neither act justly nor sin, they can no longer help themselves, with these the word of Christ applies, that the servant will not be released from the dungeon until he has paid the last penny, not without reason are they therefore called poor souls.

*)One would think that with such teaching the Papist Church would not retain many members, but this is not so. As a rule, the unconverted man thinks that he is not good enough for heaven, but also not bad enough for hell. The doctrine of purgatory therefore seems quite reasonable to him, and gives him hope that, with all his sins, he may yet at last slip into heaven. The Catholic priests, however, follow the principle: Alunaeus vult äecipi, 61-^0 (leoipiatur, i.e. the world wants to be deceived, so let it be deceived.

Souls. Man, you who read this, do not be insensitive to all these words, as if all this did not affect you. What I am writing is your future destiny! Let fifty years pass, and then other men will be in the world, and you will be a poor soul in purgatory, and will have to suffer all that you have now read, and be happy if you still enter purgatory! But if the poor souls cannot help themselves, we can come to their aid, as it is written in the Book of the Machabees . . We can come to the aid of the poor souls in purgatory especially through the most holy sacrifice of the Mass. A single Holy Mass helps the poor souls more than all the good works and commandments put together that have ever been and will ever be done in the world. Brother, I ask you to offer everything you always do well in your life, every sigh, every Hail Mary, every good thought, everything for the consolation of poor souls. With the same measure as you measure out among the poor souls, you too will one day be measured out in purgatory. Be merciful to the poor souls, for your parents, relatives, brothers and sisters, children, benefactors may be burning in purgatory! Be merciful to the poor souls, for in this way God the Father becomes your debtor, in that you satisfy his justice, which the poor souls can only do after long suffering Be merciful to the poor souls, hear their cries to you: 'Have mercy on me, have mercy on me, at least you my friends! for I suffer great torment here in the flames!'"- *)

(*) Remember that the papists do not teach that the manifestly ungodly go to purgatory; they teach that the

Thus it is literally said in the Cincinnati so-called "TruthCross in the heart the scapular accepted. (The scapular she said that he should make progress in virtue and Friend!" Who does not see from this that the so-called is a pair of cloth belonging to a monk's garment). Do not belong entirely to me and my Son, whereupon, when his Catholic Church must be the Church of Antichrist, since think, dear reader, that I am joking. In the following soul separates from his body, I will not allow him to go to it so stanchly denies, reviles, and profanes Christ and number of the "Truth-Friend" it literally says II. of the purgatory, but that I will then immediately protect him and His perfect satisfaction? What devil from hell could have Holy Virgin Mary: present him to my Son/ But if we want to help the poor devised a better doctrine to nullify the consolation of the "St. Bernard of Siena teaches us that in this prison of souls in purgatory, we must always commend them to the Gospel of salvation by grace through faith in Christ even, the Brides of Jesus Christ (in Purgatory) Mary exercises, the Most Holy Virgin with our prayers."

for the hour of death, than this Papist doctrine of as it were, unlimited power, both to relieve them of their Judge now, dear reader, what are papists, who thus Purgatory is? You will ask, dear reader, in amazement: torments and to free them from them. On the feast days place Mary not only by Christ's side, but even above But what can induce the Roman priests to persuade the of the Nativity and Ascension of Jesus Christ, Mary, Christ, and, despairing of Christ, worship her as their people to believe such a doctrine, which not only accompanied by many angels, goes into Purgatory and comfort, their refuge, their help, their hope; what are tramples on Christ's blood and cross, but is also so delivers a great number of souls from it. The same thing such papists, I ask you, better than Turks and heathen? terrible? Answer: The main reason is this, because, as happens on all the high feast days of Mary. The promise Yea, since such men live in the midst of the sound of the you have heard above, the doctrine of purgatory is that Mary made to the blessed Simon Stoch when she gospel, are not such wretched idolaters a thousand necessary for the doctrine of the necessity and power of appeared to him in 1257 is generally known. *) By giving times more shameful despisers of him that saith, "I am the sacrifice of the Mass, and because, again, the him the scapular, Mary promised him that those who the way, and the truth, and the life; no man cometh unto reading of the Mass is almost the only thing that earns wore it during their lives would be saved from eternal the Father, but by me?" It is, of course, the manner of all the Roman priest anything. Therefore they hold the death. Equally certain is Mary's promise that all who men, after the fall which has taken place, who are still apocryphal books of the Maccabees in such high wear the scapular will be delivered from purgatory on the unconverted and without true faith, that they flee from esteem and make them canonical, because it is written: Saturday after their death. (These facts are confirmed God and seek refuge with men; but how does the "Judas commanded them to gather together a tax, two as true after careful investigation by the bulls of Popes Scripture speak? "Cursed is he that trusteth in man!" thousand drachmas of silver, which he sent to Alexander V, Clement VII, Pius V, Gregory XIII, and Paul ----- WWI HIM! -----

Jerusalem for a sin offering. And he did well and good, IV),

that he might make a memorial of the resurrection. the Queen of heaven and earth, Mary, the refuge of sinners, the help of Christians, Mary, our Mother,-she is Wherefore he prayed also for these dead, that their sin sinners, the help of Christians, Mary, our Mother,-she is also the Mother and consolation of the poor souls in might be forgiven them." (2 Macc. 12, 43-46.) Luther also the Mother and consolation of the poor souls in purgatory; when the whole world has abandoned us, writes about this in his writing, "Revocation of purgatory; when the whole world has abandoned us, when without human assistance we must give account Purgatory," among other things thus: "They interpret this before the divine Judge, when once we are enveloped "Informatorium," namely not for the purpose of insulting text as referring to purgatory, when there is neither word before the divine Judge, when once we are enveloped our opponents, but merely for the necessary defense nor letter in it of purgatory; but they penetrate and brew by the flames of purgatory and our friends and relatives against unchristian attacks and - God willing - to bring such foolishness into it out of their own heads, for the faithlessly forget us-then Mary has not yet ceased to help the attackers to their senses. Since the material to be sake of the twelve thousand drachmas. These are more us, to be our Mother. Mary, I love you, and I will therefore supplied is unfortunately more than we had first glittering to their eyes than resurrection and eternal life. consecrate my whole heart to you! Help me, Mary, that I anticipated, we will in future, because of the otherwise For you should be shy, if Mammon were my god, that I may soon find myself in the ark of your devotees; then I too high printing costs, place the supplement in the could give enough of the 12,000 drachmas, I would will proclaim your praise with tongue and pen, second half of each number of the "Lutheran", until the convert all sophists "(papist scholars) and heretics in consecrate my life to you; I will preach Mary's mercy to necessary information is given to the reader. We give one day, and abolish not only purgatory, but the whole sinners; I will encourage all to turn to you, O Mary. On By the way, the assurance to the reader that we will not papacy, before a moon passes. Therefore my doctrine my knees I beseech thee, O most blessed Virgin, Mother reply again to any replies by Pastor Grabau to these lacks nothing, except the divinity of the great God of Mercy! Help me that I may see you once in heaven historical accounts of ours, given with the strictest love of truth, without the most urgent cause, but will now Mammon; if I had that, it would not be heresy, nor error and eternally praise your love, your mercy! . If we serve leave the matter to God and the judgement of (both papists), but the dear, pure truth. But in the sense Mary in a very special way, why should we not then also unpartisan Christians. poor. Poverty is my error and heresy. Let this be enough; hope for the grace of being taken up into heaven immediately after our death, without going to purgatory? We repeat, by the way, that the real reason why we I will abide with my poor God, To whom be praise and This great grace was given by Mary to Blessed Gottfried have received congregations and individuals leaving the Buffalo Synod has not been so much the sinful and unrighteous practice as the false teaching held in that Synod. We have proceeded on the principle, according to God's Word, that we must neither drive back to the same people who leave erroneous teachers, nor, if they wanted to submit to God's Word and order, leave them thanks for ever. Amen." through Abundus ...proclaim: Tell the brother Gottfried, to their fate without counsel or help. A hostile

The reader must not think, however, that the papists did not want to have a Savior and Mediator. Let that be far off! They have indeed deposed our dear Lord Jesus Christ, torn the cross from the hearts of the people, and instead placed it on all towers, and have shown how the crucifixion can be used as a magic remedy against all evil. But for the Lord Jesus they have made the Blessed Virgin Mary their mediatrix, and for Christ they have made the cross their mediatrix.

*It is self-evident, if this story be not a deliberate deception of the clergy, that this supposed Mary was none other than the devil himself. Just as all the souls who are said to have appeared and to have pleaded and whimpered for help from purgatory, where such hauntings really happened, were nothing but devils, who thereby wanted to help the papist superstition.

who, according to their doctrine, also go to hell, from which there is no salvation. According to them, the pious and faithful often enter purgatory and suffer many years of unspeakable torment in hell! Hence it is said above, "Happy if thou art yet in purgatory."

As is well known to the heart of the sinner, we have never felt any hostility towards our enemies; rather, as long as possible, we have nurtured the hope, one of the most precious of our lives, that the rift could be healed again by God's grace.

Receipt and thanks.

§2. from Mr. Pastor Herrmann Kühn in Fort Wayne; §3. from the Young Men's Association in Monroe, Mich.; §1. from members of the congregation in Monroc, Mich. to have received through Mr. Pastor Hattstädt for my support, I hereby certify with thanks.

The good God, who said, "Inasmuch as ye have done it unto the least of mine, ye have done it unto me," may he also bless these generous givers with temporal, but rather with eternal goods, for their good deeds.

Fort Wayne, Ja. 26 Oct. 1852.

Johann M. M. Moll, pupil in the Lutheran seminary there.

The undersigned hereby acknowledges with sincere thanks that he has received the following sums: from Mr.

Pst. Wichmann	§5	,00
" " Ottmann2		,0tt
" "	Tooth1	
,00		
" an unnamed person1		,00
" of Trinity Parish in Cincinnati6		,22
" of the same parish, later shipment10		,00

May the Lord our God also reward these gifts of love with rich blessings.

Fort Wanne, in Novbr. 1852.

H. Lemcke.

Received from the Cleveland Young Men's Association through Mr. Köppel \$6.00.; from the Women's Association K6.00.

The good God repay the lenient givers according to body and soul.

Fort Wayne, Nov. 9, 1852.

H. King.

Receipts:

From 14 June to 1 Novbr.		
From theNewyork Gern., rc.	\$50,63	
" Dr. Sihler and Prof. Crämer		
(§14,00; §13,00; §12,42)	39,42	
" Pst. Stretchfoot2	,32	
"" Franke5	.00	
"" Wichmann16	.00	
"" Pinkepank5	.00	
"" Keyl22	,25	
" Mr. Eylcrs14	,34	
"" Pst. Brewer32	.00	
"" Hattstädt3	,42	
" N. N.	11.20	
" Mr. Stubnatzky2	.00	

" Pst. Diehlmann8	,00
" Mr. Barthel114	,36
Collections by Stegelmann, received 18,25	
"" Pst. Bwhm, about which more details in his letters17	,65
" by Pst. Brohm for the Lutheran21	,00
Carol. Wirth's Legacy30	.00

Changed address.

Avv. L. Ilaoekol, LulpüursprinZ U. O. llellerso" Oo., Uo.

Demand.

Where is Jakob Schnorbus? born in Bromskirchen, district of Biedenkopf, Grand Duchy of Hesse Darmstadt.

He has been in this country for several years. His brother wishes to know his whereabouts, and therefore asks all philanthropists who know anything of him to communicate it by letter to Rev. L. 2V. Haeelrel, Lulxdur-sprinZ k. O., lleüerson Co., Llo.

Received

a. to the Synodal Treasury:	
by Mr. Ulrich, school teacher in St. VouiS \$1.00	
" Bk - 5)0 Cto.; - Sl. 50Cts. Limbs of the of the parish of Mr. Pst. Keyl in Baltimore 1,00	
t>. to the S.y nodal-MissionS-Casse:	
from the ev. thnth. Johannis - Gemeinde in Coopcrs Grove,Cool Co., Ill. 3,27)^	
"Mr. Christian Müller in Altenburg, Per-ry Co., Mo. 50	
" Mr. Bk. in Baltimore1 .00	
"" Re. theself25	
c. to in maintenance of Concordia College:	
from Mr. Bk. in Baltimore (for the entertainment of the 2nd Profcqur)	2,00
a. for poor students:	
from Mr. Bk. in Baltimore1 .50	
e. to support the construction of the local college:	
by Mr. Pst. Steinbach and his congregation in viverpool, Medina Co, O. 10.00	
., Mr. M. Gr. in St. Vouis3 .00	
" the mean to fort wayne, yes., third Broadcast36 .04	
" of the Lutheran Johannes - congregation in Coopers - Grove, Look Co, Ill. \$i7,72)^ namely:	
" Stockmann, Breeder, Henke, Tukhorn, Wersl-mann, Knausl (to \$1,00) 6,00	
"Hibbing, Rathe, Nieldseldt (at 75Cts.) 2.25	
"-Braumüller, Steiler, Bensmann, Roßner, Nößler, Hiirmann, ElberS, Ark in Bl. l. at 50Cts. 4,00	
" Srelter j., Eggers, Meinheit (to37IMS .) 1,12)^ 70	
" Grünhagen, Tließ (at 35Cts.) 60	
" Hassberg, Sippcl (at 30Cts.)	
" Meyer, Rathe, Zur Mühlen, Nothwehr... (at 25Cts. -1.00	
" Stohr51	
" Stockmann, Kümmel (to 12X) 25	
" Mr. Pst. Stubnatzy1	
,29	
" Hrn. Pst. Kühle and his congregation4 .00	
" of the congregation of the Rev. Keyl in Baltimore... §127.05. second shipment, to wit:	
" Mr., B. Mr., Se, Kßn, Sl. Sf. Kn (2)^ S "b. RI. NI. Kch. (to Es.) 3.00	
" Hn. Sb. Sz. Bz. Mr. My. Fe. Sz. Bk. (at 50Cts.) 4,50	
" Bk. Mr. Wn. Tn. NI. Bm. Te. No. Ne. Kn. KS. (to §1.00) 11.00	
" Wn. Te. (at§2 .00) 4.00	
" Kch. 2,50	
" Wn. 3,00	
" Each. 5,00	
" HI. 10.00	
Collecte on Reformation Day34 .05	
" N. N. 50.00	
From the Lutheran congregation of the Rev. Saupertzuvonnasco, 7,38 Ja.	
" of the congregation of Father Johannes in Bcuton Co, Mo. §16.50. namely:	
" I. T. 2.00	
" to an unnamed person5 .00	

" I. H. M., I. B., H. H. (at §1.00) 3/"
" I. M., H. B-, H. M., I. Mk., W. B., I. E-, I. H. Gr., I. H. B., Chr. H., C. M., H. Gr., P. F., C. Mk., (at 50Cts.) 6.50
from the Gemeinte of the Herr Pastor Ncnnicke in Columbia Co., Ill. 5M,
Collection at a wedding in Columbia, Ill. 2.75' from the congregation of the Rev. HollS in Centreville, Ill., (in No. 6. too little acknowledged) 1,N F. W. Barthel, Cassirer. ,

Ordered by

the 6th - 8th Jabrg. Mr. Franz Hoffman".
" 8. Jahrg. Mr. Andr. Zaget and 50 Cts. to 7. Jhq.
" 9. " the HH. Pass. Brohm (21 Er.), Jacöt Beck, Geo. Eckert, Ludw. Gribel, Friedrich Kem- me, Pastor H. Lange, Carl Westenioldr.
the 2nd half of the 9th Jabrg. the HH. Christian Kohl- meyer, Michael Krentcl.
A n m k. - The receipts made in Nv. 5. for the HH. Heinrich Faul and Jacob Schaible on Jabrg. 9. are to be amended on Jabrg. 8.

Books and pamphlets to have in the expedition of the Lutheran for the buried prizes.

Third Annual Lutheran of 1816 - 47th Ro. 8 - 26.... 50.
(The first and second volumes are out of print.) Fourth, fifth, sixth and seventh volumes of the L utheranerS, each 50th Conversation between two Lutherans on Methodism, (in pamphlet form) 1 piece5
.....
Dr. MartinLuthers Tractate of the True Church, 2 pieces 5.
T h e V erfa ss ung der deutschen evang. Lutheran Synod of Missouri, Ohio, et al. St. 5. Second, Third, Fourth, and Fifth-.
t e r Synodalbericht derselben Synode, jeder 10. Kirchen-Gesa n g buch für evang. luth. Gemeinden, verlegt von der hiesigen evangel. luth. Gemeinden U? A. Cons. in pressed leather binding, the piece 75.
The Dozen \$8.
100 pieces \$62.50.
The same in smaller format, the "piece 50. The dozen § 5.25. 100 pieces \$40.00.
Dr. Martin Luther's Clerical Catechism, unaltered reprint10
In Dntzend \$1.
AB C-book, und in gehöriger Slu- fen folge geordnete UebnnLS stücke u. s. w , herausgegeben von unserer Synode 10.
By the dozen § 1.00.
Johann HübnerS Biblical Histories. New York edition, in detail ... 25.
In Dntzend \$2.60.
Dr. Martin Luther's interpretation of the 90th Psalm.
Psalms, broshirt and trimmed . .. 15.
In the Dozen \$1.50. Book of Proverbs to the Cl. Catechismus Lutheri . .. 15.
By the dozen \$1.50.
The pastoral letter of the Rev. Grabau zu Buffalo v. 1.1840 neben dem zwischen ilm ge- wechselcl ten Schristen15
Letter of Dr. Martin Luther of 1525 from the appointment of the church servants to the council of Prague m Böhmen. translated from Latin by Paulus Speratns10
Timothy. A gift for the confirmirt Youth. Edited after Hiller, bound . 35.
By the dozen \$3.60.
Sermon preached on Easter Day, 1851. at St. Louis, Mo. by Prof. C. F. W. Walther . .. 5.
His sermon about 1 Thess. 4,1 - 7: The exhortation of the holy apostle. Apostle to become more and more complete 5.
(Both sermons from the "Lutheran" specially reprinted).
New Testaments, mostly with the Psalter, Stuttgart, London and Hamburg Edition, in ordinary binding with the Psalms. 20.
ditto without psalter 15. in gilt 30.
28 ConfirmationS notes with Bible verses and song verses, ingl. with biblical pictures and marginal drawings; lithographi" and edited by Leopold Gast . .. \$1M.
16 baptismal certificates with Bible verses together with dcrgl. Pictures and marginal drawings; lithographed and printed by Gast & Brother . \$1,00.
Melodies of German church engesange
By Dr. Friedrich Layritz.... 25.
Appendix to this 15. the selb en with the appendix . . . 35. Leipzig Evangel. Luther. Missionary Gazette of
Years 1850

Printed by M. Niedner,
North corner of Third and Chestnut.



(Offenb. Joh. Ev. 14, v. 6, 7.)

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 9, St. Louis, Mo. 21st Dec. 1852, No. 9.

<p>(Sent in.) Buffalo</p> <p>the 2nd Dec. 1852.</p> <p>Venerable</p>	<p>Ernst M. Bürger. A. Ernst.</p> <p>C. Diehlmann.*)</p>	<p>Testimony of some members of the Synod of Missouri, Ohio, etc., concerning the Grabauian</p>
<p>and beloved Professor!</p> <p>The undersigned have deemed it necessary before God and their conscience to give public testimony in the Grabauian dispute. So far, they have been reviled enough for the sake of the truth. It is time that those who recognize and know themselves to be one with you in the truth should also take upon themselves a part of the disgrace. We have, likewise as a testimony to dignity, taken your person, which is dear to us, against Grabau's disgraceful slurs, as is fair. Do not think that we somehow wanted to flatter or please you. No, what we have written about you is our conviction, based on facts; this is how we would have described you to our friends in confidence. Therefore, have the goodness to include our entire testimony in the "Lutheran" without significance, namely, insofar as you recognize it as truth. Only allow us the remark that we would not like to concede to you a correct judgment of your own person. Out of pride one likes to say too much about oneself, out of humility one likes to say too little. Therefore, please accept our testimony. If it be but truth. If you want to do something else, you may print this little letter and attach it to the forehead of our testimony. Then it is one more testimony.</p>	<p>*The following submission has caused us, the editor of the "Lutheraner," no small embarrassment. Under other circumstances, we would have refused to accept it; first, because it obviously exaggerates the gifts we may have received and our little work, and second, because the acceptance of any testimony favorable to the editor arouses the suspicion of honesty on the part of the editor. Since we have been personally attacked by Pastor Grabau and his friends for years now, and since the latter has been so badly slandered by suspicion of our work within our Synod that complete silence on all this could be interpreted by other members of our Synod as an admission and thus be detrimental to the work of God that we do, the above submission may find its place here. We ask our kind readers, however, to accept the testimony given on our behalf and to believe, according to love, that we really mean what we say in the present controversy and do not desire any influence in our Synod, nor can we enjoy any according to our Synodal Constitution, other than that which everyone has or can secure for himself who belongs to it, if he will only humbly testify to his brethren what he has recognized from God's Word as truthfulness. All the rest of what the dear brethren above put forward for us, let the readers write on account of the love and humility of the same, which always sees and finds the gift and grace greater in others than in itself. We speak the truth when we confess, that if God's honour and cause could be promoted thereby, we would prefer the deepest shame and contempt, which liars and slanderers bring upon us, to the most brilliant salvation of our good name. And we may well say to God's honor that we have already proved this by deed; for when we once recognized ourselves on the Stephanistic-hierarchical-Romanizing erroneous path, we also confessed our errors and sins without concealment before our congregations and before all the world, notwithstanding the great disgrace which had to fall upon us in consequence of such confessions, 1. 1. because that confession was necessary for true repentance, and 2. because we knew that this disgrace of our own sinful selves could not harm the kingdom of God, but rather serve it.</p>	<p>An assessment of this dispute by two venerable members of our Synod appeared earlier in the "Lutheraner", which we were pleased to read as a testimony to the truth. We consider ourselves obligated before God and our conscience to make a public declaration in this sad matter.</p> <p>The Grabauische Informatorium is always eager to portray Professor Walther, in view of his position in our Synod, as the unconditional head or pope, to whom all members of said Synod, in their own spiritual independence and dependence, bow most humbly and without further ado, in the manner of the Romans. The truth and the compromised good name of the Synod require that all members of it raise their voices against such untrue, spiteful assertion, preserve the dignity of the Synod, and give public testimony to the grossly insulted truth.</p> <p>It is God's creative order in the world and the church that the stronger and more richly endowed always have the process and hold such offices that correspond to his strength and gift. God has given His Church gifts for the leadership of the ecclesiastical offices (Ephesians 4:8-11), and such a generally acknowledged rich talent and theological scholarship has been bestowed by God upon our honorable Professor Walther, who therefore also rightly, according to God's order, has his outstanding</p>
<p>With sincere love and esteem, your brothers</p>	<p>D. R.</p>	

and voting position in the Synod. We acknowledge this here all the more gladly publicly, as Past. Grabau and his followers are always intent on publicly suspecting and undermining this dear man, whom we honor and love for the sake of the Giver of all gifts and his preserved sense of truth, in a treacherous, truly malicious manner. But we here solemnly declare that, notwithstanding this, we belong to the Synod of Missouri and agree with Prof. Walther in regard to the doctrinal disputes of church and ministry for no other reason than out of free, independent conviction; because, on the one hand, we find in this Synod the pure Lutheran church doctrine, or rather the pure doctrine of the Holy Scriptures in general, in theory and practice, and because, on the other hand, we find in particular in the doctrines set forth by Pros. Walther, which are derived from the sacred Scriptures, the symbols and private writings. On the other hand, because we recognize the pure, genuine Lutheran, scriptural doctrinal principle, which we herewith publicly confess as our own conviction, in the theses sufficiently substantiated and proven from Holy Scripture, the symbols and private writings of the recognized Lutheran ecclesiastical authorities. For the sake of truth, we must also openly testify that Prof. Walther, for his own part, is far from claiming supremacy in the Synod or desiring submissiveness on the part of the Synod members. The necessary unity of the members of the Synod in doctrine, if an ambiguity or divergent opinion arises in one or the other on a certain point, can only be maintained by means of the freest conviction. But if it is repugnant and annoying to Mr. Grabau and his people that Prof. Walther possesses such a thorough knowledge of Lutheran doctrine and literature, such a correct logic, gift of presentation and persuasion, which earns him recognition and brotherly joyful approval, they may quarrel with God; we thank God for it and rejoice over it, considering his gifts and science as common property of the church, just as Prof. Walther neither uses them nor considers them otherwise. Walther does not want them to be used in any other way, nor does he want them to be regarded in any other way, so that we all have our beneficial share and profit from them. Another is to use one's gifts for oneself, for personal elevation, advantage, and profit; another is to consecrate them in one's own unpretentiousness to the service of virtue, to the welfare of the church, and to the common good. The former is a shameful abuse and sacrilege, the latter the right service of God, the right fulfillment of one's calling, and fidelity to the Lord of the Church. The former we find in Grabau, the latter in Prof. Walther. And as it is always the case with hopeful pretension, so also here: the demanding man gains nothing, and even if he envies himself to death, God turns the hearts to the undemanding.

(To be continued.)

Reconciliation with GeneralSynod.

Our readers know that it has recently been proposed to unite all synods that call themselves Lutheran with the so-called General Synod, and thus into one large body. In the last numbers of the "Lutheran Observer" a certain Sander, a member of the General Synod, declares himself in favor of a union on the basis of the Augsburg Convention, but he does not support this proposal.

confession, but under certain restrictions. Why he could not vote for a union based on the unconditional acceptance of the Augsburg Confession, the writer states the following:

"1. it is a fact that the Lutheran Church has adopted certain standard writings, called symbolical books; 2. it is a fact that the Augsburg Confession, one of these symbolical books, teaches the essential presence of the body and blood of Christ in the enclosed communion, besides several other things which are objectionable to many Protestant Christians; and 3. it is a fact that almost all the friends and promoters of the General Synod have read some of them in the Augsburg Confession. (3) It is a fact that almost all the friends and promoters of the General Synod have rejected some of the doctrines set forth in the Augsburg Confession. Conf. reproach it with some of the doctrines set forth in it. From these facts, which are indisputable, I draw several conclusions, namely, (1) that when a church recognizes certain symbolical books, it is natural for the world to judge them by them; (2) that all the lines thus recognized by a church are binding until they are again abolished in consequence of new light received; (3) that a union of any synod with the Augsburg Conf. is not a matter for the world. That a union of any synod with the general synod, which holds objectionable doctrines (however unanimous they may be with the doctrine of symbols), would bring upon that body the same calumny which has gathered among enlightened Protestants around certain old Lutherans and indifferent formalists. And this is my first reason for rejecting such a union" . . .

"2. But the reason which I now lay, though the second according to the order, is the first in respect of importance. I say, therefore, the intended union is undesirable, because the General Synod would thereby solemnly confirm error, while the Scripture says, make not thou partaker of strange sins."

"3. Such a union would endure the spread of our Church throughout the United States" . . .

"These, Mr. Editor, are only a few of the reasons why I do not consider a union of all the Lutheran Synods in the United. States with our General Synod is not considered desirable. I must add, however, that I have no fear in regard to the Pennsylvania Synod (which first expressed the idea of such a union), for that venerable body is sound in faith (?) and generally has the confidence of the Church; nor have I such in regard to some members in other Synods, which contain some excellent and valuable Lutheran stock. I am decidedly of

the opinion that the time has come when our church should adopt a confession of faith in connection with the General Synod. May it be, for my sake, the Augsburg Confession. Confession, but so modified as to avoid the difficulties of which I have just spoken." -

Here you hear, dear reader, a voice from the General Synod itself. We think it is clear enough that a real Lutheran can well deduce from it: this so-called Lutheran General Synod is not only not Lutheran, as it deceptively calls itself, but it is also so thoroughly rotten that there is no longer any hope that it will ever regenerate itself in such a way that it can finally become the center of a union of all Lutherans in this country. The best prospect that it has in regard to it, rather, is evidently just this, that it will soon give itself its own separate confession of faith (or rather unbelief), and therefore make it impossible for a Lutheran to be deceived by it with consciousness and from the heart.

We can only rejoice that the gentlemen of the General Synod are so open with their hostility to pure doctrine and orthodox teachers as Mr. Sander and Dr. Kurz are, so that they even declare it a sin to profess the pure doctrine of the Bible as contained in the Augsburg Confession. Even a Calvin did not go so far as to reject the Augsburg. Conf. when he became a preacher in Strassburg, signed it without contradiction. Yes, in the essay from which the above is taken, Mr. Sander tells us that he often asked God to convince him of the correctness of the Lutheran doctrine of the Lord's Supper, but that his prayer remained unheard. So the unhappy man expected that God would at last make this doctrine plausible to his blind reason, which was hostile to God, if he would only ask him to do so, and since God did not do this and did not remove the stumbling block to him, and thus indicated to him that there was no other help here than to take his reason captive under the obedience of Christ through simple-minded childish faith, Mr. Sander now rather makes this out to be the case: Mr. Sander rather concludes from this that God does not want him to believe in his word, as it says! - So it goes when a man wants to tempt God with his prayer; the fruit of such prayer is greater blindness and hardening. Only he who says to God, "God, your word is and remains true, whether I believe it or not, but behold, how your wisdom is foolishness to my reason! O have mercy on me, and help me to hold fast thy word, (Ps. 119:38.) I believe, I believe-help my unbelief!" - But beware of him who, so to speak, would first ask God in prayer, and then have an answer, whether he should take God's word for God's word, and accept it as it is!

God grant that all righteous Lutherans here may realize from the above how earnestly God warns them against entering into ecclesiastical fellowship with the General Synod.

and cries to them, as once to Jeremiah the prophet not the banished from the church, but the church fromWe conclude with the wish that God may open the eyes (15:19.), "Before thou shouldest fall to them, they must be the banished, that Grabau therefore could not demand ofand heart of our adversary before his death and ours, so rather fall to thee."

The Grabauian Informatorium.

Since a new issue of this paper has appeared since the publication of the last issue of our "Lutheraner", we are reporting this to the tenants as necessary.

No. 1. is the continuation of the criticism of the doctrine of the church, which we presented in the Lehnst: "Die Stimme unserer Kirche in der Frage von Kirche und Alm" aus sen Schulten unserer alten Lehrer. The master of that criticism takes pains to prove that we understand by the Catholic Church, in a non-genuine sense, the totality of all sects, as such. The poor man, in his inexpertness in discernment, seems not to have understood that every false church, which has not yet been guilty of a complete apostasy, can and must be regarded in two ways; first, in so far as it has been guilty of a partial apostasy, and in so far as it is therefore a sect; and secondly, in so far as it still has so much of the goods of the church, namely, the means of grace, the pure doctrine, the sacraments, by which children of God are still born even within the irreligious church, and in so far as it is therefore, though not a true-believing church, yet not a non-church, as our old Lutheran theologians express themselves. Whoever, of course, cannot or will not grasp and rhyme this, will find in Lutheran theology many contradictions; soon he will think that the Lutheran theologians are on his side, if he holds a right-believing Particular Church to be the general Christian Church, apart from which there is no salvation, - soon he will think that those teachers make of the general Christian Church a unionistic mixture of all kinds of churches, sects, and groups. And so, unfortunately, is the case with our dear Mr. Critic, who is still unknown to us. We cannot, however, endure his Galimathias of doctrine this time either, but we will present what we have presented aphoristically for experienced readers in the book we have attracted, to the readers of the "Lutheran" of his time in a simple, clear context.

No. 2 contains the continuation of the Grabauian so called Christian contemplation. While reading through this continuation we could not help thinking, we must confess: It is true, Pastor Grabau is indeed a gifted man! He has the rare gift of never letting embarrassment go unnoticed, and even when he is asleep, of treating his opponent with even greater audacity as the defeated and convicted. He does this, too, in this essay. From Musaeus we proved to him that, in the case of unjust banishment, actually

the latter to remain with his alleged dear mother, thethat we may not have cause to testify against his banishing church, but that the latter rather had the dutyhierarchical and Romanizing teachings and ways of to cancel the schism for which he was responsible. Whatacting, which undermine the freedom of the Christian does the pastor do now? He acknowledges the testimonycongregations, until our death.

of Musaeus, but turns it round as if he had spoken only No. 4 is a submission from Mr. von Rohr. In it, he of the papist church, in which false excommunication isseeks to prove, because we teach that souls can be a daily work, and as if he had not expounded the doctrine saved in all parts of Christendom, that according to united of unjust excommunication in general, so that the same doctrine, Mr. Florencourt could confidently have become might be applied to Protestants also. And hereupon Mr. Roman. He thinks that in order to prevent becoming Grabau sets out on us, gives us all sorts of evil titles, Catholic, doctrine is necessary, and not only communion such as "slander king" and the like, then comes upon thewith the invisible church is absolutely necessary for preachers sent to his former church children at theirsalvation. Since Mr. von Rohr is still a preacher, he request, who are said to have been sent to them solelyshould certainly know what this means: communion with out of ambition, scolds us as a Donatist bishop (because the invisible church is absolutely necessary for salvation. we have told him the story of the Donatists and theThis means, in other words, that it is necessary to be colloquium proposed by them in No. 4. of the "Lutheran").blessed under certain conditions. 2c. If it is necessary to declares that he only refused the discussion offered to adhere to a visible church, this is not absolutely him *) for the sake of his own impenitence, and necessary, not under all conditions (so that one could not publicized Neumeister's misgivings, mentioned in No. 5, be blessed without communion with a visible church), if, for entirely different reasons, which could already befor example, the orthodox visible church is not in inferred from the words: "How is a Protestant Christian to communion with the invisible church. on the other hand, behave when a religious discussion takes place between the fellowship and membership of the invisible church of him and another who is of a foreign faith? It sounds the faithful is absolutely necessary, i.e. under all wondrous when the essay says, among other things, circumstances and conditions, for salvation, for no one "We have never declared the church of the Missouri comes to the Father except through Christ, because faith Synod to be a false church." Pleasing as this declaration in Christ alone makes one righteous and blessed before is on the one hand, in that it shows that Rev. Grabau is God. - In view of the fact, however, that Mr. von Rohr still restrained in his conscience from declaring ourturned to the study of theology only late in life and had church to be a sect (although he has already done so Father Grabau as his teacher, this blunder, as great as it innumerable times with his mouth and pen), this is, can be forgiven.

publication of his conviction seems to be only an artifice No. 5 is from Pastor Winkler. In his old simple way, by which he wants to designate the writer of this alone as he again declares what we wrote of him to be a lie: that the founder of the discord, to make us alone the he himself had already declared in advance what we scapegoat, to alienate us from our synod, and to bait the would write of him to be a lie! But Mr. Winkler had really same for himself; although he knows quite well that the written the following verbatim: "Instead of this, Prof. editor of the "Lutheran" has only One Vote in our Synod, Walther threatens in the "Lutheran," in the future, to drive indeed has been for 3 years only an advisory member of manure, i.e., to communicate "annoying stories" - as he the same, and that everything that has been done calls it himself - about Mr. Pastor Grabau 2c. What is against him from our side since the existence of our meant is the dregs of **lies** and defamations which he has Synod, has been done by the whole Synod. †) - Father from this man's enemies-"" - Now let the reader judge for Grabau closes with the promise to testify against our himself, **with a** soft brow Mr. Winkler can accuse us of actions "until the end of time.

lying, if we have attributed the explanation to him on the basis of the above his? words that even what we will write about him is a lie. Is this the backdoor, that Mr. Winkler in the second part of the book is lying?

*) Pst. Grabau probably thinks that Luther colloquialized with Zwingli for the sake of Zwingli's repentance.

†) Incidentally, it is a distortion when Pastor Grabau presents the matter in such a way as if we had mainly taken care of those banished by him; the vast majority, as far as we know, contrary to all understanding of the nature of the ban, were only banished by the Buffaloers after they had already left their congregations and "called" a preacher from among us.

Does only Grabau's mention in the first sentence? Why then did he add his "2c." in the first sentence? Obviously because he feared that he would also get a place in the sidecar? Or did he mean to say that only what we would write about Grabau would be lies, but about himself we would write the pure truth or nothing at all? - And if he believed the latter, is it any less ridiculous that he claimed in advance that we would write lies about Grabau? No doubt Mr. Winkler himself felt this quite well and therefore refrained from reprinting the few words he used to justify himself. It would certainly be a good idea for Mr. Winkler to take note of this matter, and in the future, when he tries to dispense with the liar's diploma in such a liberal manner, to first consider the consequences carefully; so that he would not be forced to try to cover up an old unjust insult with a new one, since it does not seem to be the custom among the people of Buffalo to admit to wrongdoing, but only to demand such an admission from others, according to the old well-known maxim of certain people: Lio nos, von nobis! i.e. we do so, but one must not do so to us! - Now who is the liar? -

Church News from Germany.

In a private letter from a friend of Pastor Löhe's it says: "Harleß has already arrived in Munich. He had only declared himself willing to accept the application if a complete separation of the confessions also in the church regime and a greater independence of the church from the state would occur. In Harleß' assumption of office, the conditions for the acceptance of his vocation appear to have been conceded. Höfling in Erlangen has delight. become Chief Consistoriac, along with Böckh and Faber. Harleß will find the greatest obstacle in the half-Lutheran party . . . but success will teach. In the meantime, we are assuming the special position announced by the Schwabach Declaration with regard to communion. In detail, the struggle in the congregations is advancing. In the synod just held, Nuremberg has requested the repeal of a church law (unionist) provision concerning mixed communion between Lutherans and Reformed, as well as the removal of pastoral functions of Lutheran institutions there from the hands of the Reformed pastor. Three parishes with their entire pastors here have declared the abolition of communion against their confessors. The Lutheran cause has won a similar victory in Augsburg, where 1400 Reformed have been incorporated into the Lutheran parishes. The dean and the church councilor Bomhard saw himself compelled to exclude the Reformed from his communion and from his church and to refer them to the other churches. Similarly, the struggle is being waged in individual small rural and urban communities, where

The number of congregations that have renewed their confession of Lutheranism is growing, as is the number of congregations that, by renewing their confession of Lutheranism, make their Lutheran character unquestionable. Thus the number of congregations grows which, by renewed confession of Lutheranism, make their Lutheran character unquestionable, and thus declare their adherence to our special position. So you see that under these circumstances there can be no question of a withdrawal. However, we are taking our wait-and-see position until the matter is settled. The Lutherans of Baden and Nassau are greatly distressed, as are the free Lutheran congregations in general. The Prussian Synod is also over; some of our brethren were there. Everything happened in the greatest unity of spirit. The most difficult question because of the relation to the national churches and their recognition was postponed as not yet mature enough." - So far the writer. The dear reader sees that in Germany, at least in Bavaria, one goes forward by going back. The dear Union, however, everywhere where a little bit of the sun of truth begins to shine, goes apart like potsherds glued together. That is probably why our Unionists here in the West are now so eager to glue things together. Let us hope that these gentlemen will begin more wisely here than the Unionist tinkers in Germany, and above all keep their pots diligently guarded from every ray of the sun of truth, and let them stand nicely in the shade.

Evensong for children,

first on Christmas Eve.
By F. W. H.

O dear, sweet Jesus Christ, who art my God and Saviour. I beseech thee, have mercy on me in goodness and grace!
The whole world bends to rest; - So I too hasten to sleep.
Oh, clasp me in thine arms, So I'll sleep safe, soft and fine.
Forgive me all my trespasses;
And furthermore still have patience
With thy weak little child, - Thou dearest, best Saviour mine!
You were once a little child, but without sin...
And rest at thy mother's breast
Of angels and men's
Höfling in Erlangen has delight.
A stable was your bedchamber;
The raw crib - your bedding;
Only hay and straw - your little store;
A napkin - your little blanket!
There thou layest - too good for me too; - Pouring
out thy blood for me on the cross; - Take me now into
thy keeping, And make me also pious and good!
And take me after my earthly course
To thy fair heaven, Where everlasting joy and gladness laugh.
Now, dearest Savior, good night!

Where do the Christmas nuts come from?

Claus Harms thinks: from that legend, when on the flight to Egypt the holy virgin mother with the Christ child suffered hunger, and the foster father Joseph went into the forest, found nuts and brought them to her, - a legend that is still alive among the Muhammedans.

Mailbox.

11

Copies of the 6th Synodical Report of the Missouri Synod are not for sale due to insufficient circulation.

To have received 12 dollars through Mr. G. Wiedemann from members of the Baltimore congregation certifies with heartfelt thanks

J. Ch. W. Lindemann.

F. W. N. 18. 52.

In the expedition of the "Lutheran" is z" have:
Lutheran Calendar for the
Year 1853. published by S. K. Brobst & Co, Allentown, Pa. the piece at 5Cts.

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" z ur Synodal - Casse:
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...Otrmann daselbstIM...
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the 6-8th year-. Mr. Peter Lind.
" **7-8.** " " Christoph Dictzel.
"8. lahrg. the HH. Calowüch, Pst. Hattstädt (5
Michael Hochmutb, Hartmann, Hcinr. JohanM,
Sust, Wilhelm Rkdiger, Pst. Röbbelen (17 Er),
Peter Ziegeuhessn.
"9. iabrg. the HH. Heinrich Büsterfeld, P. BiMt,
Brackmann, Flottmann, D. Hühner, F. Holst.
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"tim Sporleder, Dietrich Thvle, Rev. Wich
"an^(Ill Ex.), Waldenhorst, G. Zurstadt. "

Year 9, St. Louis, Mo. 4th Jan. 1853, No. 10.

Extract tabular overview
of some obvious errors of Pastor Grabau, presented in his own words and compared with the false Roman,
as well as with the pure Lutheran doctrine *)

Pastor Grabau's teachings.	Doctrine of the Roman Church.	Doctrine of the Lutheran Church,
<div>I. Concerning the Word of God and the Holy Sacraments.</div> <p>Since the earliest times the Church has believed that the proper administration of the sacraments and the granting of absolution require not only the word of institution itself, but also the proper divine vocation and command. *)" (In the "Pastoral Letter." See: "The Pastoral Letter of the Reverend Father Grabau." 2c. Page 15.</p>	<div>I. Concerning the Word of God and the Holy Sacraments.</div> <p>(1) "It must therefore be taught that the priests alone have the power of administering Holy Communion to the faithful. (Catech. Romanus 2. Th. 4. Hptst. 65. Question.) "Rightly ought those to administer this (absolution) to the mystical body of Christ, i. e., to the faithful, who alone have the power to bring to pass the true body of the same.") Das. 2 Th. 2. Hptst. 54. fr.) "If any man say that not the priests alone are the administrators of absolution, but that it was said to all the faithful of Christ, What ye shall bind on earth 2c. by virtue of which word any man may absolve, let him be accursed. (Conc. Trid. 14. Sitzg. 3. Cap.)</p> <p>(2) "The sacred Council of the Church also teaches that even priests who are afflicted with mortal sin, by the power of the Holy Spirit which they have received in ordination, exercise as ministers of Christ the ministry of the forgiveness of sins." (Tridentine Concil. 14.</p>	<div>I. Concerning the Word of God and the Holy Sacraments.</div> <p>Concerning the words of the Conciliar Council of Trent last quoted in the second section, Martin Chemnitz remarks: "There is no doubt that God is active through the proclaimed voice of the Gospel, by whomsoever the same may be proclaimed. Why, then, does the Tridentine Chapter make such a great noise about this question? Answer: Because they do not place the completeness, truth, and efficacy of the sacraments in the word of Christ alone, but in part also in the character which is supposedly impressed on the priests at ordination. Thus they also want that the consolation of absolution does not depend on the word of the Gospel as well as on the person of the absolver." (Examen of the Trid. Conc. p. 394. 95.)</p> <p>Thus the theological (Lutheran) faculty at Helmstädt writes in the Dedekennus: "If the power of the Word of God and of the reverend sacraments depended on the vocation and life of a teacher and preacher, it was concluded that the Word of God preached by a person not ordained to the ministry, yet pure and loud, would be quite ineffective, item, the holy sacrament of the lame, in the case of the red administered by private but Christian believers, would be quite invalid. Sacrament of the Lame, in the case of the Red administered by private but Christian believers, would be quite invalid. Which</p>

*) In this number we give the beginning of a clear comparative table of Pastor Grabau's main errors, by which we are separated from him and his inner party. We will continue this in the following numbers, and after it has been presented to the readers in its entirety for the time being, we will treat each of the given points in detail according to proposition and contrast, partly ourselves, and partly communicate their further execution by co-workers on the "Lutheran". Until then, the dear reader has time and opportunity to first consider the points of controversy for himself, to compare them with God's Word, the confessions of our church, and the doctrines of our orthodox teachers, and thus to prepare himself at once for the examination of the controversies that will follow later.

Pastor Grabau's teachings.

Teachings of the Roman Church. V Teachings of the Lutheran Church.

construction." 2c. Leite 15. cf. p. 45. 46. second synodal report of 1848. p. 11. 12.)

(3) "Wherefore we are persuaded, that a man willingly raised up by the church cannot give absolution, nor distribute the body and blood of Christ, but that he gives vain bread and wine . . . From this it will be understood the right opinion of the fathers in the Schmalk. Articles, and do not believe that the Fathers allowed such arbitrariness, as if every congregation, or even every group that falls away from the true church and graces itself with the name congregation, †) could at will raise up one from among them to the spiritual office." (In the "Pastoral Letter." See: Pastoral Letter 2c. p. 15. 17.) In the Synodal Report, Father Grabau himself does not exclude the case of emergency, if it is a mere "supposed" one, i. e. if one erroneously thinks that the case of emergency has occurred, and therefore administers the Sacrament. (See page 12.)

†) From this addition one sees that Pastor Grabau, what he asked above to be denied to the disorderly profession of a congregation, is denied to a true congregation, and not only to an ungodly mob that has fallen away from God's Word.

4. God wants to act with us on earth through the public church office, to instruct us through it, to absolve us, to communicate us 2c. Therefore the church must have a certain infallible testimony, that the person in office is a minister authenticated in divine order and according to divine will, so that God desires to act with us through him." (In the "Pastoral Letter." See Ropes 13.)

God's law, of course, demands obedience in the third and fourth commandments; but the gospel is the rule of obedience, i.e. with what sense and heart it is to be rendered; and the persons to whom it is to be rendered are here called pastors and teachers Lutheran Christians know, when God's word says: "Obey your teachers and follow them," that there it is not only about preaching, but about all good Christian things and opportunities, which God's word brings with it and wants to have, and which belong to the churches good government, also Christian prosperity in life and works, and honor, love and obedience, according to the third and fourth commandment of God, is demanded. . . Here the obedience required is everywhere a matter of conscience; but by the Holy Spirit also a willing and cheerful one, because of a believing knowledge of the good in the grace of JESUS CHRIST" (Second Synodal Epistle. p. 155. 56.).

Sitzg. 6. Cap.) "If any man say that in the New Covenant there is no visible outward priesthood, or that there is not true." (Thesaur. II. 407)
a power to consecrate the true body and blood of the Lord . . . but only a ministry and mere service for the preaching of the gospel . . let him be accursed." (Das. 23. Sihg. 4. Cap.)

(3) If anyone says that all Christians have authority to administer the word and all the sacraments, let him be accursed. (Concil. Trid. 7. S. of the Sacraments 10. Can.)
"Concerning the administration of these sacraments, the Council of the Church declares that all those doctrines are false which perniciously extend the office of the keys to all other men besides bishops and priests, supposing that those words of the Lord, Matt. 18:10, John 20:23, are said to all the faithful of Christ without distinction and in general, that every one has power to forgive sins." (Das. 14. Schg. 6. Cp.)

(4) "It has always been held in the Church, and this Church Council affirms it to be quite true, that the absolution which a priest pronounces over one over whom he has no proper and conferred jurisdiction has no force at all." (Concil. Trid. 14. Sitzg. 7. Cap.)

(5) "If any man say that there is nothing commanded in the gospel but faith . . let him be deceived." (Trid. Conc. 6. Sitzg. 6. Hptst.) "If any man say that JESus Christ was given to men of God as a Saviour, whom they should believe, and not also as a Lawgiver, whom they should obey, let him be accursed." (Ibid.)

with reason of truth cannot be said, unless the donatistry,, . were there is no visible outward priesthood, or that there is not true." (Thesaur. II. 407)

(3) "The laity are priests, but only by virtue of an inward disposition; they are sent to all the affairs of the church, and so also to the administration of Holy Communion; since we do not think that a sacrament will be more intimately true which a layman, either through necessity or through error, has asked to be administered. See the blessed Schomerus on Collegiateism, where also those words of Luther are quoted: "Our faith must not set upon the person, whether he be pious or wicked, dilated or unsanctified, called or insinuated." (2. Kraxii tfool. rooaus controversu. Dom. 4. p. 80.)

4. "The power of the means of salvation, the word and the sacraments, depends on the person, since it depends on God the Lord, who is powerful through his word and the sacraments, if these are only taught and interpreted correctly, if it is not already done correctly with the ministry, and gives the church servant's person, life and profession nothing to the power of the means and the sacraments; Therefore Paul rejoices, when the gospel and Christ are preached, in all manner of ways, whether by chance or by right. Phil. 1, 18. and when one should be sure of the rightful appointment of the preachers, who could be sure of their ministry and be comforted, because there is sometimes a lack of this, sometimes of that part! or a listener should have to take care of it, then the simple would be greatly misled and distressed. But no one could be sure of the power of the Word and the sacraments, nor of his own blessedness. The Lord Christ Himself made use of the Israelite church service, whether He knew well that the appointment of the high priests was not done properly, and how such offices were sold or mixed up contrary to the order of the law." (From an affirmative answer of the theological faculty of Wittenberg of 1600 to the question: Whether the godly members of a congregation should in good conscience use the service of a man who had allowed himself to be made by the city council the successor of a preacher who had been unjustly expelled. (Ikonsil. VVitten E!-; II. 19o.)

5) "That the gospel requires works may be understood in two ways; first, that it is a doctrine and rule of good works, that it requires new and more perfect works than are found prescribed in the law, that it requires works with compulsion; and in this sense we reject that proposition. Secondly, that the benefit of the gospel is not only the forgiveness of sins, but also the "renewal" by which we are prepared for good works; that the faith which is kindled by the gospel necessarily proves itself by good works; that works are required of those who believe the gospel; and in this sense we tolerate that sentence, after having formerly set forth the inauthenticity of the speech from which the same (sentence) suffers." (Johann Gerhard's Loci tlr. clo ev. H. 28. directed against Cardinal Bellarmin.) "The proper and natural meaning of much word (gospel) is, when it is used for the doctrine of the gracious remission of sins through faith in Christ . . Thirdly, the word gospel is used in a wider sense of the whole ministry of the N. T., Which possessed not only the doctrine of grace, but also of the law . . Wherever the doctrine of the law is opposed to the gospel, it is certain that the doctrine of grace is understood by the name of gospel." (Ib. p. 6. 7.)

Testimony of some members of the Synod of Missouri, Ohio, etc., concerning the Grabauian controversy.

(Continued and concluded.)

We repeat that we feel compelled to make this declaration for the sake of the integrity and good name of our Synod, and that we are not doing it out of consideration for Grabau. For this man has long since welded himself into our hearts and consciences by his own writings and the manner of his struggle in such a way that we cannot hope that any testimony of probity could find its way into his hands and have the desired fruit. To him alone we would consider it a wasted effort.

It does not require great independence and impartiality to find out from the writings of Grabau and the Missouri Synod, on which side is the truthfulness and especially the honest, God-fearing sense. We have followed this dispute with attention and have come to know Grabau thoroughly. The truth he denies has been proved, and has been thoroughly, clearly, and irrefutably demonstrated, no matter how the man twists and turns and tries to muddy the waters, so that he can either fish in the mud or hide his defeat: it is of no avail to him; he has disgraced himself against the truth and before the eyes of all truth-loving people. A few insolent assertions and dictatorial declarations of power do not put an end to the matter. Nor do curses and words of reproach prove the truth. Or if Grabau demands such imprisonment of our faith, our reason, and our conscience under his unfounded, opinionated, and insolent assertions, then we would have to be just what he accuses us of being: blind servants of a man, and he must be a miniature pope. Now we want to let him have the latter, but we do not have the former; we do not want to be blinded by him, and to be subjected to his treacherous imperiousness (1 Corinthians 7:2IV). Whoever wishes to do so may do so at his peril.

Grabau, however, has long since ceased to care about truth or falsehood; rather, his paper, called Informatorium, shows most clearly that he is only waging a bitter, murderous battle against the persons he hates, namely Professor Walther, for which, abusively, the noble truth must lend its name as a cover - a battle which, on Grabau's side, has already degenerated into dishonorable, disgraceful boyish bickering. He does not operate with valid reasons. Where should he get them from, given his errors? So he helps himself in other ways. The impudent way in which he and his followers explain the sense of his

The way he distorts his opponents and their words, the treacherous, malicious, and spiteful assertions and accusations that are almost always devoid of the remotest reason, the outrageous boldness with which he strikes truth in the face, so that one sometimes no longer believes his eyes and ears, the whole malicious tendency of his paper are indeed striking and outrageous. One must often ask in amazement whether a man is capable of such things and does not fear God's judgment. Only the operations of the papacy and the Jesuits provide a parallel to this. But the latter rely, and sometimes initially with true piety, on the sentence: ad maiorem Dei gloriam. But what Grabau relies on is an obscuretum *). How ghastly and dark it must look in a heart from which such a thing comes forth without shame and fear! We can no longer help thinking that conscious malice is at play here. Let the trouble that has been caused and the disgrace that has come upon the good cause through Grabau's untruthful, twisted and arrogant obstinacy fall on his head. We want no part in it. But let him know that he has done us a conspicuous service, namely, that by his contradiction he has brought the doctrine of our church concerning church and ministry more to light and to a more general, clearer consciousness. But we thank him for this, as we thank the devil for bringing our Lord Christ to the cross, and as we thank the pope and the shameful Tetzels, Eck's, for driving Luther into the work of reformation and thorough study of the Bible. - He calls all the members of the Missouri Synod preachers of the Reds, protectors of the Reds: how would it be if one proved to him that this predicate belongs to him and even more than this? It is proved that he has unjustly banished many persons, all those, namely, who could not in good conscience submit to his rule, or who dared to assert that probity was on the side of the Missouri Synod. If we have now taken care of such abandoned souls and Grabau does not want to recognize his sin, as is the case in the daytime, it is not only the mob, but he is with those who approve or defend his sin. Is this not an erroneous and red-blooded tendency, that he regards himself and his followers as the Lutheran Church, and apart from this little group hardly recognizes any (actually no) pure Lutheran Church any more?' He dares for once to publicly revoke this tendency, which is viable in his circle; he dares to write in clear, concise words that he and those associated with him are not the Lutheran Church, but only a part of it, and that such and such is also a true Lutheran Church, and let the quietly erring congregation read this. We want

He will then rejoice that at least this part of the truth will again be recognized and accepted by his congregation. But he will again find a snake's way to avoid an open, honest confession of the truth and to keep his congregation in the error that is beneficial to his purpose. What constitutes a heretic? Now Grabau's errors in his doctrine of church and ministry are well known, and their consequences are fundamentally offensive, as is every error. The strongest contrast between the Lutheran and Roman Churches consists in their mutual relationship to the Word of God and in the doctrine of the Church. The latter places the essence and apostolicity of the church in the (so-called) apostolic constitution, howof the church in the (so-called) apostolic constitution, therefore places itself above God's word and makes salvation dependent on the church officials. He places the foundation of the church in the apostles' teaching, in the objective word of God, and makes everything, doctrine, faith, life, salvation, dependent on the word. She places herself under the Word, and with and from the same she is and has all that is Christ's, including the ministry. †) The distinguishing Principium of the Lutheran Church is therefore the doctrine of the exclusive, sole auctority and independent, objective power of the Word of God. Now what is Grabau's position on this fundamental view of the Lutheran Church? He knows nothing of an objective, sole power of the Word of God, but makes the authority (insofar as he denies the laity the ability to judge doctrine) and the power and effect of the Word, also of the sacraments, dependent on the office, i.e., the official. But also in practice - and this is just the terrible fruit of his errors - he ties the souls, with their faith and conscience - not to the word - but to his person, and makes the salvation of the soul, everything in general, dependent on his person. Thus he stands entirely on the standpoint of the Roman priests, even of the pope, and the whole biblical doctrine of salvation is necessarily affected. Only in this way is it possible that Grabau is a de facto pontifex maximus in his circle, who has all spiritual and temporal power in his hands. Does he not teach that the common people must obey him in all things that do not belong to the word of God? This concerning his doctrine.

As far as stubbornness is concerned, one must ask whether there can be another man who is more stubborn, more malicious and more unbending than Grabau has shown himself to be?

We are well aware that Grabau will now, in his usual way, dig as deep as he can into his excrement in order to. us

*1) probably ad maiorem insius gloriam

†) Without the word, it has nothing.

...to throw at you. Nor is it pleasant, and an old proverb says warningly, "He who attacks bad luck defiles himself." But should we be afraid to speak the truth roundly? There are certain cases in which one must attack bad luck. But we must not forget that pitch always remains pitch and can therefore only sully. We are not used to anything else from Grabau and are fully prepared for it. He must do as his nature and nature drives him.

It would be very surprising if the domineering man into question, who up to now, in spite of all the glamour of the treatment on the part of the Missouri Synod, has only ever shown his teeth and sharp teeth, now all of a sudden wanted to put on his sheep's clothing and accept this unvarnished truth with the patience of a lamb. That would be remarkable, but not impossible; for the man knows such arts; there's evidence of it. How can a Moor change his skin, and a Parder his spots? Can ye also do good, because ye are accustomed to evil? (Jer. 13:23.) So we expect nothing else, and therefore cannot be deeply touched by reviling and distorting. We do not expect friendly compliments from the devil, and if he wanted to give us any, we would have to flee them like the plague. But let Grabau know that we have now testified to what our consciences compelled us to testify, and that we will answer him nothing. Let him revile and curse until he grows weary. Neither will we read his shameful paper any more; for we have had enough of his covetousness.

Mr. Winkler in Detroit is a Grabau worthy of him. The same one claimed in no. 8. of the "Informatorium:"Missourian pastors have freely and unabashedly confessed to me that for years it had been considered a foregone conclusion in their synod that the Buffalo synod must be brought to ruin, no matter what the cost; indeed, that they had believed that they were doing God a service by bringing it to book; But I would also like to be convinced that there were still many honest pastors among them, especially younger ones, who wished to go right, and had only been brought into the matter by Walther, that they themselves did not know how." - As it happens, just among the writers of this is a younger pastor of the Missouri Synod who desires to go right, and he is especially glad now to be among these witnesses. The same in connection with the others asks Mr. Winkler, who are those pastors who have testified such? Winkler cannot give any consideration here, except that he does not know of any such persons, and has invented the matter himself, as he has already done with many others. Thus, among other things, the public accusation of lying should stick to him until he has named the persons in question.

Finally, a fraternal word to the honourable members of our Synod. In the last issue of the Informatory we read that because of a lack of readers and other causes this paper can only appear once a month. If it is at all possible to rejoice that the evil in the world is diminishing, it is the case here. Now it is certainly the sacred duty of every Christian not to support the evil in the world, but to lessen it as much as he can. Therefore we cannot but make it the duty of conscience of the venerable brethren who are not directly involved in the controversy with Grabau not to hold the hand any longer. We cannot imagine what value the paper should have for the venerable brothers. It really does not give pleasure, so it also does not provide entertainment. One does not find edification in it also apart from the fact that for the edification purpose quite other means of help are available. Instruction is not in it, despite the name "Informatorium"; for the Informatorium itself always needs instruction and accepts none. Conviction, finally, is again not to be taken from it except a negative one in the manner described above, which makes one sad and depressed. He who is not yet thoroughly convinced will hardly value it. So what is the leaf for? Couldn't the hour of music necessary for it be put to far better use? Couldn't the dollar of the payment be consecrated to an ecclesiastical or other charitable purpose? So far, only the attention Grabau has received from the Missouri Synod has driven the favorable wind into his lofty, mischievous sails. If this impulse slackens, his sails must slacken. There are certain spirits who are more smitten by nothing than by any deserved contempt. This is not to say that the struggle that has been waged up to now was not necessary for the sake of the truth and also for Grabau's sake. Now, however, the matter has progressed so far that a different course of action must be taken against Grabau. For after the truth in question has been sufficiently and clearly stated and proven, after Grabau has also evaded our last attempt at understanding and reconciliation by cunningly evading the colloquium proposed to him, probably for fear of the power of probity and the inevitable but salutary humiliation: what else is one to do? Engage in the refutation of his continuing personal accusations, vituperations and distortions? That would mean wasting one's time and throwing away the dignity of truth. If we cannot serve Grabau for good, even with the best will in the world, we do not want to and should not serve him for evil either. - Grabau forbids his people to read The Lutheran. Why? Because he fears the power of truth and conviction. Have we not a legitimate Christian reason to let his paper "fahret"? If the same, together with its writers, were to be regenerated, renovated and reformed, we would gladly read it again, and would also gladly support it. But the hopeful prospect of this has now sunk to a minimum, and we believe that such a course of action is the best medicine for Grabau's illness, whose cure, if it is still possible at all, we must always wish for.

Presenting this to the honorable brethren with the request that they consider it before God and conscience, we sign

Ernst M. Bürger.
A. Ernst.
K. Diehlmann.

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namely: Jobn P. Möller K5M; Friedr. Kircher 2.00; Christ. Spannagel 1M); Mich. Walther, Itlz Jobn Walker 1,00; Tbeodor Müller 1M; Job" Beery 1,00; Christ. Faßler 1.00; Jacob Bauer 1.M; Unnamed 2.00; Julius Koch, Jacob Ulmer, Georg Weidner, Friedrich Weivncr, Gottfried Kircher, Jobn Kircher, Fried. Kull, Gottlob Klenk, Jacob El- lingcr, Job. G. Rufs, Matth. Maile, Mich. Web", Andr. Weber, Johanne- Rufs j "n. L 50; Gottfried Sporleder 45; Fried. Kasting 07^; Nd. Kroner Z5j Jobn Baumann fun. 90; v. Baumaun, G.
stein sen-, Martin Nuff, Ad. Danbemeyer, Gem Streng, M. Wacker, Christ. Schmidt, Wittwe KlüW Fried. Bicke. 0 25; Mich. Kommüller 20; G. Hand- pein juo. 15.
F. W. Barthel, Cassirer.
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Paid-

the 8th Jabrg. the HH. Pastors I. W. Schmidt, Sei^del, Weyel.
the 1st half of the 9th lahrq. Marie Dörfler, Zarob.flöhst, the 9th Jabrg. the HH. Paul Beyer, Eggers, Faßler, Pß.
Geyer, Pst. Holm, Albr. Jlgen, Philipp Knollcr, Ludwig Kircher, Julius Koch, Jobn Keck, Christ-ich veibing (2 Er.).
Pst. I. W. Schmidt, Pst. Seidel, Christ. Spannagel, Andreas Zigel,
"10. Jabrg. Mr. Pst. Geyer.



(Offenb. Joh. Cap. 14, v. 6, 7.)

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 9, St. Louis, Mo. 18th Jan. 1853, No. 11.

Extensive tabular overview of some of Pastor Grabau's manifest errors, presented in the latter's own words, and compared with the false Roman, as well as with the pure Lutheran doctrine.		
Pastor Grabau's teachings.	Doctrine of the Roman Church.	Doctrine of the Lutheran Church, which Pastor Grabau calls the Missourian.
II. From the church.	II. From the church.	II. From the church.
Six: "He teaches: "The Lutheran church is a visible church, apart from which no one can be saved." Certainly the Lutheran church is visible! ... And that no one can be saved apart from the Lutheran Church is only too certain." (Second Synodal Epistle. p. 24. Cf. Inform. I. 2.) Here Rev. Grabau that the Catholic Church in the proper sense is a visible one.	6. In both passages, Matt. 16:18, 1 Tim. 3:15, the visible church is spoken of, and yet we hear the truth itself assert, that the gates of hell shall not prevail against the same." (Cardinal Bellarminus lib. 3, äs eeel. e.) We are all bound, in case of danger of eternal death, to join and persevere in the true Church; but this cannot be done if the Church is invisible." (The same.)"	(6) "We call the church invisible in a twofold sense and in a twofold respect; first, <u>because the catholic (common) church of the saints is invisible</u> , since the true sinners and saints cannot be distinguished from the hypocrites with human eyes; in this sense the true church is and remains invisible, even if there were in the whole world the very richest and most glorious particular churches. Secondly, because the Particular Churches can be brought into such a state that they are not visible to all the world by an outward and exquisite splendour, if, that is, the heresies prevail, 2c. ... When such a time comes that the outward splendor of the visible church perishes, then it is not absolutely necessary for salvation that someone unite himself with a visible and partial church, but it is sufficient that someone is a member of the catholic church through true faith, for from this it is actually to be understood that apart from the church there is no salvation (no blessedness)." (J. Gerhard's <i>Loci thi. cls eccl.</i> § 101.) "Particular churches there are many, but Christ speaks (Matth. 16, 18.) of the church as of the One, he thus designates the One catholic invisible church. (1b. §W.)
(7) "Dr. Spener always urges in his writings that the pious life (which in itself, of course, is a jewel of God's chickens) should be required before anything else for church life, since the Augsburg Confession does not make such a thing a part of church life, Art. 7, but a part of its prosperity, Art. 7.	(7) That the church should be an assembly of saints cannot be admitted without detriment to the faith. For thereby the wicked and sinners are entirely excluded and separated from the church. Which article is condemned in the Concilio of Costnitz, besides other errors of the condemned Johann Huß, and is wholly contrary to the Gospel." (Thus it says in the so-called Con.	(7) The second internal quality of the church is holiness, namely, of faith or doctrine, and of morals. ... For the holiness of the church and its members, it is not enough that the highest cause, or God, and the middle causes, the word and the sacraments, be holy; but it is also required on the part of the members that the working causes be seized and admitted, according to that saying of John 10:16. 27. And therefore, soon after the beginning of the Augsburg Confession, a separation between the papal and the orthodox parts arose. Confession, a division arose between the papal and the orthodox part, in that the latter required, for the holiness of the church, the inward holiness of the faith and morals in the church.

Teachings of Pastor Grabau'-.	Teachings of the Roman Church. -	Teachings of the Lutheran Church,
8. requires and counts among the fruits of faith." (Second Synodal Letter, page 50.)	fution or refutation which the papists in 1530 lacked against the 7th article of the Augsburg Confession, where it is said: "That there must always be and remain a holy Christian church").	But those (the papists) maintained that the Church is called holy from the internal causes (of the Church), namely, from God, from the Word, from the sanctifying sacraments, but not from the sanctity which the members have received. . . . The essence of the church (however) is the inward unification with the head Christ through the influence of faith and holiness, and the union with the faithful throughout the world according to the same characteristics." (Hülsemann's Lectures on the Concordia Formula. 819. ff.
(8) "All these" (who, apart from the visible Lutheran church, are true believers), "wherever they are found, belong to the one visible church and congregation of God on earth: even if they were seated in the midst of popes, Calvinists, Turks, pagans, etc., they are Lutherans. They are Lutherans." (Informatorium I. 2) "In this One true visible Church is the so-called invisible, nowhere else." (Ib.) "Now as faith is joined to pure doctrine and sacrament, so is God's kingdom joined to the true visible Church. And all true living faith, which is in the hearts of men on earth through the Word, belongs to the visible Lutheran Church; just as all pure doctrine, which resounds anywhere on earth, also belongs therein. But if the word and faith belong to it, the soul that is saved also belongs to it, and is bound to it, and is prepared in it for eternal glory. Everything that is called and believes the word of God and lives divinely, God counts into the visible Lutheran church, and everything that is hypocritical and deceptive in it, he counts out. There is only One Church, which is always called and recognized on the foundation of the apostles and prophets, i.e., on pure doctrine and sacrament" (2nd Synodal Letter, p. 25).	8. the church is visible, and includes in its bosom good and evil. But this church is known and comparable to a city situated on a high mountain, which is seen from all sides. . . . From this it follows that only three kinds of men are excluded from it, first, the unbelievers, then the heretics and apostates, finally the excommunicated. . . . The first quality is stated in the creed of the fathers to be one. . . . A second quality of the Church is that she is holy. . . . The third quality of the Church is this, that she is called catholic, i.e. universal. . . . All believers who have been from Adam to this day, or who will be until the end of the world, and who profess the true faith, belong to this church. . . . Universal it is also called because all who desire to attain the eternal goal must hold and embrace it just as those who entered the ark so as not to perish in the flood." (The Roman Trid. Catechism 1:10, 7. ff.) It is admitted, however, by the Jesuit Ebermann, "He who, without his fault, is in error, and is willing to join the catholic church, if he would see the error, is in truth and before God reckoned among the members of the visible catholic church." (1'urLUelä veolesiae rers-s st kul8 "s p. 97.)	8. "It desires" (the Jesuit) "Kedd to prove of the evangelicals that with them is the true church of Christ, of which we say in our symbol of faith: I believe a holy catholic (general) church . . . Here it is to be remembered, first, that, according to the common way of speaking, by the true church of Christ is understood the whole Christian church still contending on earth, which, because it is only one in the whole world, is only called the true church of Christ, just as one is accustomed to say of the sun, which is only one in the heavens, not the sun, but the sun, and everyone thereby understands the sun, which is in the heavens, in individuo and in particular. But because the universal church of Christ is divided into many parts, each of which is rightly called a true church of Christ, it is also customary to speak of Christ's church, when the whole universal church is not actually spoken of, as of many, or of one of which more are found, and to ask, for example, whether there is a true church of Christ among the Lutherans? If then the Lutherans do not say of their church that it is the whole general church of Christ, as in the present controversy Kedden's way of speaking is rightly abstained from. How then it is a true faith that Christ always receives true believers, who are spiritually united with him and make a catholic church, whether we can certainly recognize who and which they are neither with our external senses nor with our reason and distinguish them from others. . . . From which it is evident, that of a pure visible church, circumscribed in certain places and ends, it may be rightly said to be the true church, of which we say in our faith, I believe a holy catholic church. . . . Neither can it be said of a certain visible assembly that apart from it there is no salvation. For since the general church of Christ does not extend beyond any visible assembly, and has its members among various assemblies of called Christians in the world, salvation and blessedness must still be found apart from each of them in certain measures. . . . Now this has never been the opinion or doctrine either of the blessed Luther, or of the Evangelical Lutheran Churches, but Luther confesses that the universal or general Christian Church extends further than the Lutheran Church, as the same is taken in a common way of speaking, and is regarded as a visible assembly. For he freely says that the universal Christian church extends into all the world, and has its members also in part among the Roman church, even among Turks, Persians, Tartars, and everywhere. This, however, neither he nor other evangelical teachers say of the Lutheran Church, in so far as it is distinguished as a visible church from the Roman and other contending parties; but our settled opinion is that the Evangelical Lutheran Church is a Particular Church, and thus a part of the one general Christian Church. . . Consider," (therefore) "the Christian reader, how the Protestants may be justly and fearfully required" (by the Jesuit Kedd) "to prove what they do not affirm, nay, what they deny, and themselves reject as false and erroneous. . . . But here the Lutherans do not affirm that with them alone is the one Christian catholic church, apart from which there is no salvation, but reject this as an erroneous and false delusion, which they never drew or defended from their church." (Defence of the immovable ground, of which the Augsburg Confession's teachers use for the proof of their church books, first of all Jodoci Keddens, Jesuit, Sophistereien entgegen gesetzt von Dr. Johann Musäus. Jena, 165). Page 7. ff.

(Sent in.) Reverend Professor!	of this place. - On the morning of the 11th Sunday after the Feast of the Trinity, the members of my congregation and many of the dear fellow believers - men and women, sons and daughters - of the Baltimore congregation, most of whom had arrived here early on the morning of the feast to the great joy of my congregation, gathered in the old sermon hall. After I had spoken a few words about chalice, the paten, the host box, the communion cup, Gen. 23, 10. at the farewell from the old locale and the 3rd verse of Nro. 9. in our hymnal readings.	the people present arranged themselves into a procession. At its head went the school children. After them came the two pastors Keyl and Sommer - the former with the Bible; the latter with the hymnal - and I in their midst with the agendas - all three in choir robes and berets. We were followed by the presbyters, the men and women of my congregation, and behind them the women and men of the Baltim. Congregation. It was a lovely sight to see this procession on a long
It gives me great pleasure to be able to inform you and the dear readers of the "Lutheran" that my congregation can now assemble for services in a specially equipped location, whereas previously the services had to be held in a hall, in which not infrequently the unpleasant disturbances occurred due to the various meetings of associations held there. At the same time, I cannot fail to mention a few things about the joyful inauguration of the church.		

street through the town, in which everything was stillmeinge was sung, the morning service ended with thehas now also established the holy preaching ministry solemnly silent at that time, to see the pilgrimage to thechant Nro. 12. and with silent prayer. among itself by duly appointing Pastor E. A. Schurmann, little church. who served the former German Lutheran congregation in

Arrived at the same, the hymn of praise was sung, large numbers. After a hymn with the same Hancock, Co. until last September, as its spiritual under the accompaniment of bright trombones: Now accompaniment of trombones as in the morning, the Rev shepherd and pastor. The same was then, according to ranket alle Gott 2c. intoned. Under the 3rd verse the Sommer preached a catechism sermon, rich in content, your order, ordained on the Thursday after your 24th door was opened - and the procession followed meand full of awakening, on the third principal. This was Sunday n. Trinit., as the 25th of November, he was into the church. It was festively decorated. Outside followed by a verse, after which the hymn No. 328 was solemnly installed into his office by me, assisted by the door were 2 slender cedars. The walls, pulpit, sung. A wedding ceremony was to follow, that of Pastor Pastor Fr. Schumann, according to the order and custom and altar were hung with foliage and garlands of all Sommer and his bride, who had just arrived from of our church, with a commitment to all the confessional kinds of beautiful flowers. The pulpit, built in the Germany. The Rev. Keyl, who took over the copulation a writings of our dear church. German style, and the altar, on which a crucifix my request, presented to the engaged couple from John On the same day the new church built by the stands between flowers and candles, both offer a2:1-11 the picture of a Christian marriage and household congregation was consecrated. Pastor Schumann held pleasant sight. The altar wall offered the words to be blessed by Christ, namely in the following manner: 1 the dedication sermon on Genesis 28:17, followed by the read to the one entering: "Glory to God in the Christians ask Christ to come to them and he comes to introduction and finally the celebration of Holy highest." - While everything was being arranged in them; 2. they direct their actions according to his word Communion, as the conclusion and crown of the whole. the pews - however, the number of guests was so and he lets them succeed; 3. they complain to him about Although the weather was extremely unfriendly and the great that many had to remain outside and listen their need and he helps them. After the marriage roads could only be passed with difficulty, the through the open windows and the open door - after ceremony, the baptismal hymn No. 189 was sung, after congregation gathered in great numbers and also quite a a silent prayer to the Lord, I laid the Bible and the which the holy baptism of a child was performed by me number of our fellow believers from the surrounding area Agende on the altar and arranged the communion A collecte of thanksgiving, the blessing and a threefold had come to take part in the joyful celebration of the gifts handed to me by the presidrs on the steps of Amen sung by the congregation, as well as a final verse congregation. the altar. After I had said the prayer of consecration, with silent prayer concluded the celebration of the joyful May the gracious and merciful God, who has helped I gave a speech of consecration at the altar on feast. so visibly up to this point, continue to prove Himself to be Genesis 28:17, "How holy is this place 2c." and And so our Kirchlocal was solemnly inaugurated. I call a good and faithful shepherd to this young congregation connected with this, with special application of the t a church building because it is the lower floor of a and grant His under-shepherd, our dear brother passage to the office of the keys, the speech of double house. The latter was built by a member of the Schürmann, that he may diligently direct his holy ministry confession. After the granting of absolution to the congregation, who, out of love and gratitude for our in the love of Christ and bear much fruit for eternal life. public confessors - the two aforementioned pastors Lutheran church, granted the lower floor for the intended He may diligently carry out his holy ministry in the love of had previously received private absolution with me purpose, as well as one half of the upper part for the Christ and bring forth much fruit for eternal life. Amen. in private confession - the service began as usual congregation's preacher to live in for a few years under With sincere love and respect here, but this time with the omission of the Kyrie - favorable conditions. The actual church is to be built on Your the see about this "Lutherans, lhrhg. 8th, Nro. 20." - As the principal hymn the church hymn was sung, designated house. May the good Lord help us to do this soon and may He, with His grace, require His work here Carl Fricke. "Threefold holy great God." Before the faith, the in adults as well as in children. The latter will be taught during the week in a schoolroom built by the builder of theof St. John's Evangelical Lutheran Church of St. John in Singer and Music Choir of the Baltimore congregation performed with pleasing skill a piece of music, the Te Deum by Mozart. After the faith aforementioned house behind the latter, and God grant Philadelphia. followed the sermon of Father Keyl, as instructive as that this number will not increase insignificantly, as it appears to be the case. On the 3rd of Advent, the 12th of December, we it was edifying, on the Sunday Gospel, from which he presented: the image of the Pharisee and publican as a mirror for all who go into the house of The Lord with you and "your" to you respectfully consecrated our Johannis Church. In the morning, Pastor Brohm from New York preached from Acts. 2, 37-47: the Lord: 1. their entrance into the temple to pray, 2. devoted ' W. Nordmann. "What is the proper adornment of a Christian church; namely: 1. the truthful teaching of the Word of God; 2. the godly conduct of the members of the congregation." In the their outward life and the condition of their heart, 3. Washington, 1852. afternoon I preached the catechism sermon from 2 Timothy. 3, 15-17 and tied the children's teaching to it. In the judgment of God upon them and their return. - Indianapolis the 7th of Debr. 1852. the evening, Rev. Keyl of Baltimore preached on Matthew Communion. I performed the consecration by singing the Our Father and the words of institution The services, to which quite a large number of listeners came, will have prepared the way for the Lord in many hearts. God be Tank for everything! - God has now given us a friendly little church, after we had held services and school for many a year in different rooms, and finally even the preface. The congregation responded to the preface with "Holy;" to the Lord's Prayer with the,, conclusion of the same;" to the words of institution with "Christe, thou Lamb of God." My two dear ministers received with me first the body and the precious blood of our Lord; then the members of the congregation. After the thanksgiving and the blessing, as well as the Amen of the congregation, the church. beautifully, so that everyone can enjoy it with a smile.

He has put in the noblest ornament with grace and mercy, the true doctrine of our Lutheran Confession. - So now rejoice all of you with us. We have also received a spacious, bright schoolroom as the lower room of the church house, in which the school work certainly goes better than in the former dull ground floor. The place is situated in: We hope that the many Germans living here, children and adults, will be drawn more and more to the word of God. God has truly given us a beautiful Christmas gift. But now you brothers in faith pray diligently for us, that God may keep His church in building in this city as well, and help us as faithful servants of God, that we may carry out the work we have begun. God bless all who help - Praise be to God for ever and ever! Amen.

A. Hoyer.
45 Ibeänooä mr., Loutbnvark, IllülaäeljüÜL.

To the honorable recipients of a circular recently issued by us, we inform you that although Pastor Fleischmann has left our midst, since overriding reasons determined him to accept a Nuf as pastor of a Lutheran congregation, we are by no means willing to abandon this deliberate undertaking, but will, if the Lord wills, continue it, even if on a smaller scale. We ask the dear members of our Synod to send us the information requested in our circular as soon as possible.

Th. Brohm.
I. H. Bergmann. I. Birkncr.

Church News.

After the two congregations served by the undersigned: the Evangelical Lutheran congregation of St. Peters at Scort and the Evangel. - Lutheran St. Paul's Parish at Germanv, Banderburgh Co, Ja, Mr. Pst. A. Weyel at Frankfort, Ill, and he had accepted this appointment with the approval of his previous congregation, he was introduced on the 23rd Sunday after Trinity in the first congregation, which is henceforth called Evangelical Lutheran Trinity congregation, and on the 24th Sunday after Trinity in St. Paul's congregation, under the commission of the Vice-President, Dr. Sihler. At the same time as the introduction in the first congregation, its newly built, beautiful Trinity Church with the newly laid out graveyard surrounding it was consecrated. The more faithfully the two congregations had been preserved and protected by the grace of the Archpastor and Bishop of our souls in the many external and internal struggles, the more gratefully they welcomed these joyful days, which also brought numerous participants from outside the congregation. May the faithful God grant further blessings

and let the work of the new shepherd bring forth fruit in both flocks for eternal life.

This dear brother's address is:
Hevck. >Veyel, ' Lvrnsvills, In. -u.o- A. Saupert,
Rev. ----- X" e ,< -----

Church News.

On December 20, 1832, the candidate appointed as pastor by the German Evangel. Lutheran congregation „ in Pekin, Ill, Mr. H. Mattfeld from Hamburg, was ordained by the President of the Synod with the assistance of Mr. Pst. Fick in the Lutheran Church of the Holy Trinity in St. Louis.

May the Lord's blessing rest abundantly upon the dear congregation and its shepherd.

F. Wyneken.

Changed Mddresses.

Revck. idinthull PaeZsr,
ÜLunover, NontZomer^ 6o., Da.

Revä. bü Xnnps,
RiÜAoville Corners, Ilvnr^ Co, 0.

Mailbox.

The long awaited hymnals did not arrive until the 8th of this month.

Receipt and thanks.

For our church building we have received: Hs From the Hru. Pst. Sihler and his congregation
to Fort Wayne\$76 ,Ob
" to Mr. Psl. Iübler and his congregation
iu Ada ins Co., Yes. 40.00
" to Mr. Psi. Fricke and his congregation
in JudiaupoliS, Ja. 56,(X
"...the Reverend Father Rauschort and some of the members...
of his community' at Columbia, Ja. 6.97
"to the Rev. Min'enbe g2 ,Ob
"...to Father Sauer and his congregation...
iu Jackson Lo., Ja. 43.0t
" whose branch parish in Nocksort, Ja. 5,A
In the name of the genre, I say to the givers of theziict Tank. The Lord our (Port bless them for the abundant gifts with spiritual and heavenly goods through Jesus Christ our Lord.
Cl. Stiirken, Pastor.
Logansport, Ja., 15 Teebr. 1852.
We have built the pewter ban of our local St. John's Church with generous gifts:
Bon N. R, in ^t. VvuiS\$1 .0l
From Fort Wayne, unnamed, (doing Philippians 4, -1. and 6.) 10/(
Auö Ncw Avrk of several paintings 22,0t From Mr. Dobler in NewYork1 ,0t
Sincere thanks in the 'name of the St. Johannis - Gemeindi I. Hoyer.
45. UeUrvooll 8tr., Loutbvruflr, OlrULÜelpki".
F wr the seminar to Fort Wayne receive Bon the stirrerem to Baltimore\$55 .05
" Mr. C. Klepisch " 1;X
" „, Wiedemann " 1,(X

Dr. Sihler.

For the Fort Wayne seminar: Bon Hrn. Pst. Hüchel and the two communities in Sulphur-jump and at the Bigriver1/X
"Mr. Jobannes Werner56
"" WMWamnlr56
"" rMMppkSleubcr25
"" Wstbrim Flemin50
"" ' Martin Blank25
"" Jobannes Jeide1 ,00
,,,,Werner Müller5^

" Jaksö Müllert ,10
" „, Jobannen Geippi „,0>
"" Heinrich Koch stz
"" Jobann P'eckB
" Josepb Back2 ."
" „, Jobannes Schmidt2>
"" Ludwig BuschL
"FrauElisatrthe Müller60
" Hm. Heinrich (j-rrke8M
"" JobannWiibel25
"" JobannDittinerfS
"" HesseH
"" FriedrichSpringmcicr50
"" HeinrichHen'e50
„ HeinrichAotremund25
"" HeinrichKerkbof50
"" Christopb Hesse , 25
,,,,Fried . Wild, Lut'emeier ,
L5
"" Hcrnnann Lindborst25
" Jungsran Mctta Hesse ^",1? 5-

_____ , _____ Dr. Sä here:

Received.

-r. Z nr S v n od al-T a sser , of Colliusville Parish, ZO(r)
Ills.
" . Frankenlust, Mich.
for the colporteur, of which1 ,75
namely: from Mr. Gest 50 Cts.; from Mr. Schultl cü50C.;
from Mr. P. Sievers Hi,OO.
from a gcineindcglicde in St. Lvuiö90
from the parish of Mr. P. Bi'zZ/A
of Mr. P. Habet, subsequently iiiiir the Colporteur 70 b. to the
Synodal'MissiottS'Lasse:
from the municipality of Colli -Sville. Ill. 2,70
Mission colle'te in the parish of Zu St. Louis on
Feasts Cipbani'as18k ,Ä
likewise with Mr. Holrkamp'S Hvclueit2 ,Ä
from the parish of Mr. P. Lochner in Milwaukie,
WiSc. 2F
from the Nuremberg Missionary Society to Fr.
Sievers sent in111 ,Ä
by Mr. Pastor Lobe in Neudettelsau in Franconia,
to the same20 ,00
from Mr. Möller in Frankenlust, Mich. 1,00
" M. Forester da leib st9t
Collecte at a wedding by Mr. P. Nützel a
sent1 ,00
Of the congregations of Hm. P. Habel, m Pomeroy, Meigs Co., O. 10,"
Legacy from the immortalized Jafr. Wirtb in New ?lork1t ,00
for the upkeep of the Concordia Colleea:
From CollinSville Township, Ill. 9.75
"I. tiir poor students and pupils:
for the Cvlle student R e i m annKUW
namely, from the township of Mr. Pass. Lochner at
Milwaukie, Wis. 49.52; of individuals there,18 C.
From .Krenz Parish, St. Clair Co, Ill. 2,t0 from the Young Men's
Association in the parish of Mr. Fr.
Miracles in Cln'caao, Ill MT
e. In support of the colleague on the file
Construction:
by Mr. Past. Halb in Laueaster Q. eingesmdet:
v. 6). Heilbronn \$1.OO; v. C. Brandes 1.00;
v. N. N. 1.00-; v. J. K. H 1.00. tM
from the parish of Mr. P. Schustet in Cosnusco
Co.,Yes. b,00
by Hm. Pastor Schuster himself ---1 ,tö
from the parish of Hru. P. Lochner in Milwaukie, -
WiSc. 1t,Ä
from the congregation of Mr. Past. Fürbringerzu Frei- ' stadt, WiSc. 28,00
from its municipality to Kirchbaint
by some members of the Cross congregation in S-t. ,00
Clair Co, Ill 7.75
from Frankenlust Township, Mich. 6.75
"" Frankentrvfl, Mich. 2,50
"" ofMr. P. Nützel, FranklinSo.,0.2,00
of some other OZlidcm of the 6)omeinde of Hrn, Past.
Oberwahreubrock (in Nv. 9 too little acknowledged) 90
by Mr. Jacob Kalbfleisch in St. Lom'S5 ,00
from the parish of the Rev. Quast in Lasaveiie
Co., Mo. (received Oct. 9 of last year without specification
of destination) 20,'0
F. W. Bartbe I, Cassirer/

Beralilt.

the 8th year HH. Heinrich BettigcS, Fried. Büß, P, Bilz, Daniel Heppler, Dr. Hunger, Jacob Ho'settn, Jacob I. Kuntz, Johannes J.Merz, ytoack, Tschirpe, Jacob Weinmann.
the 9th of Jabrg. the HH. Georg Bcrubardt, Hcinr. Detti", Past. G. Baßler, Carl Brauer, Georg Damm, FM, Treuer, Past. Tb. Drscsl, Joh. Göglcin i.. WitB Hartmann, Dr. Hunger, HiNman", Peter HAsiettek, Christian Hamm, Jacob Krieg, Heinrich Kaufmauch Past. Knape, Christine Kcrttcher, Wendel Kauz, Ger, il VÄster/Müller, Jolmnn Nold, E. O. Nölting,M .LÄJS- Lrtzderike Pape, Pastor Stecher, Frieds ' Gchrvt, Pust. 'Sievers (7 ex.) Tschilpe, lüü" ' Weber, Päst. F. Walz. M
the 10th Jabrg. Mr. Pastor Knape; Fried. Krüger to M No. 18. 12,001



(Offenb. Joh. Kap. 14, v. 6, 7.)

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.

Redigirt von C. F. W. Walther.

Year 9, St. Louis, Mo. 1st Feb. 1853, No. 12.

Extensive tabular overview
of some of Pastor Grabau's manifest errors, presented in the latter's own words, and compared with the
false Roman. as well as with the pure Lutheran doctrine.
Pastor Grabau's teachings. Doctrine of the Roman Church. Doctrine of the Lutheran Church, which
Pastor Grabau calls the Missourian.

II.

II.

II.

From the church.

From the church.

From the church.

(9) Further, it should be said with our Lord Jesus Christ that He does not keep His sheep in false churches, but leads them out to His fold John 10:16. Therefore it is dangerous to speak as this thesis does to so many sects and cults" (the 6th chapter in the book Voice of Our Church), "because thereby every sect and group is strengthened in the false comfort of the unlearned, as if it had the invisible church as part of its portion. in the book: The Voice of Our Church), "because thereby every group and sect is strengthened in the erroneous comfort of the unintelligent, as if it had the invisible church in itself as a part of its particular church. . Secondly, Scripture does not call communities of false confession the synecdochic church for the sake of the believers hidden among them. . . That these" (irreligious communities, such as the Roman, the Reformed, the Uniate, 2c.) "are still called Christian churches in life, and presume this name faithfully to the contradiction of our symbols, is rightly stated by Prof. Walther, who says that this name rightly belongs to them, that they ought to be so called, and that Scripture calls them so synecdochice." (Inform. II, 58. 59. 66.)

(9) A community whose public confession is tainted with even one heresy is not a bunch of wheat that has not yet been cleansed, but is nothing but chaff that has rashly flown away from the threshing floor of the church and is kept for the unquenchable fire. Their confession is not gold mixed with copper, but a mass thoroughly corrupted by infernal leaven, or smelt a poisoned nectar, which brings the most certain death to all who drink it. . . Who may believe, if he be not senseless, Musaeus and his comrades, when they cry with Luther: even where Antichrist and the swarming spirits reign, there also, so long as baptism remains with the Bible, remain a seed peculiar to the true church, and consequently secret saints, because nehmlich das Wort nie leer wiederkommt. Isa. 55,11. Woe to the wretched Saxons, who stagnate in such a dark night, that they do not see through these revealed depths of Satan." (So the Jesuit Ebermann in Parall. eccl. p. 57.) "It is impossible that a heretical church, or one corrupt in fundamental doctrines, should be a mother of the truly faithful and just; unless it were admitted that true believers were permitted to hold communion with heretics." (So Augustine Gibbon in his Luther-Calvinism. Disp. I. h. 3.)

(9) Diligently distinguish between the things which give the church its nature, and those without which the church can be a true church; for there is a difference between a church which is also true, and a church which is pure in the old way, according to its outward form and accidental nature. It can also be and remain a true church, although according to the outward ministry of the Word it is not one that is in all things uncorrupted and pure. Something else, therefore, is it to inquire after the marks of the true church, something else to inquire after the marks of the church unadulterated and uncorrupted in all things." (Graverus Disput. Anti-Jesuit.) "It must necessarily be admitted that wherever baptism is administered in its essentials inviolate, there is a church." (Hunnius rÜ5si. ck^ st üopocoit. th. 16.) "If baptism and some principal pieces of doctrine are still kept unmutated, God gathers in the corrupt state of the visible church, yea, in the midst of the Hansen of heretics, by the means aforesaid, an invisible church of the elect." (Gerhard loc. de eccl. §, 141.) We do not object to the name catholic being given to the church of the Romanists even for the sake of the same "(for the sake of baptism, only of the Sunday texts read aloud)." (Calov wiaot. cla nut. pno-s l rch. rXu-p. <^, li'r) "geh answer therefore to this: that St. Paul here speaks after the figure, so da Synecdoche is called, and is almost common in Scripture . . just as we now and in our day call the Roman churches and all bishoprics holy, even though they are deceived and their ministers ungodly . . For this reason the church is holy everywhere, even in the places of worship, even though the fanatics and the pagans reign, as long as they do not deny and perish the Word and Sacrament. . . Where Word and Sacrament remain essential, there also remains a holy church." (Luther on Gal. 1, 2.)

News from Germany.

From a private letter received by us from the old fatherland we learn the following.

The institution for the preparation of young men for admission to our Lutheran seminaries here, which has existed in Nuremberg under the direction of Mr. Bauer, Artelshofen; Pastor Meine! from Hamburg; Candidate everywhere." Under the umbrella of such true the catechist, is about to undergo a significant transformation. It says in the letter: "From all sides applications for pupils are coming in - Bauer has a choice - and at present has very capable and talented people. Either he had to break off his work and accept a parish; or the institution had to find expansion and perfection, more teachers and a broader horizon than that of a preparatory institution. We want, God willing, to move the institution to Dettelsau in the spring, where it will perhaps find worthy accommodation in the rooms of the castle, - to make it an independent institution for the training of God's servants among developing Christians and pagans, - and to combine a practical theological seminary with it. The parish of Dettelsau, with its three churches and its complex circumstances, is entirely suitable to become the foil of a practical seminary. Candidate Schubert will be replaced by a philological force; symbolism will be taken over by Rev. Müller in Immeldorf. Perhaps some younger theologians will join us. Above all, God's blessing is necessary. If the thing pleases Him, then it will go; if not, then His holy name be praised as in the other. Name be praised, as in the other case."

"In Höfling's place (in Erlangen), who has become Dr. juris and Oberconsistorial -- Rath, comes, as is at least assured, Theodosius Harnack from Dorpat, an extremely amiable personality. Thomasius is to take Harleß' place (in Dresden); at least negotiations have been held with him; the noble Nagel in Breslau is also mentioned. It is not yet clear. After the conclusion of the synod in Breslau, the good pastor of Cologne, Rüger, died in Breslau. (The Lutheran pastor) Eichhorn in Baden is very persecuted; he was only recently brought on the thrust from Durlach to Kembach near Wertheim ("on May") and confined there. In Nassau, too, the two younger pastors are very much persecuted; Frohnmüller, now called to Cologne, has only recently tried the Nassau prisons and inquisitions."

The "Lutheran Herald" also reports the following from the Sunday bulletin:

On September 22, the Lutheran Church in Prussia held its General Synod at Breslau. At its opening it consisted of 76 members, 9 of whom belonged to the Oberkirchenkollegium, 64 were pastors, 63 secular deputies. Among the pastors were also Pastor Brunn from Nassau and Pastor Eich.

horn from Baden. Six pastors were not present, among! Unity of the Christian Church, that the Gospel be them Pastor Haver von Rade vor'm Wald and Pastorpreached with one accord according to pure Hasert; of whom later. As guests took part theunderstanding, and that the Sacraments be Meklenburger Frhrr. v. Maltzan, Frhrr. v. Wartendergadministered according to the divine word; and it is not and Benzlin: the Bavarians Stadtgerichtsassessornecessary to true unity of the Christian Church that Hommel from Erlangen and Pastor Fischer fromuniform ceremonies, instituted by men, be held Liegnitz 7, to the diocese of Milisch 5, to Thorn likewiseadopted by the Synod, to awaken them by God's grace 5, to Trieglaff 6, likewise to Wollin 6, and to Berlin 7to renewal in the life that is of God. This spiritual parishes. The remaining five parishes, which do notpestilence, which in our day stalks everywhere in belong to any diocese, are: Erfurt, Rade vor'm Wald,darkness and attacks the heart and marrow of the Cöln, and the parishes of Pastors Brunn and Eichhorn incongregations, shows itself there as well as with us and Nassau and Baden. However, of the new parishes, onlylooks almost like a judgment of God on our time, for the four really grew, namely Reinswalde, Rade, and themerciful averting of which whoever still has a breath in Nassau and Baden parishes; the other twelve werehis soul should sigh and plead.

created by separating them from other earlier parishesSoon after the synod ended, it suffered a bitter loss. and making them independent parishes. Since 1848, thePastor Rüger of Cologne fell ill with nervous fever while Lutheran Church in Prussia has employed the pastorsstill in Breslau and succumbed to it after a few days. In Crome, Welker, Rüger, Lohmann, v. Kienbusch andhim a gifted servant of the church, a faithful servant of Düll, and the assistant preachers Näthjen, Kornmann,God, a brave fighter for Christ, was taken away halfway Ebere, Frohnmüller, Semm and Hacker. From thethrough his days by God's miraculous counsel, and not unchurched church of Prussia, however, the pastorsonly the congregation in Cologne has reason to mourn Bürger, Pistorius, Karbe, and Haver have joined them,his passing. As painful as this loss is, however, the and from other unchurched churches of Germany theSynod, and with it the entire church, was struck a harder pastors Brunn and Eichhorn, the preacher Meischel, andand more sensitive blow by the apostasy of Pastor the candidates Hosäus, Schick, and Frommel. ThisHasert of Bunzlau to the Roman Church. Already makes a total increase of 22 pastors. On the other hand,several days before the synod closed, he presented it has also suffered a loss of 7 pastors during this time,himself to the synod and declared that he wanted to of whom 4 were taken from it by death, 3 by resignation.renounce participation in the synod; indeed, he actually ... As far as the Ageud matter is concerned, it waspresented himself for an interview, saying that he was decided that the new Agende, whose publication thewilling to convert to the Roman Catholic Church. That he commission charged with its production held out thehad been inwardly challenged by the Roman Church for prospect of soon, if it passed the test, should besome time was already known to several persons closer recommended to the congregations for acceptance, notto him, and his superiors had also spoken to him about ordered, and that it should be done in the same way withit seriously and in detail quite some time before. After the second edition of Löhe's Agende, which is in thethese conversations he seemed calmer, and when he process of being printed. A new hymnal is also in thewas later questioned again about his inner condition, he works and should likewise, when it is ready, beexplained that his office left him no time to pursue the examined by the Oberkirchencollegium, and when it ismatter; so it was hoped that the power of the challenge found to be in order, be recommended to thehad been broken and that he would gradually overcome congregations- This is certainly the only thing that is notit completely. Nor was any complaint heard of him from important; for if the work praises the master, it alsohis congregations. Therefore, as much as one was recommends itself and penetrates. But where it doesprepared for such a step by Pastor Hasert, so much was not, according to Art. VII. of the Augsburg Confession,one surprised when he made that declaration before the Confession "enough for true assembled synod.

laid. The conversations held with him revealed no other result than that it was quite often evident how he was deeply confused in mind and heart about the heresy of the Roman Church. The day after his arrival in Breslau he was asked whether he had already taken steps to join the Roman Church. He confessed that this had already happened three weeks ago. He was suspended the same day, and the next day he resigned his office : "He who sees may well see that he does not fall!

Excerpt

from the proceedings of the Conference of the District of N. York, assembled in Philadelphia. On Tuesday, Oct. 12, 1852, the members of the Conference of the District of New York, namely, Pastors Keyl, Brohm, Fleischmann, Hoyer, Sommer, and Nordmann, assembled at Philadelphia, and held their Conferenrnz sessions there during the days from Dec. 12 to 15 (incl.).

Among the questions that came up for negotiation were

I. which is about the meaning of the passage Ma2c. 9, 43-50. It is this: "Just as it is better to have one's hand and foot cut off, and one's eye plucked out, if the preservation of the body is thereby made possible, than to keep that and have to give up the whole body over it, so you must sacrifice everything that becomes an obstacle to your entering or remaining in the kingdom of God, even if it seems to be indispensable to you and is very dear and valuable to you. But if thou wilt offer unto God a sacrifice that is living, holy, and acceptable unto God (Rom. 6:13, 12:1), know that thou canst not do it of thyself, but that thy sacrifice must be, as it were, a sacrifice unto God.

the sacrifice in the Old Testament was symbolically seasoned with salt, so that it became, as it were, palatable, it must also be seasoned with fire and salt, that is, with the word of God and with the added cross. This seasoning has a power and consecration, like fire and salt, that it burns up and consumes everything that hinders the entrance to the kingdom of God.

Keeps away everything that could cause apostasy. Take heed then, my young men, that ye lose not the word, for without it the sacrifices are not acceptable unto God. But also help one another with the same, and since (as Luther says> the salt bites, so is. Noth to have patience and peace in salt, conduct your ministry in love. - II. On the validity of the A. Testament prohibitions of marriage for the Christian Church. - According to the proceedings of Brenzius, who distinguishes between the Mosaic and the secular laws in the prohibitions of marriage, the difference between these two laws must be noted, and according to this, the two laws must be considered together.

be decided. The Mosaic law concerning the prohibition of marriage, however, has binding force for the Christian church, because the same belongs to the moral law; and confession the secular or civil law has its validity from Rom. 13. Therefore the following rules result in the prohibition of marriage.

- (1) If the Mosaic law and the secular law agree in forbidding marriage, it cannot take place.
- 2. if the two laws do not coincide:
 - a. If marriage is permitted by Mosaic law, but forbidden by secular law, it cannot take place, because according to Rom. 13, "Let every man be subject to the authority that has power over him."
 - b. If according to secular law a marriage is released, which Moses forbids, then the Mosaic law is to be obeyed, because the laws of marriage are part of the moral law. In connection with rieser question stood
- III. On Divorce. Marriage is to the Christian the form of the highest and most perfect personal communion on earth, and that a communion entered into for all circumstances and relations of life, - a communion between two. The dissolution of such communion a Christian can only desire and have executed - by the lawful authorities - if, through no fault of his own, he has maliciously forsaken it after

1 Cor. 7, 15), or adultery according to Matth. 5, 32; 19, 9; or finally withholding of the marital duty according to 1 Cor. 7, 4. 5. and it kaun the innocent part.

after a divorce has been granted in public by the authorities entitled to it, the remarriage of the couple. be permitted. In such cases, however, the Christian is not obligated to annul the marriage covenant, but is only permitted to do so. He will therefore, mindful of his own shortcomings and faults - cf. especially Jn 8:3-11 - not deny the guilty party the request for forgiveness of the sin committed as well as for readmission, and he will feel compelled to listen to the promise of correction according to Scripture and in his conscience. -

This question was followed by

IV. the an- How can we conceive of polygamy in David and Solomon as so little punished and offensive? - First, written." 2c.: so serve you to answer, since you have first it should be noted that the concubines - in Luther's opinion - were poor women whose husbands had fallen in war, and who, after their death, went to their relatives and lived with them. - Then also with Solomon polygamy both was severely punished; for since he, according to 1. Kin. 11, 1 - 8. against Deut. 17, 14 ff.. and especially against Deut. 47, 17... the Lord had sinned among others, to him 1. Kin. 11, 11 "I will also snatch the kingdom from you, and from your servant. Servant walk"

V. individual questions concerning private confession were answered thus: It must be desired that private confession be recommended more and more urgently - than it might be, since it affords greater certainty of consolation to the afflicted than public confession, or - as a Lutheran Catechism of 1579 expresses itself in answer to the question why private confession is maintained in our Church - "because the erring, the afflicted, and the melancholy can find counsel and comfort in it, and in the best way, because we become the more certain of the forgiveness of sins; for what is said to me alone is more heartfelt and moving than what is heard in common"-but then also, since it certainly not infrequently has the blessing, even for the secure and spiritually proud, of awakening in them a desire for absolution, because through the private confession of their sin they learn to understand the punishing address of the law, "You are the man. But the word of absolution is the most distinguished item in private confession. Therefore, confessionals cannot be taken for hasty substitutes for private confession.

(To be continued.)

(Submitted.)

Reply

to the "open letter to Johannes Bundenthal" In the "German Journal," Dayton, O., Nov. 13, 1852.

Mr. Hertzsch! Because you say in the above-mentioned letter that I only "gave my name in order to offend several members of your congregation, and you in particular;" and further below: "That you do not consider me capable of having neither conceived (for that is what it should really be called) nor written the article referred to ("Lutheraner," Jahrg. 9. p. 24.)" 2c.) neither conceived (for that is what it should really be called) nor of all pronounced something with that, for which you have not furnished the slightest proof, nor can easily furnish it, I, on the other hand, declare you to be the one who has further assertion of my "total inability" does not surprise me, since the Pharisees already declared: "The people that know not the things of the Spirit are accursed. Joh. 7, 49. As for your pity and that you complain of me, I must answer you with Luc. 23, 28. and Sir. 22, 1'1 - 13. and should I ever, by God's permission, really fall into the hands of a "hypocrite," I pray God that he will at least not let me fall into yours. Concerning your magnanimous offer, I refer you to Prov. 16, 19. Sir: 22, 14. 2 Cor. 10, 12. Gal. 6, 3: 1 Tim: 4, 7. 6,5. 2 Tim. 2, 23.

Had- you now made a less boastful offer. so- I might hold it: accepted, so- but I must give you Apost. 8. 20. Sir,. 49, 1:9 - 21. to heed, give. Sincerely

But I gladly confess to you my inability to explain myself about the Gospels as you have done; but I also believe just as sincerely that 1 John 2:22, 23 and 2 John 1 and 7 have their proper application to you, and every Christian should therefore treat you exactly according to the warning of the last-named 2nd epistle of John, vv. 10-11.

Does this declaration offend you again - good to you if it leads you to repentance!

Johannes Bundenthal, bricklayer. Danton, 28 Tecbr. 1852.

Thanks and please.

The cv. luth. Dreieinigk. Gemeinde zu Centreville. St. Clair Eo-, III. hereby certifies .^20.00 to cover their church schoolo from the Lutheran congregation of Mr. Rev. Birkmann in Monere Co, III.',^ to have received.

We recognize with heartfelt thanksgiving the love of this dear sister congregation with which it has come to the aid of our need.

God repay the dear brethren temporally and eternally.

W. Holls, Pastor.

In publishing the foregoing, we feel compelled at the same time to say a word about our extremely meager circumstances.

Under the leadership of Pastor Schieferdecker, the congregation built a beautiful, spacious church three years ago. Encouraged by the number and signatures of many who wanted to contribute to this, they believed that they would be able to pay the costs for such a building; when through the disloyalty of most (who, for the sake of the confession of our Lutheran church, separated again when the building was already in the planning stage) the entire debt burden of 806 dollars fell to only a small part of 15 members. Of this sum, these few, admittedly with the help of other congregations, have paid off a little over 200 dollars; so that our church debt still amounts to over 600 dollars, with 10 percent annual interest. Although the congregation has now increased to 18, this sum is still a large debt compared to the few mostly impecunious members, a burden that is made even more oppressive by the enormous interest rate, since we have to pay over 60 dollars annually in interest alone. We know well that just now the love of Christian congregations is called upon from all sides. But should there be no one among our Christian friends and brethren whom the Lord has blessed more in the temporal, and who is willing, for the sake of the Lord, to lend us again a capital, even if only a small one, without, or at least with less *) interest, in exchange for sure and good money?

*)As easily explainable as it is that the brethren, in their distress, promise to pay at least low interest, so inexplicable would it be, however, if a Christian were to demand or even accept such interest.

What is the reason for our borrowing a guarantee, since it is precisely the high interest rates that do not allow us to pay off the capital? If even a small sum could be lent to us by some friends, so that in this way a capital would first come to us in several hands, then we would be able to pay off a considerable amount of it annually, because we would have to pay no or only little interest. This would help us most easily and best out of our distress.

Should it really be too hard a demand for a Christian, to whom the Lord has given it in the temporal, to lend his money in such a way, where it would perhaps bear less temporal, but certainly all the more eternal interest? Surely it stands best and bears the most abundant interest where we can serve the Lord and his church with it. Proverbs 13:17: "He that hath mercy on the poor shall live unto the Lord, and he shall repay him with good.

We'll have our address followed:

Rev. LVIII. Holls.
Mstnät, 0., 8b. Cluir Co, IN.

Church News.

Mr. Herrmann Lemcke, Candidate of the Holy Preaching Ministry, of Berlin, formerly studying in Columbus, Ohio, having since June last year received a regular profession at your Seminary in Fort Wayne, from the Holy Ghost Parish at Sandvreek, Raisinville Township, Co. Monroe, Michigan, and having passed the prescribed Examination, was ordained by me, the undersigned, on the 1st Sunday A. D. Epiph. Epiph. with the assistance of the Rev. Trautmann, by order of the Vice-President, in the midst of his congregation. May the work of this dear brother be richly blessed to the glory of God and the salvation of souls! Amen.

His address is:
lvLV. llcwrumnu Lemcke,
Uonroe, Woll.
your ok Rev. 5V. iILbIÄbnöckb.,^, .
W- Hattstädt.

Receipt and thanks.

The German Evangelical Lutheran congregation of St. John in Warren Township, Marion Co, Ja, indicates with the most heartfelt gratitude that they have received a Collecte in the Evangelical Lutheran congregation at Indianapolis, -45 dollars, for the ban of their church and parsonage. May the Lord Jesus bless the generous givers abundantly with temporal and eternal goods.

E- A. Schürmann, Pastor.

To my Unrerssübung received from Hrn. Pst. ssssn- kenborg H0.80, from Hin. Bornlloitt 0.95, from Mr. Zur. Oewest 1.00, from Mr. Torssmeier 0.75, from Mr. Nort-- mann ("ei.,) uLO, from Mr. Welmertssm.) IM.

May the benevolent God richly repay the mild givers for their deeds of mercy with temporal, but mostly with eternal goods.

Otto Hanser, pupil of the Concordia-Collegii.
\$it. voilia the January Ik-rr

It confesses with heartfelt thanks to God and the benevolent donors to have received K15.00 from the JunglingSverein in the congregations of Pastors Seidel, Nichmann and Nützet.

C. Theodor Grüber.

On the calendar shown in No. 9 I have again made new orders, the receipt of which is to be shown soon.

F. W. Barthel.

Received.

r>. to the S-vnod al -C a sse
by Mr. Pst. Rrichardr for'sFaln!G>2 TtW k. to the S v n o d a l - M i s t i o n S - C a s s e
from the gcm. of mr. ps!. Miracles in Fillicago, tzll. 5,00 " ""
" j, Holls in CeiureGie, tzll. 1,0)
" Johann Heinrich Trentmann (in Herr Pastor , Zdli cknberg'S parish)
"Mr. Pst. Hattstädt ans s. Gemeinden eingesendet. 5,00 ,, "" full sent in Frohna: 5,0)
nemlich: Collecte bei Hrn. PappchwnS Hoch; . H,7ch Colt, in d. Gem. a. Epiphantias; -Will
" der Gem. Altenburg, a. Epipllauiasf. collected. 1HB " the school child, t. Concordia school ll. St.voui5 chiH ,, the Gcm. of Mr. Pst. Eirich in Ehester, gll. 5,iS " the congregation of the Rev. L>chol; in Minden, Washington Co, Ill chilil.
" of the congregation of the Rev. Schliepsiek at Planaut--Ridge, Ill. 5,15.
" the ConfirmaudeN-and schoolchildren in Neu- Bremen at -Lt. vousiMO
to the Uuterllalt of the Concordia-College: from Mr. Ferdinand Voller to Cahla in Saxony- Altenburgtchi
Neujabrsgescheuk of the congregation of Mr. Pst. Röbbelen in Frankenmutll, Mich.
ll. f i i r a r m e Student e i r u i r d S c h ü l e r i > n C c n - c o n c o r d i a - C o l l e g e
of Mr. Heinrich Seele in gnLiauopolio, Ja. 1,00 ,, a member of the congregation of Mr. Pastor Claus in Ncumc lle1 .00
e. To u n t c r s t ü l l u n g t h e l l i e s k g e n E o l l e g e - b a u e s :
Of Mr. Rev. Häckcl and his congregations at Sulpburspring and the Bianwer, Mo.: tchiO namely: Pst. Häckcl 1M" Heinr. Fabri 0.25., Hermann Vine borst o.50., Caspar tterkbos IM., Cllrist. Hege 9.50., Wild. VntkcmeierZ>,5 ., Wittwe Müller t,<>0., Johannes ^elrv l,00., Jacob Bänmlier !," <>., Jacob Müller 0,50, gell. Wer- ner 0,-50, Pl'artin Blank 0,25, Cllersik 0,25, Timmig 0/0, Regler 0,!," Heinr.
Görke 0.50, Heinrich- Hege 0.50, Jobaun - , Dittmer 0.5 ' , gell. Wüllbel 0.20, Heinr., '4 Sprimuneier 0.50, Wilhelm Weber 0.25, Zoll. Show 1.00.

" Mr. Pastor B-5W
" of the congregation of Mr. Pastor F-ricke in In- dianapoli'S, Yes. second broadcastll ,00
" Mr. Pst. Schumannand his Gem. HW belatedly from the congregation of Mr. Pastor Freeerking0 .95
of Pastor Teller and his tzemeinde
in tverman Cownil-ip, applied Co>, O. 1.00
at Mr. A. Bolk in dtürtserg kingegangen und theils durch denselben, ilcüs durch Hrn. Pfarrer v ö i i e eingesendet 10 Zl von Herrn Heinrich Faap durch eine Fuhre IM " " Pl'n'issp Schubert alhier durch geliehene ^chrciueraarbeit
" Piichael Bock in Panders Ochst s ,V
,, ,, A. Pores; therein0
" of the congregation of the Rev. Banmgari in Clklorn Prairie, second consignment R,M nemly: vndwig Brockschmidt 0.00, Joh. Heinrich Bier- mann tO.OO, Bicrmann Brothers 5.l>l, Wilhelm HM 5.00, Gerb. Fr. Taw'mever 0.00, Herm. Garling '!,l>0.
F. W. Barthel, Cassirer.

Paid.

the 2nd half of the 7th Jallra. Mr. Fried. Rvsener.
den 8. Jallrg. die HH. Bräunlich, Past. Bürger G Er.), Campratll, Egacrs, Cichler, Christian Hallcr, Pass. Wrang, Joln Meiscl, Pelzet, Fried. Rosen er, Pastor Reiehbardt, Ließmann.
the 1st Halste of the 9th due, the HH. John Messet, Friedrich Meistcl and Licßmann.
den 9. Jallrg. die HH. Paulus Nnding, Fried. Böbringer, Past. Döpken, Wilh. Trinkut, Past. Teller, Pass. i Tidl Imaun (15 Er.), Andreas Esset, Past. Freden ' kiug, Past. Grast, Heisinger, Past. l. Fried. Hart- mann, Joh. Gco. Hoffer, Past. . chranst, Mich. . stltm- sebmidO E. G. Vimle, Philip Man, Mich. Mach Rauscher, Fried. Schleier, Georg Schleier, Friedrich Schmidt, Fried. With. Uhlenbnsch, Vogel, Carl War- necke.
the 10th of Jabra. Mr. Friedr. Nblener.



(Offenb. Joh. Kap. 14, v. 6, 7.)

„Gottes Wort und Luthers Lehre' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 9. St. Louis, Mo. 15th Feb. 1853, No. 13.

Extensive tabular survey of some of Pastor Grabau's manifest errors, presented in his own words, and compared with the false Roman, as well as with the pure Lutheran doctrine.

Pastor Grabau's teachings.

II.

(10) Grabau absolutely rejects the doctrine as a false doctrine of the united church: "That the general Christian church is the complier or epitome of all the baptized of all Christian sects, which still essentially have Word and Sacrament, even if false doctrine and incorrect Sacrament were subordinate. That all these sects rightly bear the name Particular Churches, only all together rightly bear the name General Christian Church, for the sake of the invisible Church which is in them; for whose sake all these sects or Particular Churches also have all the power given by Christ to his Church. That also in all these particular churches God is gathering a holy church of the elect, and that absolutely only communion with the invisible church is necessary to salvation." (Inform. II., 70.) It is to be remarked here, that the Informatorium attributes to us the delusion, that the false churches, as such, are a part of the general church, whereas we have maintained, that they belong with the catholic church, only so far as and in so far as they have the goods of the same.

Doctrine of the Roman Church.

II.

(10) "From the time of the apostles until now, all the baptized, who are not adherents of any sect or innovation, have been called believers and members of the catholic church, without regard to the life and customs of the same, and have been held to be so, and the assembly composed of all of them has been called the true and proper catholic church, and has been considered so. (Ebermann I. c. p. 25.) "It is true that the children and simple-minded, who are grown up, and err without their fault, and are ready to confess, and to come to terms with the Catholics!!! if they would be better taught w., But it is wrong what Musaeus wants to object from this, that therefore the heretical community is a part of the catholic church, which without doubt was highly parador and unheard of in the church before our innovators. The church has no part with the heretics because some of the church's own goods are illegally retained by them. For something else is a part of the church, something else a shell of the goods of the church." (The same

Doctrine of the Lutheran Church,

which Pastor Grabau calls the Missourian.

II.

From the church.

10. "The general visible church is the whole house of called Christians . . . Since the true catholic church is spread out in the New Testament through all particular churches, where they are to be found from time to time on the whole face of the earth, and is therefore not to be looked for apart from the assembly of the called, the catholic church sometimes means the whole company of Christians called and baptized in the whole world by the word of God, and therefore the whole Christianity or church of the New Testament in a more general sense, which by such word "catholic" is distinguished not only from the church of the Old Testament, (as which ordinarily was assembled in the Jewish people alone), but also from every particular church, as out of which the catholic church is assembled . . . But when by the catholic church is understood the whole visible congregation of the called Christians, and therefore the whole edifice composed of the particular churches, this is done *synecdochically* on account of the noble part, namely, the right-believing elect Christians who are in the visible church." (Siebe: Zeämann's Eröffnung des uncatholischen Pabstthums, f. 230) "All particular churches constitute the One Catholic Church, because they are torn apart by divisions, only in certain respects, namely in so far as all have the same Word of God and Sacrament of Baptism in use, and contain a holy seed born of it, each in its territory." (See *Musaeus Tract. de eccl.* II, 156) "Obstinate heretics sometimes retain something from the church, namely the sacrament of baptism and an un

Pastor Grabau's teachings.	Teachings of the Roman Church.	doctrines of the Lutheran Church
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and therefore children of God or true believers in Christ can and will be born in them. It is therefore empty declamations, if the Informatorium cannot find words of indignation enough to chastise us for the abominable error, that the pope and his synagogue of the devil, all the sects and sects 2c. are to belong to the general Christian church. To believe and teach this is as unthinkable to us as it is to Father Grabau, and the latter burdens us with the same right with which the Jesuits once burdened even the great theologian Musaeus. But Father Grabau cannot see the truth here, because his false doctrine of a visible Catholic (general) Church stands in his way, otherwise the single qualifying word "insofar as, insofar as" would quickly solve the riddle for him.

Jesuit 1. e.) "If the true Catholic Church can be and remain the true Church, and at the same time publicly teach errors in faith against the fundamental articles (which are idolatry and other abominations), then the Church, in regard to doctrine, can be at the same time the bride of Christ and a harlot of the devil; at the same time a virgin and an adulteress; at the same time serving Christ and Belial; at the same time uniting light with darkness; at the same time being holy and godless; at the same time being true and false; at the same time being apostolic and diabolical." (Thus the Swiss Jesuit Laurentius Forer in his *Umbella fatuo lumini accensa* p. 34.) Musaeus, citing this passage, shows how that Jesuit twists the Lutheran doctrine that even an unbelieving church is in a certain sense a true (i.e., a real, not a judgmental) church; for indeed, writes Musaeus, "a church in which the unholy, those who falsify the public doctrine, have the preponderance, is a holy, true: c. according to that part which consists of true believers and saints; it is also an ungodly, false, devilish 2c. according to the other part, which consists of the unholy, the falsifiers of public doctrine, who have the preponderance over the other. And in this there is no contradiction. In the other sense, in which a true church is the same as a pure church, or a church which has not been corrupted by corruption, no one in his right mind can question whether a church can be and remain true, that is, pure from corruption, and at the same time teach errors against the fundamental articles of the faith." (Tr. de eccl. I, 222. 223.)

The heretical and corrupt ministry of preaching gives birth to sons and daughters of God, where the valuable and the worthless, the gold and the dross, the divine and the human are to be precisely distinguished. The conversion of men by the word, and the regeneration by baptism in the communion of heretics, are not to be ascribed to the leaven of heretical opinions, but to the word itself, which is read to the hearers from the biblical books, and to baptism, which is efficacious, though administered by heretics, if they but observe the form of institution, and keep right the essentials of this sacrament. But as far as the house of the lawfully baptized extends, so far does the catholic church of the called extend, as can be shown by incontrovertible reasons: so in a certain respect the heretics are still in the church." (Gerhard *loc. de eccl.* §. 59.)

(11) As the Schmalkaldic Articles: Of the power and supremacy of the pope, interpret this saying, Matt. 18:17, "Tell the churches," thus. "Christ giveth the highest and last judgment of the churches, when he saith, Tell it to the church.' Now it follows that in such sayings not Peter alone is meant, but the whole company of the apostles." So the highest and last judgment is not to be had by the multitude of a local church, but by the multitude of the apostles, and now by those who stand in the holy office of preaching, in the office which leads the confession." (Inform. II, 5. 6.) Now it is certainly true, as may be seen in the third column opposite, that the word church may be taken for presbytery; only this word then signifies not an assembly of mere preachers, but a body fully and really representing the church, consisting, namely, of preachers and laymen (e. g., so-called lay elders). It is therefore a manifest fraud when Grabau, in order to attribute the commanding of the ministry by the elders, of which the apostle speaks, to the preachers alone, in the 2nd Synodal Epistle (p. 109.) thus quotes Chemnitz's words: "This was done by ordination of the elders, or assembly of preachers." Chemnitz, in the passage cited by Grabau, says the very opposite, namely, "This was done by the laying on of the hands of the presbytery, or assembly of the elders, who were not alone those who labored in the word, but also other chosen and honorable men, a committee to whom were committed, in the name of the whole church, the business pertaining to the church."

11. "At times also by the name of the church are signified the superiors and pastors thereof. If he hear thee not, saith Christ, tell the church; in which place the superiors of the church (the pastors) are signified." (Catechismus Romanus ex decreto concil. Trid. I, 10. Question 9.) "To that church it is said, What ye shall bind on earth 2c. Match. 18, 18... of whom it is said in the preceding, Tell the church. Matth. 18, 17. But by this: Tell it to the church, is understood a prelate of the church, or a conciliar of prelates of the church." (Thus the Cardinal Bellarmin, according to the citation of John Gerhard's *loc. de min.* §. 87.)

(11) How can Bellarmin prove that by the name Church, in those words of Christ, Tell the Church, Matt. 18:17, a mere prelate of the Church, or a council of prelates of the Church, is understood? A mere prelate of the church is not the church . . nor is a conciliar of ecclesiastical prelates or bishops the church, because to the church also belong the hearers . . But, say you, it is the represent? Church understood by not taking it for all man by man, since that word: Say it to the Church - cannot be taken by the whole Church man by man. Answer: The mere bishops or teachers cannot represent the church, since to the term church also belong the hearers, but the presbytery can represent the church, to which belong not only those who work on the word, but also the elders, the rulers, who are charged to take care of ecclesiastical affairs in the name of the whole church. We admit, therefore, that by the name of the church are understood teachers, whom Bellarmin calls prelates, but we deny that the hearers are altogether excluded, for their place is represented by the elders, namely, the more distinguished members of the rest of the church, who, at the same time with the office of preaching, constitute the presbytery, or, as we are wont to call it in our churches, the consistory." (Gerhard, *loc. de min.* p. 87.)

Old-time breeding.

The old Duke of Brunswick in the last century, but I don't know which one it was, once heard from a village near the city that the peasants there began to play the "lords," i.e., that on Sundays during church hours they sat down in the tavern, made noise and shouted. The next Sunday morning the duke puts on an old bad coat, presses the hat into his face and sets off for the village mentioned. He arrived just as the bells were ringing for church, and went straight to the inn. There sat around the table a whole crowd of such patrons, who cared neither for the bells nor for the man in the hat and coat, who bids them good day and sits down with them at the head of the table. But they hold before them a large bowl, which was filled with brandy, sugar put into it, and lighted, so that the drink became hot. Then the first took the bowl, drank, and handed it to the man next to him on the right, saying, "lat et umme gahn." And so he passed from one to the other, till he came to the duke, who sat by in silence. Then the first called across the table to the duke's neighbor, "lat et nu sau umme gahn." And so the duke's neighbour handed the pot back to his neighbour on the left, and the bowl again made the Round until he came at the Duke again from the other side.

Then the Duke took hold of it, placed the bowl slowly on the table in front of him, then reached out with his hand and hit his neighbour on the right behind the ears with it, so that his head buzzed. "Lat et umme gahn," he said gravely. And, unfolding his coat so that his star and sword flashed out, he added: "But heartily, that's what I advise you to do! - The peasants sat dumbfounded, but each did his best, and so the slap went round in undiminished force. around the table until it had reached the duke's neighbor on the left. The duke then reached out once more and gave his neighbour on the left a second one, which had washed over him. "Lat et nu sau umme gahn," he said just as seriously. And the slap went round for the second time.

Then the duke got up, gave the drunken brethren, who were sitting mutely, a lesson on Sunday sanctification, which they never forgot for the rest of their lives, and went home again from whence he had come. (People's Gazette.)

How the Reformed Church Newspaper thinks of the Lutheran institutions in the West.

Thus it is said in this sheet, No. 404. of 15. before M.: "The Lutheran Church also does not stand idle, but that mau may justly lament that in the West it is either fanatical or separatist in its views, like the Old Lutherans with their scholarly and scientific views.

to these institutions. This, of course, disturbs the beneficial impression that the otherwise noble endeavors of these institutes make on Christian hearts." What might the writer (a certain Mr. Clausen from Rochester) imagine by enthusiasm and separatism? We would hardly have thought that the Reformed Church Newspaper would accept such accusations. Is that to that gentleman a fanaticism, if one teaches a true conversion of heart, and is that to him a separatism, if a Lutheran is Lutheran?

Solicitation.

In consequence of the resolution contained in the 6th Synodal Report of the Hon. Synod of Missouri 2c. of the year 1852 page 28. under 5. the holders of shares in the company established in the year 1850 The owners of the dissolved Bücher-Verlags-Gesellschaft, as well as those who have made payments "rarauf abschläglic", are requested to send me their declarations on the matter, enclosing the shares, in which way they demand the repayment of their shares and resp. down payments thereon, or whether they want to leave the money to the present Publishers' Fund still further.

It will not be superfluous for me to add a few remarks on this subject.

The sum of the claims of all the part-owners at the close of the account filed by Pastor Selle amounted to \$327.00. Of this money, \$103.80 has been given to the treasury, part of it has been paid back to the creditors, and \$7.29 has been spent on directing expenses; and from the balance of \$223.20 I have, for the time being, paid the costs of printing and the Binding of two little books published by the honorable synod (the "Timothy" and the "Primer", of which a large part is still unsold).

Since now, with the presently still very small stock of the Publishers' Fund, as far as it is transferred to my administration, the books necessary for the colporteur employed by the Honorable Synod, Mr. Pfau, are nevertheless to be procured, as far as possible, for the account of the same; so it is at least very desirable that the Fund is not put into the necessity of repaying the above \$223.20 at once and in a short time.

F. W. Barthel.

I, the undersigned, hereby confess in the name of my congregation that Pastor Carl Fricke has correctly paid me a collection from his congregation, H'6.75, for the purchase of a stove for our new little church; for which I hereby acknowledge with thanks, and wish the givers of these gifts God's rich blessing for it.

Frederick Schumann, Rev. Hamilton Co, Ja, Jan 25, 4853.

Church consecration.

Since I have been asked several times how far our church building has progressed, I feel obliged to inform all Christian friends, especially charitable donors, that our St. Paul's Church in Liverpool, Medina Co., Ohio, was already completed to the interior in the previous autumn and was opened on October 17 in the community of HH. PP. Swan, Besel and Strikter, and was solemnly consecrated.

F. Steinbach.

Where is Valtin Sauvage, a native of Oppau, Rhine District of Bavaria? The same is to work as a journeyman baker in St. Louis. He is asked to join the expedition of the "Lutheran" at...

F. W. Barthel, resident: southeast corner of 3rd and Myrtle streets.

Receipt and thanks.

The undersigned hereby certifies to have received through Mr. Kirchhefer from several of his friends in St. Louis \$12, and from Mrs. Scbnbarth there H3, together with a skirt; for which I thank you all most cordially, and Ask God to bring out His promises of the reward of grace to you. Matthäi 25, 40., Ebr. 6, 10.

Joh. Nicol. Beyer, pupil.

Fort Wayne on January 4, 1853.

Undersigned hereby attest to have received through Mr. Pst. Strecksuss at St. Thomas Parish in Van Wert County H6.

We express our heartfelt thanks to the kind donors. May the gracious and rich God crown them with bodily and spiritual blessings.

Joh. N i'vo I. Beyer. Heinrich Jüngel.

Leonhard Daib.

Fort Wayne on January 6, 1853.

The undersigned hereby certifies with dcni most heartfelt thanks to God and the benevolent donors to have received H5.90 for its support from the Young Men's Association of the Lutheran Holy Trinity Parish of Cincinnati.

F. I. Th. Jungck.

Fort Wayne January 12, 1853.

God and the benevolent donors cordially dam kcnd, hereby confesses from the Young Men's Association at Wittenberg. Franklin Co., O., to have received H5.00. Theodor Grüber, sophomore at Concordia College, St. Louis, Mo.

For the following gifts I express my heartfelt thanks to the dear givers, and ask God to reward them abundantly, here temporally and there eternally.

Receipt to the Baltimore	Sewing	Society
\$10		.00
" Mr. A. Guardian10		.50
"" A. Pürner8		.50
"" A. Valtjen3		.00

Summa: K32.00 I. Cb. W. Lindemann.

Fort Wayne January 14, 1853.

Having received the following sums, the undersigned hereby acknowledges with heartfelt thanks: Receipt of the Treisaltigkeits-Gemeinde zu CincinnatiH5 .00

" of the same Gem. for one violin 3.85 From the communion treasury of the congregation

to Fort Wavne12 .00

From the young man's and maiden's...

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Bon Hrn. Pst. Kühn50

Summa: \$2Ü.85

As I depart from Fort Wayne, I express my heartfelt thanks to the kind givers of these gifts, as well as to all my benefactors. May the gracious God reward such gifts abundantly, and so rule the hearts that we all may continue and not grow weary in the work of the Lord, knowing that our labor is not in vain in the Lord.

H .Lemcke.

Fort Wayne in December 1852.

To have received from members of the Baltimore congregation H30 for my support certifies with hearty thanks against God and the bountiful givers.

A. Wagner.

Fort Wayne January 15, 1853.

LWD With iBchner number the inserts are closed.

Received

for ras Seminar z u F o r t W a - u e Wests in money, theils in (to HM calculated) LebenrustueIn 2c. from 1 January 1452 to 1 January 18>3.
1, from the church at Fort Wahne?) .>211,2- ! " the Elemelnde in Elkhorn-Prairie, III.
5 > e. z u ni Unterhalt des C v n c o r d i a - C o l l c g e : von Hrn Heinrich Weinbold in YUtenburg1
namely: G. for poor stnocnren and pupils i m Conto rdia College:
3. vsn individual members §130.75 for Jacob H. by Hru. W. in F. W.
l'. from the Abendnrahlskasse §110.50 ". to u n k e r s t ü s t u n g the hiesigeu CoNe g eb a u e S:
2. „, the (Jcmclnze of Hrn. Pst. Jabrer m from the community z" Fort Wavne7
AoaiusCv., Ja. "3.32 " " „, of the Mr. Pastor Ncichhardt,
2. " the Gemetnde of the Hrn. Pst. Robbel" de Calb Co., Yes.
in Frankenmutb, Mich-2l .W. " Mr. Pst. Bergt1
4. " of the congregation of Mr. Pst. Seidel of the parish ofEisleben , Scott Co.,
in Neuendettelsau, Union Co., O., 18.12 „ "" Hanover, Cape Girardean Co.,
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Adams Co" Yes. 16.83 by Mr. A. Volk in Nuremberg41
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8. " of the congregation of Mr. Pst. Brohm in View York9
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„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 9, St. Louis, Mo. March 1, 1853, No. 14.

Extensive tabular overview		
of some manifest errors of Pastor Grabau, presented in his own words, and compared with the false		
Roman, as well as with the pure Lutheran doctrine		
Teachings of Pastor Grabau	Roman Church teaching	Doctrine of the Lutheran which Pastor Grabau calls the Missourian.
II. From the church	II. From the church	II. From the church.
12. "Matth. 18, 20.: "Where two or three are gathered together in my name," 2c. for" (here) "our Lord speaks his 'Ubicunque' (everywhere where) of the whole church, and that of that which is gathered together in the order of the gospel, in Jesus' name, of course, with the ordinary preaching office, since He, Christ, wants to be in the midst of them." (Inform. I, 87.) "Church and teachers of the Church are divinely gathered together, where one is, there shall be others, they are Correlativa; as no bride can be without a bridegroom." (2nd Epistle of Synod, p. 97.) "Christ's name is not our faith, but His word and divine order. Faith gathers us to Christ and his merit, the pure word and Christ's order gathers us into Christ's name . . . So it follows that the opinion . . . is false, . . . thinking that Christ is in the midst of us in virtue of faith." (td. 93.)	12. "Matth. 18, 20: "Where two or three are gathered together in my name, there am I in the midst of them . . . Bellarminus makes the objection that this passage shows not where the church is, but where Christ is; then he adds, to be gathered in Christ's name is to be gathered by those who stand in Christ's authority, as there are the bishops lawfully ordained." (See Gerhard's loc. äs eeol. H. 129.)	(12) "Only then do we truly come together in the name of Christ, when those come together who take hold of Christ in true faith, and call upon God the Father of our Lord JESUS CHRIST alone, and act among themselves in the true fear of God concerning the doctrine of the church, and other things needful . . . from the Scriptures." (Brenz, in the Apology of the Württemberg Confession, p. 68.) "Nor is there a word in this passage (Matth. 18, 20.) about the orderly succession of bishops, of which Bellarminus dreams that the same is required in order that the assembly may be done in the name of Christ . . . Those who are not of Christ" (who have not Christ's Spirit) "cannot be assembled in Christ's name . . . It matters little by whom those are gathered of whom this saying speaks, if they are gathered only in Christ's name, by whom also pious deutes may be gathered, whether several or few, whether by bishops or by temporal authorities, whether secretly or publicly, if they are gathered only in Christ's name, which is done when they hear and obey his word; there is Christ in the midst of them, there is also the church." (Gerhard's loc. tle eccl. H. 2N.)
(13) Grabau rejects the proposition as a false doctrine of the unchurched, that "communion with the invisible church alone is absolutely necessary. He declares that it is a " fanciful idea that it is sufficient for blessedness to belong to an invisible church, since the invisible church is not a separate one, but only the one holy Christian church with a unanimous confession of currency." (Inform. II, 70.) It "demands that we have fellowship with the invisible church." (Inform. II, 70.) It "requires the 8th Thesis, in case of loss of blessedness, to go out of the other parts or particular churches or unbelieving congregations of this new united church into the best part of it, which are called the orthodox congregations. But even this exhortation is immediately invalidated by the 9th Thesis: that for the attainment of blessedness only communion with the invisible church is necessary." (Id. p. 58.)	Bellarmin objects: "We are all bound, in danger of eternal death, to join ourselves to the true Church, and to remain in it: but this cannot be done if the Church is invisible." (See Quenstedt. tllsol. cllä. - pol. 4. e. 15.) The recent Catholic scholar Möhler writes in his Symbolik: "The Catholics teach: the visible Church is first, then comes the invisible. The Lutherans say the reverse: out of the invisible comes the visible, and that is the ground of this." (S. 426.)	(13) We confess that it is not absolutely necessary to know which and where the true visible church is. For we teach, even against the ^a-ists, that this is only ordinarily necessary, not according to an unconditional necessity, and that a man may be saved even if he does not know this, if he is only a member of the invisible church." (Hollaz tbr-ol. 4, t, 35.) "It is indeed necessary that we unite ourselves with the visible church according to the outward society, in which the heavenly doctrine resounds purely, and the sacraments are administered lawfully, but this union with the outward society of the visible church is not necessary in a bad way and absolutely (necessarily) . . . An unjustly banished person is deprived of external communion and union with the particular and visible church, but he is not deprived of internal communion and union with the catholic and invisible church, nor, therefore, of blessedness." (Gerhard loc. äs eccl. §. 84.)

Sent in by Dr. Sihler.

Unionist ecclesiastical views
of Professor Ph. Schaff.

I. Article.

It is undeniable, and cannot be otherwise, that the human power of the nineteenth century, namely, the so-called ecclesiastical union between Lutherans and Reformed in Germany, has, on the whole, a paralyzing influence among its adherents. It is undeniable and cannot be otherwise that the human power of the nineteenth century, namely the so-called ecclesiastical union between the Lutherans and Reformed in Germany, has by and large exerted a paralyzing influence on the sharp distinction between truth and error in the field of doctrine among its adherents; For after the doctrinal indifference was first defended in a few places, namely, the so-called secondary doctrines, and even conceded its justification, it naturally became more and more widespread the longer it went on, and more or less gained a pernicious influence on the whole ecclesiastical outlook, and even on the attitude of the Unionists themselves.

For not only among the unionist zealots, who, moreover, not infrequently seek or strive to obtain the favor of the unrighteous secular princes and patrons *) in Germany, but also among the better-minded, to whom such dishonest admixture cannot be proved, one looks in vain for a holy zeal for the one faith, confession, and doctrine of the one holy, Christian church, even if only in the form of the three most important general symbols; and just as little does one find among them a holy hatred against malicious error, falsehood, and lies in doctrine, in which St. John the Apostle could serve them as a salutary model. In this, St. John the Apostle could serve them as a salutary example, whom they, in a completely unhistorical and clumsy manner, tend to present as the patron saint of their false union of love and peace.

This weakening of that holy zeal for the truth and of that holy hatred against what is wrong is found among the Unionists not only in the field of church doctrine, but also in that of the history of the church, which they usually view through Unionist embellishing glasses and without a sharp analysis of the history of the church.

*)Thus, for example, the miserable attitude of almost all the united preachers of Berlin was shown by the fact that in the uprising of 1848, when the untimely softness of the king gave the rebels the upper hand for a short time, they followed the corpses of the slain rebels to the grave, together with the king and his great men, as if they had really been martyrs of true freedom. Had the ill-advised king at that time, instead of his unionist court preachers and weathervanes, whose hearts had fallen away in that oppressed time because there was no healthy faith in them, had a Lutheran court preacher and confessor of the old stuff, in whom in fact and truth there was an unfeigned fear of God and his word, then he would certainly have advised him, to put down his armed rebellious subjects by the superior power of his guards in any case, and be it also to thoroughly dampen the rebellion by canons and cuirassiers, but then to thoroughly repent in his chamber to seek forgiveness in Christ's blood for his sins, which were possibly partly responsible for the rebellion, and as a righteous fruit of such repentance to lighten the burdens of his people, to do away with unjust burdens and to give an appropriate constitution.

keeping the hostile opposites at each other look.

Proof of this truth is furnished, among other things, by the September 1852 issue of the German Church Friend, published by Prof. Schaff, under the heading: "Die deutsche Theologie und die Kirchenfrage," in which he defends Catholicism, and even, relatively speaking, Papism, and the former not only against the unhistorical and unjust view and judgment of the Presbyterians of the so-called old school, *) but also against the "old Protestant polemics of the sixteenth and seventeenth centuries," which, of course, seem narrow-minded enough. and 17th century," which of course seems narrow-minded and short-sighted enough to the broad-minded and far-sighted Unionist.

He begins his protective writing by stating, instead of proof, "that the recent researches of ecclesiastical and profane historians have completely overturned the earlier views of the Middle Ages, and that it may now be regarded as a foregone conclusion, generally conceded among learned connoisseurs, that the Roman Catholic Church in that age was by no means the empire of Antichrist, but the bearer of the true Christian Church, the mother of the Romance and Teutonic nations, and of the whole of the newer European civilization, and that, for all the corruption adhering to it, it bore within itself a power of sublime piety and virtue."

In this connection, it is now permissible to note two things. The first is that one does well not to be intimidated and taken aback by the confident appearance and invocation of the results of recent research and famous names, but to leave room for a modest doubt as to whether the learned gentlemen, whose individual contributions to science should not be diminished in the least by an unlearned man like the writer of this article, in their investigations and researches on the Roman Church and the papacy, by an unlearned man, such as the writer of this, should not be diminished in the least, have not, in their investigations and researches on the Roman Church and the Papacy, more or less, also had the Unionist spectacles on their noses, through which they have seen everything in a rosy or hopeful green light, which, for example, the doctrinal fathers of the Roman Church and the Papacy have not seen in a rosy or hopeful green light, which, for example, the doctrinal fathers of the Roman Church have not seen in a rosy or hopeful green light. For example, the doctrinal fathers of the Lutheran Church appeared quite differently, since they did not have colored glasses on their noses, but were enlightened from the outside by the light of the divine Word and from the inside by the Holy Spirit and justifying faith, had a simple eye, and looked at the Roman Church and the papacy as they were and essentially still are.

*)The miserable so-called Lutheran General Synod is also in the fight against the Roman Church and the papacy mostly only the follower and copycat of the Presbyterians, and instead of conducting a healthy, factual polemic against the Roman Church from the Lutheran standpoint and first studying, for example, *Luther's* writings and the examen Concilii Tridentini bach Chemnitz, the *Lutheran Observer* usually knows how to serve up nothing but the phrase-rich confessions of such people who have converted from the Roman to the Reformed fanaticism, so that he only barks but does not bite.

The other is this, that in the witnesses and punishments of the Lutheran teachers in the sixteenth and seventeenth centuries, that which the Lutherans and Catholics have as a common ground of faith among themselves, and which is contained, namely, in the first and second articles of the holy Christian faith, is nevertheless not missing. These points of unity, the testimony of which is equally required by truth and justice, are found precisely in the writings of the most important fighters; and Luther, in particular, is very careful to keep the Roman church and the papacy thoroughly apart, and punishes the enthusiasts and (present) reformists where, in their enthusiastic hatred and fanaticism, against all justice and historical truth, they mix the two together and take the one for the other as synonymous.

If, then, Mr. Schaff, however covertly (for he speaks of the "old Protestant polemics of the 16th and 17th centuries," without distinguishing between the Lutheran and Reformed, which are very different from each other in content and manner), wants to accuse the Lutheran fight of being a "Protestant fight. If, therefore, Mr. Schaff (who speaks of the "old Protestant polemics of the sixteenth and seventeenth centuries" without distinguishing between the Lutheran and Reformed polemics, which are very different from one another in their content and manner) wants to accuse the Lutheran fight as if "the Roman Catholic Church were the kingdom of the Antichrist", he has either ignored the most important polemic polemics belonging to it, or he has not even mentioned the Roman Catholic Church as the kingdom of the Antichrist,he has either not read the most important polemical writings of the Lutheran Church that belong to it, or, in favor of his liberal unionism and his self-made fantasies of the imminent "reconciliation of Catholicism and Protestantism," he does not want to follow the Lutheran Church. Protestantism," he does not want to concede to the Lutheran Church, in a just manner, that in its truly ecclesiastically-minded and representative fighters it has held just as resolutely to the unity of faith and confession with the Roman Church, because the latter still holds the Scriptural ground with it and the Church of old, as it has stood up on the other side against the papacy and its immeasurable corruption of the Church. But anyone who has a healthy and unbiased insight into the historical course of this witnessing and fighting during the Reformation, and who views the matter as it stands without unionist zeal, will certainly not deny that Luther and his equal fellow witnesses and successors were just as truly unirreligious in this witnessing and fighting of theirs. In this struggle, Luther and his equal witnesses and followers are just as truly unruly on the basis of the Word of Scripture and according to the testimony of the most important general symbols of the church as they are with inexorable sharpness in eliminating everything (and thus, above all, the popery contrary to Scripture and its corruptions) that has set itself up contrary to the purifying and simple Word of God and wants to rule and reign in the church of God.

As certainly as Luther and his followers believed and confessed the Church of Christ, the congregation of the saints, even in the visible Roman Church and under the tyranny of the papacy, just as certainly did they, with good reason, regard the papacy as the concen

The learned gentlemen of the fashionable self-madeThe pope is the root of the church, which in all itscomes out and he only helps to build the kingdom of God union of our time would do better to thoroughly refutemanifestations and manifestations through the centuries- why should he be judged so badly and should there not this proof, if they are able to do so, than to sneer at ithas been a straightforwardly anti-Evangelical institution,still be room for him to convert?

with mocking pity and hopeful shrugging of theFor the learned professor knows better than I do, from the But Professor Schaff and his learned companions, shoulders as Lutheran parochialism and to nobly denyundoubted documents of history, that the pope has setthose famous German historians, must necessarily have it. himself up as the governor of Christ and the visible headcome to such excellent conclusions if, in their

But how peacefully Unionism is minded towards theof God's church on earth, who governs it by divine rightassessment of the papacy, they did not, in accordance papacy, Mr. Schaff proves in the following sentence:through the priesthood he has appointed; to whom alone,with both the Word of God and the morals of natural "Even the papacy is regarded by the greatest recentby virtue of this office of his, it belongs to determine the reason, carefully consider what the papacy was in itself, church historians and also by secular historians such asunderstanding of Scripture, since in his heart's shrine, heaccording to its nature and its ruling attitude and manner Johann von Müller, Leo, Ranke, Macauley, as amay be personally as godless as he likes, by virtue of hisof acting, in the course of the centuries, and what good it thoroughly indispensable and, on the whole, highlyofficial authority, the Holy Spirit has his seat and dwellinghad done here and there, i.e. what individual Roman beneficial institute for the education of the Germanicwho therefore is also the infallible interpreter andbishops, in so far as they were Christians (for, in so far nations, for the preservation of unity and for theinterpreter of the divine word. He is therefore also theas they were popes, they could hardly be true safeguarding of the freedom and independence of theinfallible interpreter of the divine word and of the so-calledChristians), had done for the furtherance of the kingdom church from secular power. Whatever one may judge,apostolic traditions, and the supreme infallible judge in alof God. i. what individual Roman bishops, in so far as says the Protestant historian Ranke, of the popes ofdisputes of faith and doctrine, and over all churchthey were Christians (for in so far as they were popes earlier times, they always had great interests in view: theassemblies, and has the power to command new laws,they could hardly be true Christians), did to promote the cultivation of an oppressed religion, the struggle withorders, and ceremonies to Christianity, binding thekingdom of God, how they defended the rights of the paganism, the spread of Christianity over the Nordicconscience and obliging obedience, and even to changechurch against the encroachments of the secular arm, nations, the establishment of an independentthe institutions of the Lord Christ Himself, and, forand the like. hierarchical power; it belongs to the dignity of humanexample, to make the so-called laymen the ministers of But in this latter respect, too, only the last day will existence to want something great, to accomplish it:the Church. For example, to deprive the so-called laity of reveal whether and to what extent faith and love were these their tendencies the popes received in a higherthe chalice, to command the clergy to be celibate, and to really contained in such, apparently, good and swing." grant indulgences for all sins, past and future, out of thebenevolent actions of individual popes, and whether, in

Even if it is true that there was a certain difference inimaginary commonwealth of Christ and the saints? so far as they as popes cared for the spread of the the personal attitude of the popes, and that many good I ask Professor Schaff on his evangelical conscienceChurch, hypocritical sanctimoniousness was not much things were done by these and those against the are these and other pieces of the papacy not shameful more the driving motive, and in so far as they defended encroachments of the secular authorities on the rights of anti-evangelical and therefore also antichristianthe Church against the emperors and other secular the church and for the Christian discipline and abominations, since they are, after all, essentially andprinces, spiritual arrogance and imperiousness? moralization of the converting Germanic tribes 2c., it is truly against the voice of Christ in the Gospel, falsify the Incidentally, Mr. Schaff will hopefully not be of the and remains the standing testimony of sacred Scripture3rd article of the Christian faith in the most pernicious opinion that, for example, the papacy was the active and the continuous confirmation of history that the way, Do they ecclesiastically sanction self-righteousnesscause of the evangelization of the Germanic peoples in the fundamental character and the ruling attitude of the and sanctimoniousness, and on the other hand subvertthe Middle Ages, but will gladly testify with us that it was papacy has remained the same in the course of the and stifle Christ's sole and full merit and the justifying faithonly the Holy Spirit who gave those monks of the centuries, and that it is just as unscientific and that appropriates it, confusing law and gospel in anmonasteries of Ireland the love of Christ and the unhistorical as it is contrary to Scripture, as it is contrary unholy manner, and without any special interposition of irresistible impulse and holy zeal for the conversion of to Scripture, to lose sight of the antichristic basicdivine grace and the Holy Spirit, show themselves to beour fathers. But we gladly testify that it was only the Holy character of the papacy so completely that one asserts, absolutely corrupting to the soul, even soul-murdering? Spirit who imbued those monks of the Irish monasteries against all evangelical light, that the papacy was aShould such a devil's power, at any time, be it the Middle with the love of Christ and the irresistible impulse and "thoroughly indispensable and, on the whole, highly Ages or our time, have been, or perhaps still be, "an holy zeal for the conversion of our fathers. And though beneficial institute" for that time (the Middle Ages). 2c. indispensable and on the whole most beneficentthe Popes have aided and abetted this, it has certainly not been "absolutely indispensable". Rather, Christianity 2c. institution," 2c. thus, according to God's good and could have spread among the German tribes at that time

If a blind, fanatical papist spoke in this way, one mightgracious will, have attained such power in the church? just as well as in other parts of the world at the time of well give him credit for it; but when so-called Then indeed Judas' betrayal was also an indispensable the apostles and the apostolic fathers, even without the evangelicals speak in this way, who, moreover, imagine and thoroughly beneficial act for the church; and it almost mediation of the Popes. And certainly, for example, the that they are on the cutting edge of contemporary seems as if the Lord Christ - He forgives my righteous Frisian and Hessian congregations founded by Boniface education, and, where possible, looking back? But when zeal for His honor this sham blasphemy - has judged did not need the papacy, but only the Holy Scriptures, in so-called evangelicals speak in this way, who, moreover, imagine themselves to be on the cutting edge unjustly, since He says "it would have been better for order to come together, first among themselves and then of contemporary education, and, wherever possible, to Judas that he had never been born," since, after all, with other orthodox congregations, partly in a community be historians and prophets looking ahead, this is salvation has come to the world. Yes, it almost seems as if of faith, and partly also in a church constitution irrefragable proof of how the dazzling and trickery of the if the far-hearted Unionists wanted to make the devil corresponding to them. On the contrary, the papacy has false union has so miserably dulled the keen and healthy himself pious; for since through his opposition to Christ been the obstacle and the stumbling block that these, like other congregations, could not attain an evangelical form sense of discerning truth from falsehood. and his kingdom, according to doctrine and life, only good and constitution and were kept in legal servitude and spiritual immaturity by the very recognition of the popes.

Or, I ask Mr. Schaff, the teacher of the Protestant things will come of it, the devil will be saved. On the friendly disposition of the Unionis Church, on his Protestant conscience, whether the Papacy, as in his

In addition, such remarks belong to the opposition to the papacy, which Mr. S. makes with his learned unionist co-religionists, since, namely, "Popes, such as Nicholas Hildebrand (Gregory 7) and Innocent 3, who were formerly regarded as little better than inveterate devils, are now regarded as heroes and benefactors of mankind.

For it may be that these Popes, in a moral point of view, were far above, for example, Alexander 6, Julius 2, and others of later times-it may be that, rising above petty personal interests and passions, they pursued their far-reaching plans and designs for the real or supposed good of the Roman Church with unshakable perseverance and persistent willpower and strength of character;-yes, it may also be that, for example, Gregory, before his ascent to the papal chair, was an earnest and resolute Christian:-it was hardly to be expected that, later on, after Satan had made him Pope, he should have been an earnest and resolute Christian. But it was hardly to be expected otherwise than that later, after Satan had surrounded him as Pope with his magic circle of spiritual world dominion, the Church and the Papacy fell together, and in unevangelical blindness he sought and found the prosperity of the Church in the glorification of the Papacy. -

Thus, probably before the admiration of Gregory's strength of character, with which he defeated the abomination of simony (purchase of the ecclesiastical offices) and resisted the however also violent and encroaching Emperor Henry 4, the great trifle in this "hero and benefactor of mankind," that he, what St. Paul calls the doctrine of the devil, namely the prohibition of becoming an eunuch, (1 Tim. 4, 3.) in a good papist way, declares to be holy and right by his commandment of power. Paul's doctrine of the devil, namely, the prohibition to become married, (1 Tim. 4, 3.) for holy and right in a good papist way, by enforcing the celibacy (the celibacy of priests) by his commandment of power and thereby raising a source of unspeakable abominations, although he only gains hierarchical advantages by this act of violence.

Summa, may the learned and unlearned Mr. Unionists, in their fog and suspense, and in the feeble humanity of our days, for the sake of these and those humanly heroic popes, display an inclination to the papacy, however friendly:These so-called evangelicals, who must have little respect for the Gospel, will hardly be able to prove that the papacy has no anti-evangelical roots contrary to Scripture, and that it arose from God's good and gracious will. But is Prof. Schaff able to give this proof, and, as a Protestant professor of the Protestant Church, to denounce the Papacy, after the fact? If, however, Prof. Schaff is able to provide this proof and, as an evangelical professor of the Protestant Church, to justify the papacy evangelically according to its origin and essence, i.e., to prove that it is pleasing to God from the Gospel, then I will gladly be the most bigoted and born Lutheran of old, but then I will not remain so, but will gladly convert to the evangelical papacy of Prof. Schaff.

Signature under a picture of Luther.

Under a picture of Luther from the year 1520 Ulrich von Hütten put the following rhymes:

The Luther's my name, that's true,
For my doctrine is pure and clear, flowing from the words of Christ, St. Paul, and other servants of God.
No man may not condemn me. For he shall ride upon me as a wretch;
The church I plant on her branch, In no way the truth silent.

Meet Pabst, Bishop, Prelates.
So God's word endures for ever, For the good of all Christendom; That I speak by my blessedness.
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„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 9, St. Louis, Mo. March 15, 1853, No. 15.

Extensive tabular survey,, of some of Pastor Grabau's manifest errors, presented in his own words,
and compared with the false Roman, as well as with the pure Lutheran doctrine.

Pastor Grabau's teachings.

II.

From the church.

14. "The church hath the keys, not directly," but indirectly,"in the word of God, and in the holy ministry." (Inform. II, 2't.) "When therefore it is said that this peculiar ecclesiastical power was given to his church on earth by Christ, nothing else is said than that it was instituted in the gospel, and established in the church by ordinary means by virtue of the gospel, in the form of the episcopate or preaching office." (Ib. I, 85. 86.)

(15) "Now in this house of God go the keys of Christ by means of the gospel and the preaching ministry, not that they had their origin there (from this house), but that there is the ordered spiritual place where they show their power for the comfort and salvation of souls and are in use. And in this sense the Schmalkaldic Articles say that the keys are given to the whole church, not that each church member is a source of church power, but that the whole church of Jesus on earth is the place where the keys of Christ walk, stand, dwell, and abide. . they are called a power and authority of the church, because they are elsewhere.

Doctrine of the Roman Church.

II.

From the church.

(14) To the proof in Matt. 18:18, that the Church received the keys directly, Cardinal Bellarmin replies: "The Church is said to have the power to loose and to bind, but that which is in the prelates of the Church is not in the rest of the multitude. For it is said in truth that the church looseth and bindeth, because the prelates thereof loosen and bind, as it is said of man that he speaketh and seeth, though he speaketh only by means of the tongue, and seeth by means of the eyes," (See: Gerh. loc. de min. §. 87.).

The Cardinal Bellarmin writes: "Peter received the keys in the person of the church, because he received them for the use and benefit of the whole church, and because he was not to use them alone, but was to deliver them to his successors and to communicate them to other bishops and presbyters. (See Gerhard's loc. de min. §. 87.) Gerhard answers Bellarmin to this, "That Peter received the keys for the use and benefit of the church, and possessed them jointly with other bishops and presbyters, we admit; but we deny that this is to be understood exclusively, as if the keys were given to Peter and the bishops alone, and not to the whole church. For as Peter confessed Christ in the person of the church, not in the person of the bishops alone.

Doctrine of the Lutheran Church,

which Pastor Grabau calls the Missourian.

II.

From the church.

(14) "As the promise of the gospel belongs assuredly and without means to the whole church, so the keys without means belong (directly) to the whole church." (Schmalkaldic Articles. Appendix of the Authority and Supremacy of the Pope p. 845) According to the Latin copy it bites, "Christ, speaking of the keys, says Matt. 18: Where two or three become one of earth 2c. He therefore originally and immediately assigns the keys to the **Church**."

15. "To the question, "To whom are the keys of heaven committed?" Johann Gerhard answers: "How unjust the Roman Pontiff is against the Church is evident to every one from the fact alone that he has usurped this distinguished dignity for himself and his bishops alone, because of I know not what character impressed upon them in ordination, not without theft from the Church, and has excluded from it all the rest, whom they call laymen, as if they were swine, which they call laymen, most contemptuously, as if they were sows, excluded from it, who should not dare to make a fuss against the clergy in this matter, let alone that they (the laymen) should be allowed to make a judgment about the same (clergy). By opposing the pride of these (papists) with our opinion of Dr. Luther, the blessed Chemnitz, and other orthodox theologians, we affirm that this privilege has been granted by Christ to the whole church, his most beloved bride, who is the dispenser of heavenly goods, Ps. 8:111, as the richest promise of this matter has already been made to her by Matth. 18:18. Yes, even from this passage (Joh. 20, 23.), whatever the opposing party may waffle against it, it is not indistinctly concluded that this power belongs to all those who are anointed with the Holy Spirit. But since all true Christians have received the Holy Spirit, it is not clear that this power belongs to all. Spirit

not be found, nor seen elsewhere, but in and at the church of Jesus, which is gathered together in his name." (Inform. I, 22.)

not only because they were given to him for the use and benefit of the whole church, but also because the church received them in the person of Peter, that it might exercise the use of them itself, as in other things understood by the name of the power of the keys, so also in the election and calling of diligent ministers of the word." (^ 6.).

Dr. Brenz concludes in his interpretation of (wo. 20. This, however, by no means serves as protection for the fanaticism of the Anabaptists, who mix up the estates that God wants to separate in the worst way and introduce an exceedingly shameful confusion. To be sure, J. B. Füller, in his reply against Heilbrunner, tries to convict us of this error when he writes: There (namely, in our congregations) nothing more is necessary than that each one be told without distinction: You, Hans, go and be a preacher; you, Michel, take bread and wine and distribute the Lord's Supper to your neighbor; you, Barthel, go and absolvir' the peasants. However, from this suspicion we can easily be freed by a sincere explanation of our opinion and the consideration of the distinctions which our theologians apply in this question." (J. Gerhard *Explicatio ex dom.* p. 732.)

(16) "If the Lutheran members of the congregation should imagine that they possess the office of the keys in their own personal anointing and spiritual state of grace, i.e., in the spiritual priesthood, it would be the same enthusiasm (Schwarmgeist) that is in the Roman pope, who asserts that in the shrine of his heart, because of the most holy anointing of his person, the office and power of the keys is laid down by Christ. (Inform. I, 37.) "Accordingly, our symbols do not teach that Christ has placed Himself in such a form in the hearts of the faithful multitude, that He has drawn into it His power of the keys, for this is pietistic, enthusiastic, and even quite Papistical." (16. 86.) We know that all orthodox catechisms so teach that Christ our Lord ordained and instituted the power in his name to forgive sin in the preaching office, and that this power is in all orthodox catechisms ascribed exclusively to the preaching office." (2nd Synodal Letter p. 88.) - He who teaches papally on this point shows what is opposite. It is true that Grabau does not maintain that the pope and his bishops possess all in the keys, but is it any less papal to attribute this to himself and his bishops alone? - It is also a deceptive reversal when Grabau writes that the pope wants to have received the keys in his anointing in the sense in which we Lutherans ascribe the keys to those anointed by the Holy Spirit. Spirit to those anointed by the Holy Spirit. Yes, it is downright blasphemous that Grabau equates the stinking anointing of the pope with the anointing of the true believers with the Holy Spirit!

16) "Now concerning the administration of this sacrament (of penance) the holy assembly declares that all those doctrines are false and wholly contrary to the truth of the gospel, which perniciously extend the office of the keys to every other man besides bishops and priests. supposing that those words of the Lord, Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose in the world shall be loosed in heaven. Match. 18. are said without distinction and in common to all the faithful of Christ, contrary to the institution of this sacrament, that every one has power to forgive sins." (The Trident. Concil. 14. Sitz. 6. Hptst.) "If any man say . . . That not the priests alone are the dispensers of absolution, but that to all and every believer in Christ it is said, All that ye do; c. . . be accursed." (Ib. Can. 10.)

(16) There is no doubt that no man bindeth or forgiveth wind, but the only that hath the Holy Ghost. There is no doubt that no one binds or forgives winds, except he alone who has the Holy Spirit so surely that you and I know it, as these words of Christ convince us. But this is no one, but the Christian church, that is, the assembly of all Christ's faithful; it alone has these keys, and he who usurps them is a true sacrilegious robber of the church, whether it be the pope or anyone else. If a stone or wood could absolve me in the name of the Christian Church, I would accept it; again, if the pope placed me in the highest choir of angels in the name of his power, I would stuff both authorities and hold him up to the greatest blasphemer. He is a servant of the lock! like all other priests. but they alone are of the churches. A lord may suffer his servant to bear his coat of arms, so long as he does not decompose, (that) the coat of arms be for all servants and everyone, So the Christian church gives the keys to the pope, and commands to bear and use them in her name, but she does not let them be for that reason. . That also a child in the cradle hath more right to the keys, and all that have the Holy Ghost, than he." (Luther. XIX, 1052. 54.) "In short, God wills to be unconnected, in quantity, greatness, height, power, and what is personal with men, but wills to be alone with them that love and keep his word, and should it be vain stable-boys. What doth he ask of high, great, mighty lords? . . . We have here (Matth. 18, 19. 20.) the Lord himself over all angels and creatures: who saith they shall have all like power, and key, and office, even two bad Christians alone, gathered together in his name. Let not the pope and all devils make fools, liars, and drunkards of us, but let us trample the pope under foot, and say that he is a desperate liar, blasphemer, and idolatrous devil, who has snatched the keys to himself under St. Peter's name, when Christ has given them to all alike in common." (Luther, 1515. XVII, 1616.) "Herein born the sayings of Christ, which testify that the keys are given to the whole churches, and not to blasphemers but to persons, as the text saith, Where two or three in 2c. Lastly, this is also confirmed in the saying of Peter, when he saith, Ye are the royal priesthood." (Schmalkaldic Articles. Appendix of the Bishops' Authority, fol. 157.)

The knocking spirits.

(*Rapping Spirits.*)

"Lest any man be found among you that asketh the dead: for he that doeth such things is an abomination to the LORD." Deut. 18:10-12.

he now seeks to establish a kind of new religion, and for these... purposes he reveals himself through knocking spirits.

It was first in Rochester, in the state of New York, where in 1846 such a knocking was heard in the not know how to explain it. Finally it was thought that it came from the dead, from the departed souls of the deceased, and this is now almost unanimously accepted by the world. Thereupon the spirit-knocking spread over the whole country and found so many followers everywhere that their number has now already risen to half a million. They publish several newspapers, sometimes hold conventions or public meetings, to which deputies are sent from all quarters, and are, it seems, still increasing.

These knocking spirits, however, are by no means human souls, but devils, as God's Word testifies to us most clearly. They reveal themselves by choosing a medium, to whose questions they answer by knocking or tilting a table. They also reveal themselves through writing mediums. If someone asks a dead person, then the knocking devils answer in his name by letters, which they write through the mediums, whereby they lead the hand of the latter and imitate the handwriting of the deceased in the most deceptive way.

"Woe unto them that dwell on the earth, and on the sea; for the devil cometh down unto you, having great wrath, and knowing that he hath but a short time:" this prophecy, Rev. 12:12, is being fulfilled before our eyes in our day. Satan already sees the lake of fire, into which he is soon to be cast; therefore he uses the short time that is still granted him, to seduce as many of the wicked as possible. And indeed the devil is not satisfied with having already dehumanized and brutalized many to such an extent that they deny the existence of God; he also wants to be worshipped by men. There-

Through these tapping spirits Satan is now seeking to introduce a new religion into the world. Of course, it would take us too far to describe them in detail; we will only quote from the newspaper published in St. Louis: "Licht aus der Geisterwelt (light from the spirit world).

the lspirit world) to share the following.

The knocking devils talk a lot about God and often act as if they had an extraordinarily deep reverence for God. But they do not mean the only true God, whom the Bible reveals and in whom Christians believe, but another being who exists only in the thoughts of the knocking devils. This God is the soul of the world, from which everything has taken its origin and to which everything flows back again. This God is love, without justice and holiness, which is why he finally makes all evil-doers blessed.

But the knocking spirits are especially zealous against the biblical teaching of hell, the devil, and the eternal damnation of the wicked. There they become extraordinarily eloquent; at one moment they whisper most touchingly of God's infinite love, why he can punish and condemn no one; at another they mock with genuine devil's sneer at these most holy divine truths. And thus the knocking spirits prove only too clearly that they are accursed devils, who only aim at sinking men into the most certain unbelief, in order to plunge them the more surely into hell. Of them the holy apostle Paul testifies Gal. 1, 8: "If we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

The knocking spirits, on the other hand, teach that there are six spheres apart from the earth, which are again divided into different circles. These spheres form the abode of the departed souls. As soon as a man dies, his soul enters a higher or lower sphere, as it deserves by its greater or lesser piety. There it is purified of its sins and gradually attains greater and greater perfection, until it has passed through all the spheres and at last passes over to the contemplation of God in a completely holy state.

But the knocking devils are not yet satisfied with these atrocious lies. In addition, they impudently blaspheme that the Bible is full of errors and is no longer sufficient for our advanced times, that men are in need of new revelations, and that is why the spirits have now been sent to bring about a new glorious time, the millennial kingdom, through their revelations. And then they warm up again this old disgusting Jewish fable of the millennial kingdom and decorate it with the most vivid colors, that men would then have heaven on earth freed from all misery.

They also tell of all kinds of miracles that the knocking spirits are said to have performed, as well as of all kinds of prophecies that have all come true.

Incidentally, the followers of these knocking spirits themselves admit that there are mischievous and quarrelsome spirits which can only be driven away by incantations. It is also a well known fact that people have often been killed through the guilt of spirit-knocking.

the greatest mischief and into complete madness! Thus and only in v. 9 the report of his burial is given. "To be gathered to his people" therefore refers to souls, and the mischief, relates the following terrible occurrence in No. 723: "The ghost-knockers in Cap Cod. Sixteen to twenty perfect," who, according to Ebr. 12:22, are gathered persons have lately come into the madhouse, pretending together in the heavenly Jerusalem. Thither the souls go to be Mediums, and still more are preparing for the same after their departure from the life of the body. We see place. On this Cap, not very long ago, the spirits notified this also in Lazarus, of whom it is said in Luc. 16:22, "he that a certain ship had sunk, and the crew gone to hell. died," and immediately after, "he was carried by the The wives, mothers, and daughters were almost mad angels into the bosom of Abraham." (Matth. 8, 11.) This about it, when suddenly the ship was seen with all her crew in the best of health. The believers in the knocking spirit who had deceived them! One of the greatest mediums told me that the communications received from him were not to be trusted, for he could not tell whether they were not to be trusted, for he could not tell whether the same were true or false-whether they were from heaven or hell, or even from the departed."

You will perhaps ask, dear reader, how is it possible that such an abominable hell-spook can find so many followers in such a short time? I answer that this is indeed a judgment of God, as the Scriptures testify, John 3:19. This is the judgment, that the light is come into the world: and men loved darkness rather than light. For their works were evil. And 2 Thess. 2:10, 11: For that they received not the love of the truth, that they might be saved; therefore God shall send them strong error, that they should believe a lie. He that will not believe God and his words, must believe the devil, and take his most abominable lies for truth.

Hear now, dear reader, a clear proof from God's Word that these knocking spirits are by no means separated from human souls, but devils. We take it from an excellent writing of our dear Löhre, which bears the title: What is it with the apparitions of spirits? It reads thus:

For the time being, the Scriptures do not say anything about the souls of the dead remaining on earth any longer, but everywhere in the Scriptures it is taught that they will soon come to their eternal place. Scripture teaches that they will soon come to their eternal place. Of the souls of the righteous, the Old Testament already uses the expression, "they shall be gathered to their people." This expression cannot be understood of their burial, as if the pious were gathered to the bodies of their people by burial. For the corpses in the grave are not a lonely burial far from their fatherland, in a foreign land.

Thus, for instance, Gen 23:8, it is said of Abraham, "He was gathered to his people;" for in his grave only Sarah was buried.

B. the passage about the death of the king before, Babel. Is. 14, 4. ffg.

but that they cannot return and come back to earth. However, this is also clear from the following passages of Scripture:

2 Sam. 12:23. David saith of his deceased son, "Can I also repeat him? I will go to him, but he will not come to me again."

There would be poor comfort in these words, if they but should say nothing more than, "I will be buried beside my son." There David would lead very vain words. All comfort lies in the hope that David will be reunited in soul with his son. - If "go to him" must be understood at least as much of David's soul as of the union of the bodies in the royal tomb, then the word "come not again to me" must be understood all the more of the soul, since the body of the child was still with David. But if this is so, the passage proves that the souls of the dead do not return to earth.

For this take the passage Job 7:9, 10. "A cloud passeth away, and goeth down. So he that goeth down to hell cometh not up again, and cometh not into his house again, and his place knoweth him no more." Job is not talking about a bodily descent into hell; souls go down alone and without a body. The body might well come back to its house, even remain in its house; only of the soul does the passage retain its full truth - and powerfully proves that souls do not return.

These two passages, 2 Sam. 12:23, and Job 7:9,10, clearly testify that the souls of the departed do not return, be they good or evil. But the holy Scriptures know none but good and evil. From the first to the last page of the Bible there is no word of God that there is a third class of men here or there. Everywhere there is talk of only two, of good and evil. If, therefore, evil and good souls go to their eternal place in death, neither evil nor good return, none return at all, and the phenomena that appear cannot come from departed souls.
(Conclusion follows.)

What we like to have, no danger need hinder us; but where we are to be obedient to God, a fly on the other side of the Rhine hinders us. (Luther XIX, 1712.)

Philosophy.
To want to know divine things from philosophy is to attack the red-hot iron not with tongs but with fingers. (Chrysostom.)

(For the "Lutheran.")

New Leipzig Bible

along with the Apocrypha.

Revised by Dr. Hopf.

This Bible remedies a deficiency in the Lutheran Church, which most people pay little or no attention to,

which threatens to become more and more dangerous. The various editions of the Bibles printed in Germany, England, and America differ from one another in countless places to such an extent that, if nothing is done to stop them, in ten years it will no longer be known is actually Dr. Luther's genuine, unadulterated translation.

As is known, the last original edition is assumed to be the one from 1545, which he still reviewed himself to a large extent. But already the edition published in the following year after Luther's death deviated from the former in many places (in the letter to the Romans alone in 35 places). For this reason, and because of several other changes that were added in other editions, as well as because of the division of verses that had arisen since 1568, the Wittenberg edition of 1581 was organized, which was now to serve as a model along with the edition of 1545. Nevertheless, in the Bibles from this and the following century, there are still many and significant differences until the appearance of the so-called Hallische Bibel, which was published by Freiherr v. Canstein in 1711, and which is the largest of its kind. J. 1711 and indeed largely after the text of the Stade Bible and was printed in the orphanage in Halle.

The distribution of this edition was unprecedented; for in the course of a century 2,171,986 whole Bibles and over 1 million New Testaments were sold. In addition, most of the Bible societies that were founded since 1804 took this edition as a model, and in this way the various Bible imprints gained a certain uniformity in wider circles.

Although this edition still has many advantages over most other editions from later times, it still contains many arbitrary changes to the original text of Luther's translation, which, along with a number of unforgivable printing errors, have passed into the various Bible editions, especially since the beginning of this century.

The following passages may serve as evidence:

The Dresden Bible says: Gen. 19, 9. better instead of bas; Ps. 74, 5. look st. blink; Ps. 102, 15. saw st. sow; Isa. 10, 9. I st. is; Luc. 24, 28. further st. further.

In the Frankfurt N. Test. (v. Brönnner): 1. Cor. 15, 40. dominion st. Glory; 2. Petr. 3, 15. Pilate st. Paul.

In an old Hall. Edition: Col. 1, 15.

the firstborn of st. before all creatures (so much often depends on a single letter; for in the little word of lies hidden the Arian heresy that Christ is only one creature).

In an old Bible from Basel: Joshua 7, 21. a golden pointing tongue (a clasp in the shape of a tongue).

In a New York New Testament, in Match 5:21, in the words, "He that is angry with his brother," there is the false gloss, "without cause," which most American editions of the Bible have; Matth. 21:N.

the father of the house dug a cellar st. winepress rather grape press; Joh. 7, 21. a work of his own st. some.

Such a great diversity of text in the various editions of the Bible must not only cause great confusion in the use of the same in the church, and especially in the school, but also manifest its pernicious influence on the teaching of the Bible itself. 1 Cor. 1, 11. exhorts us that in divine things we should all speak the same language, this is all the less possible the more the present discrepancy between different Bible texts becomes prevalent. Therefore, all righteous Lutherans should be glad to be enabled by the new Leipzig Bible to reach a greater agreement in the text of the Lutheran Bible translation and thus to preserve and renew this unsurpassed masterpiece, this precious heirloom of the Lutheran Church.
see

The primary principle according to which Doctor Hopf has prepared this new edition is this: "To eliminate all distorting and unnecessary changes which have crept into the place of the original readings, and to restore the Lutheran text as far as it is compatible with the just promotions of the present.

Accordingly, the editor has kept the right middle between the literal restoration of the original text according to the Bible of 1545 and between arbitrary innovations of the later editions. For a literal reprint of that original edition would be quite unsuitable for use in church and school, since one could often hardly read, let alone understand, the old very unusual forms. For example, in the parable of the Good Samaritan (Luc. 10, 23-37) there would be such words; VND (and), Nehester, zoch, furober (over), Ole, Grosschen and the like.

On the other hand, the editor has avoided all arbitrary innovations, but has retained all real improvements of the original text, which are found in the Hallic and other editions. With equal value of several readings, the Ori-

ginaltert of the year 1545 the preference given.

Whoever wants to learn more about it, which is especially recommended to preachers and school teachers, will find sufficient information in the specially printed preliminary report (Sechzig, by Teubner, for 6 Neugroschen) and next a comparative list of the different readings in the Wittenberg original edition of 1545 as well as in the Nuremberg edition of 1848, which latter mostly follows the Hall edition.

The sum of these: different readings amounts to in the Alt. Testament, including the Apocrypha, 1003, of which Dr. Hops has taken 551 from the edition of 1545, and 452 from later editions. - In the N. T e st. 440 different readings are given, of which 288 are in the original edition, and 152 in later editions.

The publisher has organized two editions of this Bible: one with larger type, printing paper 25 Ngr., vellum paper 1 Thaler 14 Ngr.; the other with smaller type, printing paper 15 Ngr., vellum paper 1 Thaler. - The N. Test, alone costs with larger type 10 and 16 Ngr.; with smaller 6 and 15 Ngr. (depending on the better or lesser paper.).

The publisher offers to supply bound copies in ordinary to the finest bindings and promises those who take larger lots at once a further reduction of these already very cheap prices.

Certainly all friends of the unadulterated Lutheran Bible translation should contribute to the distribution of this edition to the best of their ability, and especially all Lutheran preachers should be anxious to have a supply of it, since a Bible society has not yet been founded among us, which has set itself the task of distributing complete (with Apocrypha), correct, beautifully printed and well-worn Bibles (like this Leipzig edition) and of making them available to the poorer people at reduced prices or completely free of charge.

K.

Invitation

to the subscription

on the following new book:

The Martyrs

the

Evangelical Lutheran Church.

It is well known to every Evangelical Lutheran Christian how much heavy fighting and suffering, how many tears and blood it took until the work of the Reformation was carried out victoriously and until our fathers received the long-awaited religious freedom. For when God, through His servant Dr. Martin Luther, had the dear Gospel proclaimed again purely and loudly, the Pope, the Emperor, and the whole world rose up with all their power to destroy the truth. What did

But what about our faithful forefathers? They did not flinch or waver; they remained faithful to the Lord Jesus even unto death, they joyfully confessed his word before all the world, and sealed the Lutheran doctrine with their blood. Thus thousands upon thousands have died for the gospel; and not only men and young men, but also women and virgins, even children in the tenderest of years, have attained the beautiful crown of martyrdom.

For this reason, the Evangelical Lutheran Church has always held the memory of its martyrs in high esteem. Luther himself set a good example by carefully describing the martyrdom of faithful confessors and making it known in print. Dr. Bugenhagen, Dr. Rabus and others followed him in this.

But those older books of martyrdom have perished in the course of time. How? shall we now tolerate that the memory of our dear martyrs should perish with it? Nevermore. We would only deprive ourselves of a great blessing. For the holy martyrs give us a glorious example which spurs us on to all Christian virtues. They were merciful and mild towards all men, they forgave their enemies, they prayed for their murderers, they persevered in faith and love firmly and steadfastly to the end. But their story is also very instructive. It proves to us most clearly that the pope, who hated and persecuted the gospel so fiercely, is the Antichrist prophesied in the Scriptures, and that the Roman Catholic Church, which shed the blood of the holy confessors in streams, is the antichristian Babel and the great red whore, who is drunk with the blood of the saints and with the blood of the witnesses of Jesus. Rev 17:6 And finally, according to the word of God, there is nothing that strengthens the faith and awakens the courage of holy witnesses like the reading of these holy stories of the martyrs.

Those martyrs were weak men like us, and yet! - what miracles they performed in the power of God! For the sake of JESUS they joyfully gave away the dearest things they possessed on earth; they rather endured the most outrageous torments than deny even one letter of the divine word; as chivalrous fighters they faithfully followed the Lord JESUS through prison, disgrace and torment, through fire, water and sword; they thanked the Lord JESUS that he made them worthy to die for his sake and praised him to the last breath. Thus heroically they fought for the pure doctrine of the divine word and for freedom from papal heresy and tyranny, and that we too possess these glorious goods, we owe, next to God, to those holy martyrs.

The undersigned, therefore, believes he is doing his brethren a service by resolutely asking himself, on the advice of his friends, to be associated with

God's help to describe and publish the martyrs of the Evangelical - Lutheran Church, their circumstances, confessions and sufferings according to good sources. The plan of the book is as follows. It will appear in separate booklets of 50 pages in good print, on strong white paper with colored covers. The last issue will contain a short history of the spread of the Reformation in the various countries of Europe, as well as the preface. If the work meets with the necessary interest, an issue will appear about every two months. Mr. Niedner in St. Louis is responsible for the printing and the layout of the book.

All Evangelical Lutheran preachers in the United States, as well as all friends of this enterprise, are authorized to collect subscribers. As soon as 1000 subscribers can be found to cover the expenses, the printing of the first issue will begin. The price for a single issue is 15 cents. Whoever subscribes to the first 5 issues will receive the issue for 10 cents. Subscription collectors get the fastest copy free. When the first issue is printed, it is immediately sent to the respective subscribers, who then send in the money for it.

Letters are requested at the address: Rev. H. Fick,
Bremen, near St. Louis, Mo.
Hermann Fick.

(Submitted.)

Church message

from Jackson Township, Hamilton Co. Yes.

I take the liberty to share the following church news with the readers of the "Lutheran", namely: about the cause of the building and the dedication of our church and the change of the name of our congregation.

When the undersigned came here at the request of the small Lutheran congregation of Mount Pleasant, which had originated from an irreligious group, and was duly called by them, he had to hold services in a church to which the irreligious and the Lutherans laid claim (the former, however, without any right, for the church belongs to the Lutherans according to the existing church order). The Unirten also joined in. Soon after his appointment, he preached a sermon in which he somewhat discussed the doctrines of distinction between the Lutheran, Reformed, and Methodist churches. In this sermon there were now also several of the unirreformed bunch, reformers, papists, and so-called Lutherans. They were in a real rage when the errors of their church were exposed to them and the pure Lutheran doctrine was testified against it. Immediately after the service they began to talk about

to scold the undersigned (whom they had resembled in the past, as they say) and to speak out about the sermon they had heard. Until then the Unirte Haufe had no preacher. But now, out of hatred against the truth and against the undersigned, some decided to hire their own preacher. They came together, held a congregational meeting, and actually hired for a year the preacher Miethling I. F. Hartmann, who had already served them in the same capacity about two years before, but with whom all members except one had completely disintegrated. Now they, the Unirte Haufe, and we held services in one church, on one Sunday in the morning and they in the afternoon, on the other they in the morning and we in the afternoon. We had nothing against it, but they were not yet satisfied, but when Signer had traveled to the synod in Fort Wayne, one of their ringleaders, named Knapp, came to my Hans, took the church key and would not give it up. When I came home the church was locked to us. The leader of our little congregation went and demanded the key again, but he did not get it. What should we do now? Should we go to court and start a trial? My community did not want that. We consulted each other and agreed to let the thieves have our right to the church, to hold our services in the private houses for the time being and then to build our own little church. We went to work in God's name and built us a little church 24 by 30 feet on a site donated by a parishioner. It comes to \$300S which was raised in the small congregation consisting of 8 families. So they all had to make quite a sacrifice.

On January 6 of this year, as on St. Epiphany, the little church was consecrated. The Lord, who helped us so fatherly with the building, also crowned our dedication feast with a beautiful day with friendly sunshine. But he also let his spiritual sun, the sun of righteousness, Jesus Christ, shine for us in the proclamation of the blessed gospel. To our great joy, the pastors Carl Fricke of Indianapolis and Aug. Schürmann near Indianapolis had joined us, both of whom preached the comforting gospel to us that day. In the morning, after confession had been heard, Rev. Fricke preached the dedication sermon on Revelation Jn. 21:3: "Behold, a tabernacle of God to man" 2c., and in it treated the following. Subject, "What is the meaning of this house to the church to which it is appointed?" He said that this little church was 1. a testimony that the Lord would keep company with the congregation and abide with them; 2. a reminder that they also should abide with Him, and that the church should be a place of rest.

3. a guarantee that they may take comfort in Him and trust in Him in every matter and need. The whole congregation was greatly edified by this evangelical sermon. This was followed by the administration of Holy Communion. And so the Lord delighted and blessed us abundantly that morning through His means of grace. In the afternoon Pastor Schürmann preached on Matth. 19: 1 4. and dealt with "the threefold followers of Christ," which sermon was also very wholesome and edifying for the congregation. Thus the Lord blessed us abundantly that day with earthly and heavenly goods, for which we give Him thanks, asking at the same time: 'Oh remain also with us further with Thy blessing, Thou rich Lord, Thy goodness, grace, and all our fortune abundantly increase in and with us, until Thou at last by grace gather us from the struggling church to the triumphant one in heaven. Amen.'

That we have finally made a change in our congregational name is due to this: 1. the separation from the old church building, which is called Mount I'elSLQt, and 2. that we now have another church, which we did not want to call the same as the one that was stolen from us, especially since we are so close together in one settlement. Our church is called Immanuel's church, and the congregation likewise.

Friedrich Schumann, Pastor.

The Pastoral Conference

of the Southern Indiana District will meet, the Lord willing, on Wednesday and Thursday after the Sunday of Quasimodogeni, April 6 and 7 of this year, at the home of Pastor Wichmann in Cincinnati, Ohio. All members of this conference are hereby requested to be at Mr. Wichmann's on Tuesday, April 5 of this year.

Carl Fricke, Secretair.

The Pastoral Conference

of the St. Louis District will hold its second meeting of this year in St. Louis on April 8 of this year and the following days. The more important the unfinished business of the Synod is to this Conference, the more urgently are all members of the Conference invited to attend this meeting in person.

W. Fick, d. Z. Secretair.

Editor of a political magazine wanted.

In a notable city of the West, a citified society of Protestant Christians has been formed, which is disposed to establish a political, in

The aim of the society is to publish a newspaper that is neutral with respect to the existing political parties, which, while serving the sole purpose of a purely political newspaper, is to be so controlled by the Christian spirit of the editor that it can serve Christians without, at the same time, giving offense to them through its irreligious and immoral remarks, as do the already existing German secular newspapers. To accomplish this purpose, the Society is looking for a suitable editor and hereby invites those who are considering such a position to send their possible offers to the editorial office of the "Lutheraner" in postage-free letters, which will forward them to the publishing committee.

Modified Adrefsen.

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Kev. i?. 0. Xuoollo

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Oooü Co., III.

Where is Christian Müller, from

Auerbach, Amt Durlach, Grand Duchy of Baden, a native?

He came to America 8 years ago. His brother

wishes to know his whereabouts, and therefore asks

all friends of mankind who know something of him to

let him know by letter at the address: lloüaun

Receipt and thanks.

For the church building at Rochester, N. I., has been received to date: from the congregations of HH. PP. Jäbckrr KMOO; Hades \$11.00; Seidel \$7.00; Nützet \$1.00; Trautmann \$1.00; Hattstädt \$6.00; Sihler \$20.00; Werfelmann \$2.00; Quast \$3.00; Baumgart \$7.90. Further: by Mr. Pst. Lottert of N. & Wil. each tzi.M; v.Brs. \$2.00; Th. \$0.75; Br. & Bg. each \$0.50; K. Kn. Mt. Hr. HS, each \$0.25. at large \$7.00.

Our Lord Jesus Christ repay with His blessing the generous giving: their rich gifts!

The church council of the rv. luth. immanuels - congregation at Rochester, N. A.:

A. Ernst, Pastor.

I. Marggrander. E. A- Seitz.

For the building of our church we have received the following charitable gifts: from Mr. Pst. Bergt \$0.50; from Mr. H. Möller \$0.50; from members of the Lutheran congregation in D. Louis \$1.75; from the congregation of Mr. Pst. Baumgart in Elkhorn-Prairir, Ill, \$5.15.

Sincere thanks on behalf of the community

I. Bernreuther, Pastor.

Mishawaka, the 9th of February, 1853.

From our friendly request in No. 12. of the "Lutheran" for a money loan for our churches debt, has come to us \$1. to the Untrstützung from an unnamed from St, Louis, for which we thank the friendly gesture?

vntkr wish of the divine blessing, tell our öerblichen aunt.
W. HellS, Parrer.
Centrerillc, February 26, 1856.

Zn meiner Unters.iitzm'g erhalten von Hrn. Joh. Heinr. Nordmann
\$2.10: von Hrn Fried. 2öil'h. Meier \$1.M; ren Hrn. Rndoipi)
Burdin?0.25.
May the merciful Hott bless the kind givers for their gifts, both bodily
and spiritually.

Otto Hanser.
Eonrordia College at St. Louiö, 28 Feb. 1866.

With Tank I received from parishioners at Fort Wayne through Mr
Pasor Kühn \$2.M; from Mr. Frosch through Mr. Pst. Kühn \$2.00; from
Mr. Pst. Kühn Z I.M; from Mr. Dr. Sihler II.00; from the same Z3.00
from Mrs. Maria Trier HI.M; from the Zünglings-Bcrein at Cleveland
HTM.

God keeps the good deeds of man like
a signet ring, and the good values like
an Angap.cl. Sirach 17, 18.

Heinrich König.
Fort Wayne, Feb. 17, 1856.

Praise of God in the evening in the Alps

In some Alpine districts of Piedmont and Savoy
where the inhabitants live scattered as shepherds, a
beautiful, pious custom prevails, which gives the
shepherds some substitute for the social life in their
solitude. When the sun has left the valley, and its last rays
still faintly gild the snowy summits of the mountains, the
shepherd, whose hut lies on its highest point, takes his
Alpine horn and calls out as through a mouthpiece
"Praise the Lord!" All the neighboring shepherds
standing at the door of their hut, repeat in turn the sound
as they hear it, and so for a quarter of an hour, from rock
to rock, from depth to depth, the echo resounds, ever
receding into the distance: "Praise the Lord!" A solemn
silence follows the last notes of the horn, and then all the
shepherds fall on their knees with bared heads. And
when at last darkness envelops the mountains, the horn
sounds anew with a mournful "good night!" and in peace
the shepherds now retire to their lonely homes to rest
from the labors of the day.

This is a good thing, to give thanks unto the Lord, and to sing
praises unto thy name, O Thou Most High. Ps. 92, 2.

Two Christian anecdotes.

Aug. Hermann Francke was walking one day with Dr.
Anton when they heard a praying voice in the field. They
went nearer, and saw behind a shrub two boys on their
knees, one of whom, was praying aloud,-with true
edification they listened. "Thou," said the boy, when he
had ended, to his comrade, "did I not pray quite
beautifully?" Painfully dejected, both clergymen went
from thence; at last Dr. Anton said, "That is what this lad
speaks out of all our hearts; we old people are only
ashamed to be so

...to ask aloud. Have we not often begun in humility andgiven to death for you, this is his blood, shed for your sins!
ended in secret self-sufficiency?

The Grand Duke of Tuscany (I believe the later
Emperor Leopold) was so philanthropic that he himself
went to the galleys to talk to the wrongdoers. However,
as many as he questioned about their crimes, they all
affirmed their innocence. At the very last he came to one
who freely confessed that he deserved the just
punishments with his great sins. "Away with these! from
the galleys!" said the Grand Duke to the Commandant
who accompanied him, "the villain might seduce me all
these innocents." And he obtained his liberty.

(Joh. 11, 3.

A sick man knew nothing of the love of the - Saviour. But
his sins had brought him into great misery; he had lost his
freedom and his good name, lay in prison and (as the
doctor indicated to him) on his deathbed. Now all at once
his inner ear opened to all the complaints and reproaches
of his awakened conscience. The sins of his past life were
witnesses against the frightened soul. The cold, merciless
judge, Death, stood at the door, and the sick man tossed
and turned on his bed in despair. But beside him lay one
of his fellow prisoners, who had come to know the Saviour
of sinners, and had found grace and peace with him. He
told the sick brother-folk about Jesus, but his ear was not
yet open to this, for he saw nothing but his sins, death,
judgment and eternal damnation. At last, however, it
occurred to him to seek consolation in the Lord's Supper.
He finally remembered to seek consolation in the Lord's
Supper. When the priest saw the sick man, the word
came into his heart: "Lord, behold, he whom Thou lovest
is sick. (Jn. 11:3) He therefore told him of Lazarus, Mary,
and Martha, that the Lord Jesus had been with them as
at Hanse, but had kept Himself away just at the time of
need, and therefore the sisters of the sick brother had
sent the message, "Lord, behold, he whom Thou lovest
lieth sick!" Then the sick man looked at the priest as if he
wanted to say, "What do you mean by this? I may be sick
to death like Lazarus, but I am not Lazarus." But the priest
continued: "You poor sick man! The Lord Jesus loves
you, too, though you did not care for him at all, nor did you
open the door to him, however often he knocked at it. You
are surprised at this love, and it is also to be wondered at
how he can love men, sinners, so much. This seems
incredible to you, and yet it is as certainly true as you are
a sinner. For this purpose he came into the world, to save
sinners; for the remission of sins he shed his blood. If you
do not believe what you hear, believe what you see.
Behold, bread and wine, this is his body,

Here he gives you his love to see and taste!" The priest
continued in this manner, then had the sick man make his
confession of sin and gave him Holy Communion. Then tears
flowed down the pale cheeks of the sinner, and he had to
exclaim: "Now I know that the Lord loves me!" The words of
life had breathed life into his dead heart, he could take hold
of Christ in faith; his soul had recovered. Now he was eager
to die. For several days this sweet enjoyment of his Lord's
love lasted, when all at once he felt as if cast out of heaven
into hell. Again his sins stood before his soul, and no Saviour
beside. Fear of death assailed him; he was again near
despair. "Do you not know now," asked the clergyman, "that
Jesus loves you?" "My sins are too many!" replied the sick

man. "But if they were as many as the sands of the sea," said
the priest, "thou shalt not despair!" "I have made it too bad!"
sighed the sick man. "Yes, thou hast done badly, it is true;
but I will tell thee of one who has done worse, and yet found
mercy!" The priest told him the story of the pardoned hag,
and then asked, "Do you believe that Christ in his glory is still
as powerful and merciful as he was in his deep humiliation
on earth, to give not only a memory, but paradise itself, to
poor sinners who take refuge in him?" "Yes," answered the
sick man, "I believe so!" "But do you also believe," continued
the priest, "that he is just as merciful to you, since you will be
lost without him?"- It was some time before he answered:
"Yes, I believe!" "Well, what then?" asked the clergyman,
rejoicing over the smouldering wick of faith. "I believe that the
Lord is merciful to me also!" said the sick man. "So hold fast
with prayer and watchfulness only to the word of his grace,"
concluded the clergyman, "even if thou didst not taste his
sweetness. Blessed are they that see not and feel not, and
yet believe as if they saw and felt." A quiet joy now entered
the soul of the sick man. He was deeply humbled by the
thought of his sins, but he no longer despaired, for he
believed in Christ. The fear of death was still present, but he
believed, and the peace of God could no longer leave his
heart. And behold, the physician of his soul became also the
physician of his body. For his sickness was not unto death,
but for the glory of God, that the Son of God might be
honored thereby.

(Stader Sonnt agStlwt.)

The fourth commandment.

On 23 August 1813, in the battle of Groß-Beeren, a
Prussian regiment advanced to meet the enemy. It was still
quite

far from the battlefield, the enemy bullets were all too high, no man was wounded yet. Then a soldier, I don't know what for, raises his right hand in the air, and at the same moment it is torn away by a cannonball. When he came to his senses he cried out: "With this hand I struck my father this morning - he was from nearby. I quarrelled with him about five thalers which he was to give me." There lay the hand together with the five fingers. - 7- Dr. Luther says, "What father and mother cannot pull, the executioner and the devil, God's executioner, will pull."

(Stader Sonntagöllatt)

The first Christians and the non-Christians.

The church father Tertullian writes that the pagans, when they considered the life of Christians among themselves, would have exclaimed, "Behold, how they love one another!" Tertullian adds, "For they (the Gentiles) hate one another." He further speaks, that the Gentiles, full of wonder, had also this to say of the Christians, "And one is himself ready to die for another!" To which Tertullian makes the remark, "For they themselves (the Gentiles) are more ready to kill one another."

Can we now distinguish those who want to be Christians from non-Christians in this way? - What does your conscience tell you first, O reader? Read Joh. 13, 35.

The true church is stupid, the false is insolent.

Now behold, my dear friend, what a strange thing this is! We, who certainly teach God's word, are so weak and so stupid for great humility, that we do not like to boast that we are God's churches, witnesses, servants, preachers, and that God speaks through us, when we certainly are, because we certainly have and teach his word. Such foolishness comes from the fact that we sincerely believe that God's word is such a gloriously majestic thing that we consider ourselves all too unworthy that such a great thing should be spoken and done through us, who are still alive in the flesh and blood. But our opponents, the devils, the papists, the mobs, and all the world, who are bold and undaunted, may boldly proclaim with great holiness: "Here is God, we are God's church, servants, prophets, and apostles! - as all false prophets have always done. But humility and fear in God's Word have always been the true sign of the true holy churches; thirst and wickedness in human devotion have been the true sign of the devils. (Luther against Duke Henry of Brunswick's duplicate of 1541. Opx. ss'om. XVII, 1686. 87.)

Luther on mission among the Turks.

On Maundy Thursday 1521, Pope Leo X issued a bull of excommunication in which he banned, among others those who supplied the Turks with iron and wood. Luther who published this bull with glosses, prefaces and postscripts, wrote the following about it: "The pope has promised to bring iron and wood to the Turks and Saracens, so that people will think that he is in earnest to do good to Christianity. But if he were Christ's governor, he would stand on his feet, go and preach the gospel to the Turk, risking life and limb. This would be a Christian way to dispute the Turks, and increase and protect Christendom." (XV, 2153.)

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Luther's Humility.

When once Melanchthon had made the arrangement that the students at Wittenberg, as soon as Luther entered the lecture hall, stood up to pay their respects to Luther, Luther himself was very badly pleased with this. He declared: "I would that Magister Philippus had a good year with his order; I must pray several more Our Fathers every time I get up; and if I might, I sometimes go away unread."

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16 baptismal certificates with Bible verses together with comparative pictures and marginal drawings; Uthograpbirt und hcrausgegen von Gast u. Ärother . .. KM.

Melodies of German church songs by Dr. Friedrich Layritz 2a. Annex thereto 15.

The same with the appendix li5. Leid zig er Evangel. Luther. Missionary Gazette from

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Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 9, St. Louis, Mo. 28th March, 1853, No. 16.

Extensive tabular overview of some of Pastor Grabau's manifest errors, presented in the latter's own words, and compared with the false Roman, as well as with the pure Lutheran doctrine.

Pastor Grabau's teachings.	Doctrine of the Roman Church.	Doctrine of the Lutheran Church, which Pastor Grabau calls the Missourian.
II. From the church.	II. From the church.	II. From the church.
(17) "If a pastor comes upon errors in <u>doctrine</u> , as was the case, for example, with Pastor <u>Oertel</u> in N. A., it will not remain hidden. it will not remain hidden to the whole congregation, <u>and in that case the 'congregation' should not yet pronounce judgment</u> , but should first turn to one or more pastors of the church by means of a letter from the elders, and present the matter in accordance with the truth; <u>these</u> should then ask the accused pastor how the matter stands, and should discuss it with him orally or in writing, and it will then become apparent whether he is in error, and in what errors such accused pastor is You shall leave the judgment of doctrine to those to whom it belongs according to the 28th article of the Augsburg Confession. Confession. Your teachers are not teachers of a false church, nor are they teachers of a modern trend, but <u>teachers of the nourishing church</u> , as is sufficiently well known. You can therefore foresee in them a righteous knowledge of the doctrine of the church, and a deeper knowledge than you can have, since <u>they</u> have learned in order to believe, to teach, and to keep you in the right faith, but <u>you</u> in order to believe, and to <u>be</u> kept and sanctified in the right faith. Heb. 13:17, 18. obey your teachers, and follow them 2c." (Shepherd's Epistle p. 18. 19.) "But what is contrary and not contrary to God's word, <u>no individual member of the church decides</u> , but the church itself in its symbols, church ordinances, and <u>synods</u> ." (Ib. p. 14.)	17 <u>Bellarmin</u> objects: 'Since the people are uneducated, they cannot judge of the doctrine of their pastor otherwise than from comparison with the doctrine of their ministerial ancestors and of ordinary pastors . . . If the people themselves could judge of the doctrine of their pastor, they would have no need of preachers. . If the ordinary pastor and another not called who preaches . If the ordinary pastor and another not called, who preaches, teach contrary things, the people must follow their pastor rather than that other one, who is not a pastor, even though it might be true that the pastor was mistaken." (See Gerhard's loc. de min. § 88. where Gerh. refutes these principles of Mr. Cardinal.)	017 To know and to judge the doctrine is the duty of all and every Christian, and he is accursed that casteth out such a right by one little hair. For Christ himself hath ordained such a right in many and exceeding great sayings, e.g., Matt. 7: Beware of false prophets, which come unto you in sheep's clothing. He certainly speaks this word to the <u>people against the teachers</u> , telling them to avoid their false teachings. But how can they <u>avoid them</u> without <u>recognizing</u> them, and how can they <u>recognize</u> them when they have not asked for power to judge? (Luther XIX, -124.) "Christ equates the contradiction, <u>takes from the bishops, scholars, and councils both the right and the power to judge the doctrine</u> , and gives it to everyone and to all Christians in general, as he says John 10:4: My sheep know my voice; v. 5: My sheep do not follow the strangers. Here you see clearly what the right is to judge the doctrine. Bishops, pope, scholars and everyone has power to <u>teach</u> , but the <u>sheep</u> shall judge whether they hear Christ's voice or the voice of strangers. . . so that they do not have right and power alone. All that is preached. To judge, but are guilty of judging <u>by divine majesty's displeasure. Majesty's disgrace</u> ." (Luther X, 1797 ff.) "Nothing would ever have come of the papacy if this judgment had ruled. That is why they themselves have almost advised him well, since they alone have assigned them this office." (The same X. 1853.) "Perhaps they will make you look good before the simple-minded rabble and the otherwise unintelligent, as they are not yet recognized by the <u>church</u> for wolves and false teachers, but are taken for true Christians. Yes, indeed, that is wise and well said: if the sheep should not curse before the wolves, for until the wolves, through their Christian council and public judgment, called the sheep fli hay, the sheepfold would soon be empty, and the shepherd in one day would have neither milk, cheese, butter, wool, flesh, nor a penny.

Pastor Grabau's teachings.

Teachings of the Roman Church.

Teachings of the Lutheran Church.

(18) "The church, therefore, is not to judge and command, or to declare that he" (the sinner) "shall be held for it" (a Gentile and a publican)." (Second Synodal Report p. 28.) "It is equally erroneous that the congregation has the decision in disputed cases as to the use of the binding and loosing key." (Same p. 16.)

The excellent Danish-Lutheran theologian Brochmand mentions an objection by the papal theologian. Theologian Brochmand mentions an interjection of the papal theologian Stapleton against the Lutheran doctrine of excommunication in the following words: "Stapletonns objects:' 1. the authority n. the example of Paul, who put the Corinthian incestuous man under excommunication alone, according to the words 1 Cor. 5:8: I have already decided as present. (2) The constant practice of the apostolic church, in which the judgment, the sentence, and the power of excommunication were always with one, prelate, pastor, or bishop, but not with the congregation. To this Brochmand replies, among others: "Between these two there is a difference: that an impenitent sinner is proclaimed to have neither part nor accrual in the kingdom of God; and to exclude an impenitent from the congregation altogether . . . The former may be done by any minister of the word, according to the command of Christ, Matt. 18:18; the latter" (the exclusion or ban) "is a matter for the church, as Christ reminds us, Matt. 18:17, and Paul, 1 Cor. 5:1 ff." (*System. univ. to. II*, 379.)

claws; that would be shepherded for biting the sheep!" (Same XVII. l w.) "The pastors are (not God's alone, like the angels,) the church's (not serfs, but) servants; of the individual (church members) governors, but of the congregation servants, to whom ("ä gaLm to which congregation) "the final judgment is to be delivered." (Dannhauer Hodosophy p. 79.)

18. "Christ saith in these words: What ye shall bind 2c. and signifies to whom he shall bind the keys, nehm. of the churches: Where two or three are gathered together 2c. Item, Christ giveth the höbest and teaches judgment of the churches, saying, Say s of the churches." (Schmalk. Art. appendix 1. fol. 153 6.) "So a Christian church is not the official's servant, nor the bishop's cane-master, that he may say to it, Da, Gretha, da, Hans, hold me this one or that one in the ban. Awe, yes, be welcome to us, dear official. In secular jurisdiction such a thing would have an opinion, but here, since it concerns souls, the community should also be with judge and wife. (Luther XIX, 1482.) "Paul therefore exhorts that, as that incestuous man had previously been banished by public judgment of the congregation, and delivered up to Satan, i.e., declared by the common votes of the congregation to be not a member of Christ, but of Satan-so now again the readmission and reassignment of him by public authority of the congregation and their common vote confirmed." (Chemnitz in the Examen of the Tridentine Council g>. 77.) "The congregation also sends" (in the excommunication) "not alone prayers to God, but it also passes a judicial sentence valid in heaven." (Calov Biblia illustr. on 1 Cor. 5, 5.

The knocking spirits.

(dome^ Lpirits.)

"Lest he be found among thee that asketh of the dead, for he that asketh such things is an abomination to the Lord." Deut. 18:10-12.

(Conclusion.)

Against these proofs I have given, one can, of course, cite some passages of Scripture which seem to contradict them. But even these do not contradict on close examination.

Job 4,12. ff. (cf. 33, 15. f.) does not fit the refutation. For there it speaks of divine revelations, as also Ap. Gesch. 12, 15. speaks of a spirit that does not belong to the realm of ordinary appearances. The appearance of Moses and Elijah on Mount Tabor, Luc. 9, 28. ff. and the appearance of Sani u el told in 1 Sam. are drawn here with seemingly greater right.

But first of all, the story of the apparition of Moses and Elijah is something special, and it is not necessary to make a rule for ordinary life out of it. When the souls of Moses and Elijah appeared without bodies on Mount Tabor, God had a great purpose, for the sake of which the ordinary course of events might exceptionally be interrupted. They appeared beside the Son of God, of whom the voice said, "Him shall ye hear." It was to become evident that Moses and Elijah also had taken only from Jesus' fulness, that the law and the prophets were full of His Spirit and entirely one with Him, that to hear Him or Moses or Eliam was only one and the same obedience to God. But to put this concord of the Old and New Testaments beyond all doubt once for all, and to prove it,

that his passage Luc. 16, 29-31. was said entirely in theBut blessedness, can it be called rest from temporal sense of the New Testament, - two blessed spirits werelabor, can it be called safety in God's hands, when allowed to appear exceptionally, as I have said. But Eliasredeemed souls must serve vanity, and obey sorcerers, and Moses were taken from the earth in such a specialas ost please them? Said not this Samuel of the way that it could have happened in relation to thesorceress, whom Saul saw not at all, but only the transfiguration of Christ. Who can say whether thewoman, "Why hast thou made me uneasy, that thou appearance of Moses and Elijah did not take place in thehast suffered me to be brought forth?" - And shall this be Samuel? Nevermore!

But concerning the history of the appearance of 3 Samuel, who appeared to Here, says to Saul the Samuel, Sirach 46, 23. has indeed pretended that thesuicide, v. 19, "Tomorrow thou shalt be 'with me.'" Will appearance was really Samuel. But from this we take one then the holy prophet and the suicide have one eternal of the proofs that the book of Sirach did not come fromJot and one stay? Is it the same people to whom they God. How could it be from God, since it contradicts thewill both be gathered? Would that be according to the clear passages of Scripture? For according to theScriptures? Scriptures the appearance cannot have been an So you see, dear reader, how little the passages appearance of the real Samuel. Consider the following cited prove for the proposition that the appearing spirits reasons, and see whether you can judge otherwise are separated souls. according to the Scriptures.

001 God answered Saul no more to his inquiries. 1 for the alleged appearance of Samuel, that the Here had Sam. 28, 6. Should not the holy prophet soul of Samuel no power over Samuel's soul, but that Samuel appeared have answered him to whom God did not answer? God at the Lord's command against all hope of the Here had departed from Saul, v. 15. Should not Samuel's pious himself. But supposing that Liese's explanation were soul have been divorced from him from whom God had correct, no proof could be taken from it for the proposition that the appearing spirits were separated departed and departed?

002 Samuel, who appeared, appeared by the command souls. It would then be an exception, as in the case of of a sorcerous woman. Are we to believe, then, that pious Moses and Elijah, which could not justify a rule. But this souls, even prophetic souls, are not safe from the power explanation cannot be accepted, for Samuel, v. 15, says of sorcery even in God's hand, not even in Abraham's that he was summoned by men, that he was troubled. If bosom, not even in paradise? It is written: "Blessed are he had appeared at God's command, he could not, the dead who die in the Lord. The Spirit saith, that they without a lie, ascribe his coming to men; still less could may rest from their labor." It is written, "His sheep no man he have been troubled by God's command. can pluck out of his hand." Can it

Since the will of God is the salvation of souls. It is also and prove with power that here on earth no separated...to consent. Be not deceived; God is not mocked. If we expressly testified, v. 6, 15, that God had departed from soul is insane. sin wilfully after we have received the knowledge of the Saul, and answered him no more. How then should God Thus, for example, St. Chrysostom (d. 40 A.D.)truth, we have no more sacrifice for sin, but a dreadful contradict Himself? Or, if any one should assert that therejudges. Chrysostom (d. 407 A.D.), summarizing almost allexpectation of judgment, and of the fiery devouring of was no contradiction in it, how should He have answeredthat has been presented to you above: "It is not athem that come again. Hebr. 10, 26. 27. If thou inquire Saul in such a manner and under such circumstances asseparated soul that says, 'I am the soul of this and that,'after the law and the testimony, the blessed dawn, even to confer a kind of honor on sorcery, and to make Godbut it is a devil who invents these words to deceive thosethe glorious sun of grace, the Lord Jesus Christ, shall appear to be involved in it? God Himself would havewho take notice of them." And how many othersshine unto thee, and thou shalt cheerfully despise all made His sayings into magic sayings, and He would havetestimonies could be adduced from the writings of theother revelations. F.

had fellowship with the unfruitful works of darkness. ButFathers, which entirely agree with Chrysostom. Also, one let that be far off! could cite a whole host of high famous names who

Here we have come to the point where it must simplyinterpret the story 1 Sam. 28. quite as you have read be stated what the apparitions are that frighten so manyabove.

people to-day. It is evident that they are not angels, for Martin Luther followed this judgment of antiquity. On all these speeches so far have not been intended to referEpiphany, in the Church Postilion, he says of the walking to the apparitions of angels. Angels do not seek help, andspirits: "Let that walk which walks there. You hear what their appearances are of quite another kind. Nor are theyyour God gives you. If you hold all these spirits in human souls, for that is just what we have so far widely suspicion, you sin nothing. But if thou thinkest one is argued. That they are based on pure imagination is justrighteous, thou art already in danger of error. Why is that? as foolish as to assert that imagination and fear cannotTherefore God does not want you to learn from the dead see spirits where there are none. It is a consistentand seek the truth. He himself wants to be your living, statement of all nations and times that there aresuperfluous, frugal teacher. Thou shalt keep his word. He apparitions of spirits. Even the holy Scriptures (Matt.knows well what He should tell thee of the dead and the 11:26, Ma2c. 6:49) do not contradict it. What, then, areliving, for He knows all things. Isa. 9/' they? Yes, what can they be? Already from the effect one So much for the proof of Pastor Löhe. In addition, dear can see the cause. Never and nowhere have spiritsreader, listen to the serious divine threat of Isaiah 8:19- brought truly good fruits to the world. Where they were22: "When they say to you, 'You must ask the soothsayers received as good, they were followed by innumerableand the interpreters of signs, who talk and argue,' then harmful errors and lies in the spiritual and the physical.say, 'Should not a people ask their God? Or shall one ask That is why faithful servants of the holy church are alwaysthe dead for the living? Yea, according to the law and to be closely guarded. That is why faithful servants of thetestimony." If they will not say this, they shall not have the Holy Church have always been convinced that the lyingredness of the morning, but shall wander about in the powers of hell are at work where spirituality is in fullland, smitten hard and hungry." Thus, according to the swing, that the apparitions of the spirits are devilishword of God, he is an abomination to the Lord who will not spooks, invented by Satan and performed in front of poorsee the dawn, that is, the blessed light of grace of the Lord children of men to turn souls away from the truth, allowedJesus, but will fall into temporal and eternal destruction, by God to punish the godless world with lies and towho consorts with the spirits and asks the dead. For he plague it with shadow works because it does not acceptthat doeth this committeth a grievous sin: he the simple, light truth in its beauty. 2 Thess. 2, 9. ff. is totransgresseth the express commandment of God, and be applied. despiseth and denieth the Lord Jesus and his word.

The noblest teachers of Christianity spoke in this manner.Therefore, dear reader, have nothing to do with the The ancient Fathers admitted that a departed soul couldknocking spirits and all such unearthly hauntings of hell. appear to the living for a special purpose, through God'sRemember, he who asks the dead cannot be saved. But special sending (Luke 9, the appearance of Moses andif you have already been tempted to do so through Elijah), but they firmly maintained that souls could notignorance and presumption, then repent earnestly and appear and return of their own free will; God hadseek forgiveness for this sin from the Lord Jesus. But at prevented the living from learning from themselves thethe same time make a holy resolution never ever again to whereabouts and condition of the dead. The holyfall into this sin. Scriptures reveal to us in clear clarity everything we need to know about the hereafter. They unanimously refer to Luc. 16.

(For the "Lutheran.")
Appraisal.

An address has recently appeared in print, delivered by Mr. H. W. Harkey, D. D., formerly preacher of an English Lutheran congregation in the State of Maryland, at his inauguration as Professor of Theology in "Illinois State University," in November, 1852, and which is entitled "The Mission of the Lutheran Church in America. Anyone who is not only a Lutheran in name, but who has a heart for his church, will be eager to learn how the Lutheran church should regard this new chair, and whether it may gladly count it among its own, or whether it must regard it as one who has turned against it under the cover of its own name.

Unfortunately, the speech reveals the latter. On p. 27, the author, who pretends to speak in the name of the Lutheran Church, says: "We must take firm hold of the Augsburg Confession, as a whole, without wishing to bind the consciences of men by insignificant and isolated provisions of it." And p. 18. it is said that the other symbolic books present no difficulty to him (the author), so far as he can perceive in them a correct and faithful exposition and explanation of the doctrine of the Augsburg Confession. Confession. If this is already very suspicious, we even read on p. 20 that, although in our symbolic books a view of the sacraments is expressed which differs from that of many Protestants, and is held by a part of our preachers and laymen, it is as different from the Roman Catholic view as day is from night, and, moreover, belongs to the points on which we have become one in holding different opinions.

Should one think it possible that a Lutheran, even a man who is about to ascend to a chair of theology, can make such a speech? Who gave him the right to say that we, the Lutheran Church, agree to hold different opinions on the doctrine of the Sacrament of the Altar and other doctrines, and thus to regard as fellow believers those who do not accept the Lutheran doctrine of Holy Communion? Holy Communion! Mr. Harkey will be well aware that this is

is not true, in that all true Lutherans do not recognize aswhy else should she profess it before the whole world. "Lord, Lord," and cast out devils, shall not be enough in Lutherans those who differ from them in the doctrine ofMr. Harkey must, of course, think that the Lutheranthat day; but that they meant Christ, and not themselves, the Sacrament of the Altar. And how can he still callchurch theologizes in its confessions like a learned nor themselves with Him, and passed through good and himself a Lutheran! All the world knows that Luther didprivate person, and, moreover, in the confessions - for evil rumors with Him.

not want to accept Zwingli's hand because of the latter'swhere else should this be found - the doctrines of the Accordingly, as the matter now stands, we cannot dissenting opinion in the doctrine in question, and thatLutheran church are stated, which one need not accept, thank God for the establishment of that new chair of all confessors of Christianity who called themselves afterand yet may be a member of the Lutheran church. But in theology, but only ask Him to protect all concerned from Luther approved this step by their confession in theirorder not to mean this, it is not even necessary to have eternal harm.

symbols. Mr. Harkep, however, extends the brotherlyread the confessions of the Lutheran church, but only to hand to Zwinglians, or is himself one - he does not speakassume that they are not completely unreasonable. Mr. of this in his speech - thus holds it with the ZwingliansHarkey, however, here attaches to the Lutheran church and not with the Lutherans. a contradiction with itself. According to him, the church

Of course, Mr. Harkey does not find himself in theshould say: by the fact that one accepts this and that unpleasant necessity of admitting this; for his standpointdoctrine, one should recognize that he is a Lutheran, and of popular obscurity permits him to arrive at a moredistinguish him from non-Lutherans; but whoever does agreeable result. According to what he says in thenot accept this and that doctrine is also a Lutheran. This, speech, the Lutheran Church is a community of peopleof course, Mr. Harkey would not do if he did not imagine who profess Christianity, and who are neither Romanthat he himself could compare. As proof of this, consider Catholics nor Nationalists, nor Calvinisticthe words, p. 17: "I say to every one who truly loves the Predestinatians nor Arminian deniers of all true religion.Lord Jesus, give me your hand - I am your good man. I who call themselves Lutherans, as a rule, because theydo not require you to be of my opinion, especially in are descended from Lutheran parents, and who haveunessential things. - I cannot be yours; yet we are become one among themselves in allowing themselvesbrethren." Hereafter Mr. Harkey admits that people may freedom in their religious convictions. Yes, on p. 22 ff.also disagree about essential points (if he says even what men like Gesenius and Ewald, Bretschneider"especially unessential" ones) of the Christian religion, and de Wette and others have written, some of whomand remain disagreeing, and yet truly love the Lord were more or less coarse nationalists and did not evenJesus; also that one may disagree about essential points, belong to the Lutheran Church in name, but to the Uniateand yet be one another's brother (i. e. here, nevertheless: Church, is put on the account of the Lutheran Church.agree in all at least the essential points).

On the basis of such a definition of the Lutheran Church, To keep himself in popular obscurity, Mr. Harkey then of which, of course, we believe, every insightful and well-pleads that the Lutheran Church itself insists that informed layman, even in other confessions than thefreedom of conscience and the free exercise of one's own Lutheran, would be ashamed, Mr. Harkey can, however, judgment in matters of religion are natural and inalienable go hand in hand with Zwingli and still be a Lutheran in a human rights, which no authority, secular or ecclesiastical, can exempt, as if, because the Lutheran

His view of the nature of the Lutheran church is Church naturally cannot, nor will not, enforce belief in its consistent with the statement, p. 17, that the church doctrines, it neither could nor should say: Whoever wants should not discipline any of its members for holding to belong to us must believe as we teach; but otherwise views that differ from its expressed opinion, provided either not come to us, or go out from us, as a religious that such views do not affect what the church considers community.

to be the basic doctrines and life issues of Christianity. Thus persons who in their mind might be, if not of Here the simple-minded reader asks, where and when unusual stature, yet of average stature, become dwarfs. has the church expressed opinions? We know full well This is the natural punishment for wanting to be great in of confessions and confessional writings of the church; the world and to count for something, even to let flesh be but not of opinions and opinion writings of the church; their arm. Mr. Harkey also wants to be of some repute and the confessions contain just what every one among other denominations, and to find support among believes, or must believe, who wants to be of the them in his entrepreneurs. That is once decided, Lutheran confession and belong to the Lutheran church. therefore the poor mind must not speak anything against And what then does the Lutheran Church regard as the it, but must throw itself at the feet of the will. fundamental doctrines and questions of life of But what about the conscience? Christianity? We have always meant, certainly, that which she has included in her confessions; for

Bethany, January 3, 1333, **To the Worshipful
Missionary Commission of the
Evangelical Lutheran Synod of
Missouri.**

Honored and beloved brethren in the Lord,

As I have seen from No. 3 of the "Lutheraner's", my last letter of Sept. 15 of last year has reached you correctly. - Here now I take the liberty of presenting you with a short report on the mission here. We are indeed far too little in need of all the mercy and faithfulness that the gracious God has so abundantly shown us in the past year; and to Him alone all thanks are due for the promotion of the work of our hands, His holy work, for which He has shown Himself unselfishly. To Him alone is due all thanks for promoting the work of our hands, His holy work, for which He has graciously made use of our poor hands, even in the past year.

If only a year ago I had to write to you that "the old pagans, with a few exceptions, still continue in their traditional way," I can now tell you that the power of paganism is completely broken, that actually only one family still lives in the traditional way; all the Audern are on the way to becoming Christians, or have already become so. Would to God I could say that the power of Methodism as well as that of paganism is broken! But the raging of these enemies of ours is still the same, and it is a wonderful counsel of God, according to which he gives these enemies of his - for these are obviously the Methodists with whom we are dealing here; about others, as about the children of God hidden among them, we do not judge - that he gives these enemies of his such great power to counteract the spread of his kingdom, and to be constant tempters and seducers to those who are on the path of salvation. For the fact that there are still heathens here at all is entirely their fault; and the fact that the young Christians are so slow in the way of sanctification, that they have not yet matured into a manly being in Christ, is again largely their fault. For what fruit can be expected from a noble seed planted in even the best soil, if it is not left alone for a single day, but is constantly rooted about by wild sows, and the germs that are just beginning to grow are eaten away? But this is really what the Methodists are doing here, by

nor rest a day, as the heathen themselves testify, but ren man on the way is to follow. The remaining nine are I am here to gather a small group of people so that they constantly blaspheme not only our persons, but also our children of different ages. Besides these, 2 children of may be strongly guided and encouraged in all ways in ministry, and the word of the living God, which we Lutheran Indians were baptized, and 4 children of the their growth to manhood in Christ, and that is why I do it preach, in the most abominable manner. May the poor English family living here, whose parents do not belong with joy and confidence.

Indians be kept in constant fear, and their natural distrust to any church. In addition, one boy, baptized by the With regard to the Lutheran flock gathered here of all whites (the Methodists who fight against us are Methodists, was solemnly received into our church. So among the Gentiles, I ask, in the words of the Instruction: mostly Indians incited by the whites) be kept in constant that the whole increase this year consists of 22 souls. "To supervise the mission stations and, if possible, to activity, if we are continually represented to them as the The entire Lutheran group here, gathered from the visit them, either personally or by deputies," and add, "at most miserable liars and deceivers, who would not only Indians, now numbers 58 souls, certainly a rich and least once every year. I cannot urge this request enough cheat the Indians out of their land, but also send them to hopeful waizenfeld on such thorny ground! To the Lord upon your hearts, dear brethren! And what drives me to war with Germany in the near future 2c. 2c. And yet they our God alone, but to Him also evermore praise and do this is, on the one hand, the great influence of the always have to worry about surrendering completely to honor! Help us now, dear brethren, to ask God to give us power of Methodism on the so timid and easily seduced the influence of the Word of God when this same holy grace to gather all these souls as full sheaves into His Indian souls; on the other hand, however, also the Word of God is presented to them as false and lying. heavenly barn, as we confidently hope from 6 who have apparent detachment, incoherence and abandonment of How much seduction lies in the fact that these people, already gone home. your missionaries and of the church which they are trying

who are by nature quite materially minded, are But so that this may happen all the better, so that the to build here. I do not think I need to penetrate you with constantly preached all the kingdoms of the world and gathered group may attain the right joyfulness and more words. The love of Christ, which urges you to their glory, all the honor and love of the whites, all the independence in the Lord, and so that even those who embrace these young, tender, still weak Gentile favor and help of the authorities, all the material are still timidly outside may gain confidence to joyfully Christians with special love, is alone, but is also perfectly advantages in general, while we can only hold up to follow the Lord, I take the liberty of putting a few requests capable of making you willing and skilled for this them the cross, shame and persecution on earth, and, to your heart, which you may want to grant to your admittedly arduous, but for Christ's sake nevertheless to which they can rise with such difficulty, as people in missionaries. Since these do not go beyond the content easy and sweet official calling (as a missionary general can, the glory and eternal bliss in heaven. What of the "Instruction for the Missions Commission 2c." as commission).

power, finally, lies for these timid minds in the fact that written in the 1st Synodal Report of 1847, pages 14 and However, so that this request does not appear to be the great multitude of Indians in other hordes already 15, I hope that they will be granted all the more. something new and even improper, by which the missionaries would only want to throw the burden of the belong to the Methodists, among whom our Indians As far as your missionaries are concerned, I humbly ask profession on other shoulders, and also to prevent the partly have their relatives, by whom they are diligently you not to limit your activity to receiving the reports of suspicion as if your missionaries were seeking the help visited, while we stand here as without any adherents; in your missionaries and providing the means to the best of of external means, which the preaching of the cross that our blessed connection with our dear Lutheran your ability, but to enter into written fraternal alone should accomplish; allow me to remind you of the Church, as with the venerable Synod, comforts us well. communication with them, so that in the living, strong practice of the Brethren Churches, from which, as far as Under these circumstances, it is certainly not to be consciousness of membership and unity with the Church missions are concerned, we could still learn many things. wondered at that the Methodists, so powerful of all and Synod, they may all the more joyfully confront the In the middle of the last century, during their blessed earthly advantages, have snatched 3 church members great multitude and power of Methodism. Stand by them, missionary activity among the Indians, which was so rich from us at 3 camp meetings. (One member of these 3, as the Instruction puts it, "with counsel and deed in wonderful experiences, the Brethren never left their however, has repeatedly declared that he is fatherly!" You yourself know quite well that this station missionaries alone in their work of converting the unspeakably sorry to have separated from us, and only has never received a line from you, the Missionary heathen, but allowed them to be visited, supported and real fear keeps him from openly returning to us). One Commission, by which its workers would have been encouraged in their work very often by Count v. must rather admire the power and grace of God, which advised, encouraged and otherwise strengthened by the Zinzendorf, as well as by Bishops Spangenberg, has nevertheless preserved us, and also, for the consciousness of unity with you. And yet it is now almost Cammerhof, Joh. v. Watteville and others. These circumstances, very abundantly increased. four years that this station has belonged to the Synod; bishops not only gathered and organized the Indians

In the past year, 15 souls from the Gentiles were the instruction requires it, the officials who resigned in again added to our Lutheran group in the Church of God 1850 still particularly recommended it to their baptizing by the missionaries into Christian through holy baptism. Among them are: a grandmother successors, and it has been repeatedly requested from congregations, but also visited the heathen through and a widow. Among them are: a grandmother and my side, at first in every letter. - I do not make this many arduous journeys, preached to them, concluded widow, a couple of married couples, also grandparents, request for myself, as you know; for it pleased the good treaties of friendship with them, and thus in every way a couple of young married couples and a wife, who was Lord to call me to another people. But I do it for my facilitated the missionaries' entrance to them, as well as baptizing. successor, who will be especially in need of your loving, their influence on them. In this way, of course, the

*) The agent of Indian Affairs at Detroit, under which department our Indians belong, is a Methodist preacher.

brotherly and fatherly touch, advice and encouragement; I do it for yourself, so that you may have ever greater joy to bear their fair share, and to some extent the same as we, in that they were also charged with sending the in this station; and finally, I do it for the gathered and still Indians to Germany and selling them as slaves. - See: "History of the Mission of the Evangelical Brethren" by Loskiel p. 2.22-) no such power over

the minds of the poor Indians. - And if one does not want to accept the example of the brethren as normal, one will certainly take that of Scripture for it, and it also teaches us that Peter and John were sent there to strengthen the young believers from the Samaritans; and that Peter later went all over the world to visit and strengthen the little ones converted by others, 8, 14. ^.ctor. 9, 32.

Finally, during your visits to the mission stations, I ask you to also take care of the school, i.e. both to examine the children and to encourage the parents to send the children to school diligently and regularly. In the association of the missionaries you will then find out best how the school can be improved and how both the parents and the children can be made really interested in it. - There is a young man of about 17 here who no longer goes to school because he has to hunt for his mother, a widow, as well as for himself, but who comes here every evening to practice reading the little book we have provided. In a short time he has made such noticeable progress that, both with regard to his ability and his zeal and delight in God's word, he inspires in us the hope that he could be trained to become a capable national servant, if he were properly handled and an ecclesiastical consciousness awakened in him. And this can only be done by demonstrating to him the connection between the mission here and the church and synod, i.e. by deeds and not by words alone. For Indians, especially those newly torn out of paganism, want to be treated differently than Germans who were born and raised in the church.

Do not despise, dear brothers, these requests; they may well be the last from me. - And I can say that they are well considered, often thought out, and based on experience.

Finally, however, allow me to submit two proposals both to you and through you to our dear Synod.

I. The staff of the Mission Commission, at least the President and Secretary, should live in Michigan. I am convinced that the Commission will never be able to fulfill its task, never become what it could and should be for the Mission, if its members live scattered hundreds of miles apart and hardly see each other once in the whole year. The task of the Mission Commission requires that its members be able to consult with each other often, even orally, and to consider the welfare of the Mission. Only then can they visit the station regularly, and at times of special need, at the request of the missionary, appear in person at the station, which can often become urgently necessary. While at such a distance

It is true that it must happen that one or the other member of the Missionary Commission never hears, or sees, or learns anything of the mission of the Synod; and that the whole business of being a member of the Missionary Commission is to sign his name once a year. -

II. The matter of the mission would not like to be postponed until the last session of the Synod, because the accounts can be presented. It is certainly very necessary that the whole Synod should carry the matter of the mission on its heart and help to discuss it. But this will not happen until the whole Synod has a more detailed knowledge of the mission, for which, of course, one or two meetings and not so many hours are necessary. In the first days of the meeting there would be time enough for this, while in the last days the business naturally piles up. The Brethren have held synods especially for the sake of the mission. Only with a more exact knowledge of the mission can the synod also carry it intercessionally on its heart. For how should anyone feel impelled to intercede for something of which he knows little or nothing? Likewise, only then, both by the pastors and by the deputies of the congregations present, will care be taken to procure the necessary means. For how shall the pastors keep courage to ask, and the congregations joy to give, and how shall this courage and joy be increased, if they hear as little as the good Lord has blessed their mite? If at the synodal meetings the mission is treated so cursorily and so coldly? -

So then, dear and honored brethren... I would have presented to you the petitions and wishes that my heart has long since harbored. I have no doubt that you will willingly open your ears and hearts to them, and take care of this poor, abandoned, deceived, and trampled bunch here with Christian love and care, and thus become helpers of their joy, both here on earth and once over there in blessed eternity.

And so, dear brethren, I remain united to you in the Lord, and sign with heartfelt love and esteem and with the greeting of peace

Baierlein.

Invitation
to the subscription
on the following new book:
The Martyrs
the
Evangelical Lutheran Church.

It is well known to every Evangelical-Lutheran Christian how many heavy struggles and sufferings, how many tears and blood it took until the work of the Reformation was carried out victoriously and until our fathers were able to carry out the

long longed for religious freedom. For when God had his servant Dr. Martin Luther proclaim the dear Gospel again purely and loudly, the pope, the emperor and the whole world rose up with all their power to destroy the whole world. But what did our faithful ancestors do then? They did not flinch or waver; they remained faithful to the Lord Jesus even unto death, they joyfully confessed his word before all the world, and sealed the Lutheran doctrine with their blood. Thus thousands upon thousands have died for the gospel; and not only men and young men, but also women and virgins, even children of the tenderest age, have attained the beautiful crown of martyrdom.

For this reason, the Evangelical Lutheran Church has always held the memory of its martyrs in high esteem. Luther himself set a good example by carefully describing the martyrdom of faithful confessors and making it known in print. Dr. Bugenhagen, Dr. Rabus and others followed him in this.

But those older books of the martyrs have perished in the course of time. How? shall we now tolerate that the memory of our dear martyrs should perish with it? Nevermore. We would only deprive ourselves of a great blessing. For the holy martyrs give us a glorious example which spurs us on to all Christian virtues. They were merciful and mild towards all men, they forgave their enemies, they prayed for their murderers, they persevered in faith and love firmly and steadfastly to the end. Their story is also very instructive. It proves to us most clearly that the pope, who hated and persecuted the gospel so fiercely, is the Antichrist prophesied in the Scriptures, and that the Roman Catholic Church, which shed the blood of the holy confessors in streams, is the antichristian Babel and the great red whore, who is drunk with the blood of the saints and with the blood of the witnesses of Jesus. Rev 17:6 And finally, according to the word of God, there is nothing that strengthens the faith and awakens the courage of holy witnesses like the reading of these holy stories of the martyrs.

Those martyrs were weak men like us, and yet! - what miracles they performed in the power of God! For the sake of JESUS they joyfully gave away the dearest things they possessed on earth; they rather endured the most outrageous torments than deny even one letter of the divine word; as chivalrous fighters they faithfully followed the Lord JESUS through prison, disgrace and torment, through fire, water and sword; they thanked the Lord JESUS that he made them worthy to die for his sake and praised him to the last breath. So heroically they fought for the pure doctrine of the divine word and for freedom from papal heresy.

and tyranny, and that we too have the best of theseand showed him Luther's writings. They talked for a longquisition now tried everything to dissuade him from his glorious goods, we owe, next to God, to those holytime about the new teachings and the merchant askedfaith, but it did them no good. "I know in whom I believe," martyrs. him to come back more often. Franciscus did so gladly,said he, "and on him I will die." When they saw that all

The undersigned therefore believes that he is doingand read here in the books which he was not allowed tomeans were in vain, they decided, in order to avoid a his brethren a service by deciding, on the advice of histake with him to the monastery until the merchanttumult in the city, to kill him by poison. So he had to drink friends, to describe and publish, with God's help, thedeparted. When he returned to Antwerp after a year, thea cup full of poison, which he did with firm courage. Then martyrs of the Evangelical Lutheran Church, theirfirst thing he did was to call on his young friend; and howhe lay down to await his death. The keeper of the prison circumstances, confessions and sufferings, according togreat was his joy when he saw that the Saame had turnedclosed the door again, and went away with the good sources. The plan of the book is as follows. It willout so well. He proposed to him to take the last step andexecutioner, who had brought him the poison; but appear in separate issues of 50 pages in good print, onto declare himself publicly for the new doctrine, and saidAlardus, when he had lain thus for some time, got such a strong white paper with colored covers. The last bookletthat he would then provide for his subsistence. Francisviolent thirst, that he could bear it no longer. So he got up, will contain a short history of the spread of theagreed, and, as they had agreed, found himself in theand looked through a round hole which was in the wall Reformation in the various countries of Europe, as wellvening at the merchant's inn, changed his clothes there,instead of a window, and looked straight at the moat as the preface. If the work meets with the necessaryand went with him to the ship, which sailed that samewhich flowed under the tower. He pondered to and fro interest, an issue will appear about every two months.night. - In the monastery, however, they waited forhow he was going to get some of the water. At last he The printing and decoration of the book will be done byFrancis one hour after another, and could not understandtook a string which he happened to have with him, why he, who was usually always the most punctual, wasfastened it to his round fur cap, let it down into the water, not yet back. The abbot, however, who had suffered himand happily drew it up full of water. Here he drank all the well, said that they should only go to sleep and leave thewater at once, but became so nauseous from it that he gate open for him. But when he was not there the nextvomited a great deal. After that he became quite weak morning, the whole monastery was in an uproar. Someand lay like that all night. - The next morning the keeper thought that something had come to him, others that heof the prison was not a little surprised to find Alardus still had left with the ship of a Hamburg merchant, with whichalive. Then the executioner believed, and all with him, that he was supposed to have been seen. - A ship wasthis was not right, that Alardus was a sorcerer and in immediately fitted out to catch him up again; but he hadleague with the devil. The fury of the people now rose still already got too great a head start, so the ship had tohigher; it was decided that he should be burned alive, and return to Antwerp without having achieved anything. Thehis own mother offered to have the wood led to it. This merchant, however, arrived happily in Hamburg with hiswas done the same day, and every time the carter passed young friend, took him into his house, instructed him, andthe tower he had to call out in a loud voice, "Francis then let him travel to the high school at Jena, where pureAlardus, this is the first cartload your mother sends!" and doctrine was best taught at that time. When he had beenso on until the seventh and last. The next morning the here for two years and had been properly encouraged inexecution was to take place. Then in the night he threw his faith, the money which the merchant had sent himhimself down and prayed, "Lord Jesus, if you want to save every six months for his maintenance failed to arrive. Heme, show me a way. When he had prayed this and many got into the greatest trouble, wrote one letter after theother things, the moonlight shone through the round hole other, but received neither money nor an answer. He thenin the wall. He got up and went to the hole, but it was too heard that the merchant had died of the plague. Since henarrow, and when he looked out he shuddered at the

All Evangelical Lutheran preachers in the United States, as well as all friends of this enterprise, are authorized to collect subscribers for it. As soon as 1000 subscribers are found, so that the expenses can be covered, the printing of the first issue will begin- The price for a single issue is 15 cents. Whoever subscribes to the first 5 issues will receive the issue for 10 cents. Subscription collectors get the fastest copy free. When the first issue is printed, it is immediately sent to the respective subscribers, who then send in the money for it.

Letters are requested at the address: Rev. H. Fick
Bremen, neür 8t. Bouis, Uo.
Hermann Fick.

Franciscus Alardus,
the Oldenburg reformer.

Franciscus Alardus was the son of rich and respectedparents in what is now Belgium. The other sons had takenup a civil business, but Franciscus, the youngest, was to enter a monastery according to the will of his parents. This he did, and so distinguished himself by his piety and knowledge that he always had to preach the Lentensermons, for which only the most able were taken. This was in the famous great trading city of Antwerp.

Once it happened that a merchant from Hamburgbound by soldiers and imprisoned on a high tower in thefortress. The rumor that they had the escaped monk backnow spread like wildfire through the city. Whole crowdsbesieged the tower and would have liked to tear it apart with their hands. The servants of the In therefore sought an opportunity to speak to him once. Although this was very difficult, he nevertheless succeeded one day, when he took the young monk with him to his inn, locked out his suitcase

When he came to the city gate and wanted to go out,preached about the right faith in Christ and that faith since it was still open, the guard was so frightened by hisalone makes blessed, so powerfully that everyone was appearance, since he was completely covered withmoved by it and many believed. When the prince of muck, that she thought it was the devil, threw away theOldenburg heard this, he summoned him and had him tell rifle and ran into the guardroom. Thus Alardus camehim his whole story and made him his general happily out of the town; with the greatest effort he nowsuperintendent. As such, he then introduced the dragged himself to a small wood. Here he made himselfLutheran faith throughout the rest of the country and died a heap of leaves, covered himself entirely with them, andat a ripe old age. The Lord's blessing also rested on his tired partly from the exertion, partly from the heat, for itdescendants. Another great-grandson of his was also was summer, he fell into a deep sleep. - superintendent in Oldenburg and wrote several good

When the executioner came into the tower the nextbooks. This is the story of Franziscus Alardus. Des morning, he was petrified. Now he was sure that he wasLord's counsel is wonderful, but he brings it out dealing with a sorcerer. But the incident with the shield-gloriously." Isaiah 28:29.

guard had become known in the city, and immediately (People's Gazette.) all the war-servants in the city were sent out to hunt Alardus. But while these searched the whole neighbourhood, Alardus slept quietly and safely all day, and was only awakened towards evening by the barking of a dog which stopped by him. With terror and horror he heard horns blowing, and saw himself all at once again in the most terrible danger. Then he began to tremble, and almost perished with terror; so he prayed again, but could say nothing more than: Lord Jesus help! Immediately afterwards he heard two men coming, one of whom said, "He must be here; my dog barked here. Oh, said the other, let us go home, we will not find him. I have had nothing to eat all day, I am quite miserable. So have I, said the other, we will only go home, and whistled to his dog to go away from Alardus. So the latter was again delivered out of the hands of men, and praised and thanked God. - Then, when it was quite dark, he set out on the great highway that led to a village where another sister of his was married and had a tavern. On the road he met another wagon loaded with grain, which was going to drive through the night. So he asked the wagoner to take him on the wagon, for he had fallen among the murderers.

So they came to his sister's house, where the carriage stopped. Here he went in and made himself known to his sister. But she cried out, "What heretic!" and wanted to make a noise, but her husband calmed her down and said that they themselves had only shame and disgrace from it, and that they would rather give the cartersomething to take him across the border. Therefore they put good food and drink before him, and so Alardus got across the border that very night. When the waggoner finally left him, he had to struggle his way through, and so he came back to Germany. He wanted to go to Hamburg. But when he passed through Oldenburg, there was great excitement among the people. All wanted to accept the new doctrine and had no one to instruct them in it. Then Alardus stood up,

Wallmo, W. Harmeyer, Franz Hampe, Win. Heck, Paul Hosmann, Kleppisch, Fried. Krückeberg, Heinrich Laging, Bro. Louis, Chr. Leutner, Bro. Leutner, Pst. C. Mayer, I. H. Müller, Niklas, Heinr. Rahe, D. E. Nadecke, Fr. Radecke, Pst. Jos. Ritter, H. A- Siek, I. G. Ströbel, C. Schwab, C. Schulz, C. F. Sckaible, C. Salzner, A. Wilremuth. d. 1. half of the 10. year. Hr. Heinrich Niedert.

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From Mr. Pst. F. Eppling receive H 15.00 for books.

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For the burned Lutheran Jndian family at Bethany: from the parish of Mr. Pastor Sievers at Frankenlust \$10.50 and more clothing; from Mr. Pst. Röbbelen 82.00; from his parish at Frankenmuth ß11.09 and 5 bushels of potatoes; from Mr. I. Geuder at Saginaw .10.50; from Mr. Streb at Saginaw \$1.00.	
May the Giver of all good gifts abundantly bless each of the kind givers, and may these gifts of love also contribute to the furtherance of his work of grace among this poor people; amen.	
Bethany, 3 Mar; 1833'	Baierlein.
850.00 Bequest of the blessed Jo b,†T ri e r, a member of my congregation, to this seminary, received.	
Fort Wahne, March 8, 1853.	Dr. W. Sihler, Pst.
Receipt and thanks.	
87.00 by Mr. Pst. Hattstädt from his parish in Mouroe for my support, I hereby certify with gratitude.	
May the merciful and compassionate God bless the generous givers for this deed of theirs, both with temporal and eternal goods for the sake of His Son.	
	Johann M. Moll.
A sophomore at the Lutheran Prcd. Seminary at Fort Wayne.	
Warmly thanking the benevolent donors and wishing God's rich blessing, I hereby certify to have received the following funds:	
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Herausgegeben von der Deutschen Ev. Luth. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 9, St. Louis, Mo. April 12, 1853, No. 17.

Extensive tabular overview
of some of Pastor Grabau's manifest errors, presented in the latter's own words, and compared with the
false Roman, as well as with the pure Lutheran doctrine.

Pastor Grabau's teachings.	Doctrine of the Roman Church.	Doctrine of the Lutheran Church, which Pastor Grabau calls the Missourian.
II. From the church.	II. From the church.	From the churches
19. "But that it is <u>permitted to</u> Christian church members of all ranks in Christian order, (the word "permitted" has also Grabau printed with blocked writing, to indicate that even this, which he herewith wants to concede, is not an actual right of Christians, but a privilege given to them) "to take part in discussions and questions from God's word, to listen, to ask questions, and <u>to let them be</u> resolved by God's value, and <u>thus as</u> co-negotiating <u>witnesses</u> " (i.e. not as <u>co-judging</u> and deciding assessors of the synod) "to be convinced of the <u>conferring</u> and synodical honesty of the preacher. (thus the preachers are actually only the "synodists") "and <u>to consider something good</u> with the <u>same out</u> of Christian conviction, that is certainly clear from Ap. Gesch. 15, B. 1-21. Therefore the pastoral letter says quite correctly" (so Grabau himself adds), "the congregation should not pronounce the (public) <u>judgment</u> , but by writing of the churchwardens turn beforehand to one or more <u>pastors of</u> the church and present the matter according to truth (Act. 15.); <u>these</u> shall then ask the accused pastor 2c. You shall therefore leave the <u>judging of</u> doctrine to those to whom it belongs according to the 28th Art. of the Augsb. Conf." (Second Synodal Letter. p. 111. 142.)	(19) The papal theologian <u>Herdin</u> writes against the Protestants: "Do you then want this, that the common people be drawn to the general conciliarities? And who, according to you, belongs to the people? Innkeepers and shoemakers, fiddlers and pipers, such people as are your church servants? What in the world should you do with these poor wretches? For they neither drink there, nor cobbles there, nor fiddle nor whistle there." (<i>Confut. A polog. part. 6. c. 8. cliv. 3.</i>) <u>Bellarmin</u> also writes: "To decide in conciliation what is to be believed and done is the proper office of pastors. For to pasture is actually to teach, and to teach in such a way that others are required to believe. Jer. 3. Ephes. 4. but the laity are not pastors!" (<i>Lib. 1. de concil. c. 15.</i>) The Cardinal <u>de Turrecremata</u> (Torquemada) writes: "Learned men, whether secular or religious, who are not prelates of the church, are called to the council. . those learned men (however) who do not administer the episcopal office have only an advisory, but the bishops alone a decisive voice," (<i>Lib. 3. eccles. c. 14.</i>)	19 Thus <u>Johann Gerhard</u> writes: "Not only the bishops and church prelates have the right to decide in conciliums, but from every class of men godly instructed people can be chosen, who are sent to the concilium and freely hand over their mischief to you at the same. . This opinion of ours we confirm 1. To the form of the apostolic concilium at Jerusalem. Ap. Gsch. 15, 6. 22. from which it is concluded that not only the apostles but also the presbyters presently recovered at this concile, yea, that also the whole Gen nicinde with the apostles and presbyters had the decisive voice (2) From the nature of a concilium. A general council represents the whole church. Therefore there should be present in it some of every kind and estate of men. . (3) From the duty of godly Christians. The cause of faith is common to all Christians, and concerns all . . 4. From the example of the ancient conciliar churches. At the councils which were held in the first church, not only presbyters, but also princes, senators, judges, and other laymen, were present, and not only so, but also gave their judgment, signed, and decided with them." (<i>Confess. cath. fol. 682. 83.</i>) 20. "Christ giveth the highest and last judgment of the churches, saying, Say it of the churches Matth. 18, 17." (Schmalk. Art. Appendix.) "When Christ commandeth that the disputes, so among and by private persons
(20) "It is erroneous for them to maintain that in cases of knowledge, when the application of the Word of God to certain cases is doubtful, the decision belongs to the church. Since	020 "We have shown that the judge of disputes is not the Scriptures, not the secular princes, not private men, though they may be pious and learned, but the	

The teachings of Pastor Grabau

Teachings of the Roman Church.

Teachings of the Lutheran Church.

are that it is a dishonor to the great God to make the application of His holy Word doubtful, and then to seek the removal of doubt not from God, His Word and preaching ministry, but from a congregational meeting. (Derslb. p. 16.)

Annotation. Apparently with injustice, Father Grabau here accuses us of treading too closely with that principle of the power and authority of the Word, since it is not a question here of an alleged ambiguity of the Word, but whether, for instance, if the preacher declares something to be sin or false doctrine, and the accused cannot be convinced of it from God's Word, he must nevertheless rest in the decision of his pastor, or whether he must be convinced of it from God's Word. If, for example, the preacher declares something to be sin or false doctrine and the accused cannot be convinced of it by him from God's word, the same must nevertheless rest in the decision of his pastor, or whether then the matter is not to be brought to the whole congregation, which then naturally has the final decision with its pastor (or pastors), which naturally can also only bind the conscience if it is taken from God's word. It also goes without saying that the congregation owes the matter to other orthodox bodies if it cannot itself agree on it on the basis of the divine Word.

(21) "It is erroneous for them to teach that the congregation, with its preacher, has the right to make public confessions of faith." (Same, p. 16.)

22 Father Grabau rejects the sentence: "The preachers of the unchurched church have a false confession, false communion, but - yet they are still in the right office, are still servants of Christ, as long as they only do not say, we are assembled in the name of the Prussian king". (Second Synodal Letter p. 124.)

23] "But the power of preaching, binding, and loosing, passeth by proper means from the gospel of the mouth of Christ into the mouth of apostles, prophets, pastors, and teachers. And thus it comes forth into daily exercise as an office or church power, and then the name "church power" is used in no other sense than as an official name of certain persons in the church." (Inform. I, 85.)

(For the "Lutheran.")
Scriptural Character of the Lutheran Doctrine of the Lord's Supper.
By the Rev. H. J. Schmidt, D. D., New York 1852. Published by Henry Ludwig.

The above is the title of a treatise which first appeared in the Evan. Review, and afterwards specially printed. The occasion for it was a few articles published in the same periodical by Dr. Schmucker, Professor of Theology at Gettysburg, Pa. who discussed the doctrine of the Lutheran Church of the Holy Supper and the intimately connected one of the com

Prelates of the Church." (Bellarminus Lib. 4. äs Rom. Pont. c. 1.) "Matth. 18. it is said, If he hear not the church, let him be unto thee a heathen and a publican." But by the name of the church must be understood a prelate, or assembly of prelates. So the final judgment is for the pastors." (Same o.) "It has not been considered good that a layman should have power to decide anything in the church, leaving him the necessity of obeying." (Papal Law. Cap. Non placuit caus. 16. 7.)

The Jesuit Laurentius Forer of Dillingen wrote in his Compositionis Pacis: "The Augsburg Confession cannot be a symbol or confession of faith. Confession cannot be a symbol or confession of faith; for a symbol must be a public confession of faith, by which, as a certain sign, all true Christians are recognized in all places of the world. The Augsburg Confession, however, has been delivered up at Augsburg by a few persons." (p. 40.) To this the old Lutheran Hoe von Hoeneburg in the "Defense of the Protestant Eyeball," replies: "Here the difference between the *Symbolis oecumenicis*, or general confessions of faith, and between the *Symbolis particularibus*, or special confessions, which are directed to certain countries and persons, and yet are so designed that every one is at liberty to accept them and to profess them, is not taken into consideration." (S. 42.)

(22) The Benedictine Virvesius cries out to the Lutherans, "Since you cannot have the (true) church without us, how can you have the right calling and ordination of the ministers?" (S. *Menzeri Exeg. A. C.* p. 637.) In the resolutions of the Tridentine Council it is said, "If anyone say that those who are neither ordained nor sent according to the established usage by the ecclesiastical and canonical authority, but come from elsewhere, are lawful ministers of the Word and Sacraments: let him be accursed." (23. Sit.)

23 Cardinal Bellarmin writes: "The whole authority of the Church is formaliter only in the prelates of the Church, as the face of the whole body is formaliter only in the head" (Lib. 2. de Concil. c. 2.) By the word formaliter is meant to indicate, according to the scholastic manner of speaking, that it is the prelates of the Church by whose authority the Church possesses the glory of the power which is called ecclesiastical power.

minicatio idiomatum in a way that was as unworthy as it was incomprehensible, and revealed himself as a rationalist. Mentioned Dr. Schmidt's second book refutes the author of these articles clearly and succinctly, and presents him, as he deserves, in his nakedness in a way that is shameful for him. In doing so, Dr. Schmidt, as is only fair, wants to base himself solely on the Scriptures and the symbolic books of the Lutheran Church, although he does not disdain to confront Dr. Schmucker in all other areas from which the latter attacks the doctrine. Occasionally he also mentions that, while Dr. Schmucker now concentrates on the properties and laws of matter

Matthew 18: here he understands not only the apostles and ministers of the word, much less the mere authorities, but a whole congregation and those who represent a whole congregation. Just as among our people the consistories are not appointed to seculars or clergy alone, but both with clergy and seculars, in order to have the church court administered by them." (*Wittenbergische Consilien* II, 136.) "He (Christ) expressly says that whoever does not want to hear the church should be considered a banished heathen and tax collector, which is not only to be understood that the church has the power to banish unrepentant sinners, but that the church has the highest authority in all church searches, censures, church punishments, to judge the divisions in doctrine, to appoint the parish service, among others." (Heßhusius by profession 2c. p. 51.)

21. Thus the excellent Hutter writes in his *Concordia Concors* against the reformer Hospinian, who did not want to recognize the Lutheran symbols, in which the reformed heresies are condemned, among other reasons, because they were not adopted by the whole church in a general council: "No divine law, certainly no human law, forbids that the orthodox, even outside of a synod or without a synod being convened, should enter into some pure and lawful doctrinal formula, and publish the same as a symbol of their faith, doctrine, and confession, with testimonies of collected signatures, and oppose the distortions and deviating opinions of any heretics, and assert it against the distortions and dissenting opinions of any heretics." (p. 459.) Thus distant Hesshusius writes: "A small group of 10 or 20 persons, who rightly recognize Christ, asked just as great a power in the kingdom of Christ, as a church of many thousands of persons." (S. Bidenbach's Consilien p. 226.)

22: "We confess that in the priesthood there is right holy scripture, right baptism, right sacrament of the altar, right key to the forgiveness of sin, right ministry of preaching." (Luther in Epistle of Rebaptism. XVII., 2646.) "The priests in the present Greek Church are all called by proper means, and therefore lawful priests." (Wittenberg. Consilia. I, 118.)

29: "*The Potestas ecclesiastica*" (ecclesiastical power) "comes to the church *radicaliter*" (i.e. it is rooted in the church and grows out of it), "and is *exercised by the* teachers according to the mandate of the church. (*Löschner*. S. Unschuld. Nachr. 17.il). 1733. p. 978.) "The Keys are two, one that loosens, the other that binds, which Christ not only gave to His apostles Joh. 20, 23. but also to the whole church Matth. 18, 18. which exercises *its* right *through the* servants of the word. - Christ the Lord of the house, which is the church, has given the keys to His bride, who gives them to her servants, who are called stewards. . A distinction must be made between the law of the Church and its exercise. The right to proclaim forgiveness of sins to the broken-hearted is universal, so that in case of need or lack of ordinary church ministers, anyone can comfort his challenged neighbor with forgiveness of his sins, but publicly it is not permitted, for the exercise of that right, which is public, is only with the ordinary church ministers." (Balduin in *Cas. consc.* p. 1104. 11.)

who, in his better years (1826), wrote: "Only lack of insight and clarity of understanding can tempt an honest opponent to accuse the doctrine (of the Lutheran Church of Holy Communion) of contradiction, if it denies that the glorified body of Christ has properties and is subject to the laws which we call properties and laws of matter".

While we have in general fully applauded the work in question, we can nevertheless thank the honored author in a few respects.

not agree with the details. These are especially two. First, the assumption that the Holy Communion was not celebrated by the Lord and the apostles the night he was betrayed. First, the assumption that the Holy Communion celebrated by the Lord and the apostles on the night he was betrayed was not what it had been since his actual death on the cross, namely, a giving and receiving of the body and blood of Christ, but only a model (normal t^ps) of how it was to be celebrated afterwards. For against this the Christian feeling revolts, which has its perfect right, inasmuch as it is founded on a multitude of truths, from which a Christian cannot and will not desist. Further, the reason which the author gives for his opinion, namely, that the apostles were not then able to receive the Lord's Supper, is void, since they were certainly in a state of repentance and faith, (though the manner in which Christ would redeem them was not yet clear to them,) nor did they doubt the truth of the words, "this is my body. Then the passages of Scripture, to which the author refers to confirm his view, prove nothing; for Exodus 12:27 and 13:14 and 15 do not tell us that the Passover lamb was eaten, and describe how it was eaten, but tell us what the Jews were to say at it in the future, after it had been stated what they were to do at it; while in our case they tell us that the Lord's Supper was eaten, and describe how it was kept. And as to the other passage, John 29:22, the reverend author has been hasty in saying that the apostles did not receive the Holy Ghost at that time either, but only at Pentecost. For they had to receive the Holy Spirit at

How else could they have called Jesus a Lord and followed Him? Of course they did not have the Spirit before in the measure and to the end in which and for what purpose they received it at Pentecost, nor did they receive it in John 20:22; but the Lord does not speak of this, but rather of that which He undoubtedly really gave them, and by virtue of which they were empowered to retain and forgive sins. Finally, if the Holy Supper had not then been what it has been since, the words of institution would not then have had the meaning which they have since, a consequence which seems to have escaped the otherwise sagacious author, and which he would not admit at any price.*) The other point on which we cannot agree with him is, that he will not allow the discourse of the Lord John 6. of eating His flesh and drinking His blood to be regarded as figurative. That, as he says, this discourse has reference to the later institution of the Holy Supper, no impartial man will deny. But this does not prove that it is to be taken in its true sense,

In the Holy Communion there is a twofold eating and drinking of the body and blood of Christ, namely, a spiritual and a sacramental one, and it is natural that the spiritual should be presented first and in such a form that aims at the sacramental, as it is absolutely necessary for blessedness and the condition under which the sacramental only becomes blessed. But the speech must be taken in a figurative sense, especially for the sake of verses 53 and 54. In verse 53, the eating of the body and drinking of the blood of Christ is made a condition of salvation, but the only condition is faith. 16, 16 and 54, the eating and drinking of the body and blood of Christ is promised blessedness, which does not apply to the sacramental part of the meal, according to 1 Cor. 11, 29; therefore, both passages, and therefore the speech that is closely connected with them, can only be taken of the spiritual meal, and in a figurative sense.

Incidentally, we can only wish that the honored author may continue to devote his knowledge and gifts to the representation of pure doctrine among the English-speaking public, and give them the opportunity to look into the glorious treasures of the Lutheran Church of Germany.

B.

For and about mission.

"Not many wise according to the flesh, not many mighty, not many noble, are called: but whatsoever is foolish in the sight of the world, God hath chosen to put to shame the wise; and whatsoever is weak in the sight of the world, God hath chosen to put to shame whatsoever is strong; and what is base in the sight of the world, and what is despised, God hath chosen, and that which is lowly and despised, that He might bring to nought what is something. That no flesh should glory before Him." Thus the apostle testifies before the church at Corinth (Br. 1 Cap. 1, 26-29), and thus we find it to this day everywhere in Christendom, because spiritual poverty is a main condition for entering the kingdom of God, and because worldly wealth and greatness is a mighty hindrance to spiritual poverty. The faithful Lutherans in Prussia were such a weak, foolish and ignoble group before the world, who did not consent to the sinful coupling of truth with lies, of faith with unbelief, of light with darkness, of Christ with Belial in a man-made union, but rather chose adversity and the shame and persecution of the world. And this has been bestowed upon them in abundance; for the world is very zealous and very liberal when it comes to oppressing Christ's members, and to

Thus our dear fellow believers not only lost their beautiful houses of worship with the funds for pastors, but they also had to impose fines and even put up with seizures and imprisonment. Under all this pressure, however, the number of the faithful grew more and more; for just the bright flame of the fire of persecution shone so brightly in the eyes of many indolent sleepers that they woke up, renounced the indolent Union rest, and joyfully increased the number of the despised little group. Thus the churches grew in number as well as in joy in the Lord, but not in the goods of this world. And since they were scattered to and fro, members had to come together from 30-40 and more towns, often days' journey from one another, in order to obtain a pastor and to be able to pay the costs of a meeting place. And yet they were still almost crushed by the burden of expenses. Thus, in 1848, the parish of Stettin comprised 11 preaching places, to which members from 80 villages had to gather, all of which were nevertheless barely able to raise the necessary preacher's salary. The congregation in Breslau had to pay an annual expense of 2 Thaler per head. The expenses of the congregation in Berlin amounted to 3 Thaler per head, and the congregation in Thorn had to pay even more. Anyone who is only somewhat familiar with the conditions in Germany and knows how difficult it is for craftsmen and day laborers there to acquire only the most basic necessities, will know that with the many taxes imposed by the authorities, it must have been difficult to meet the needs of the church. And so it was, and still is to some extent. The preachers, satisfied with little, were worn out by much travelling around, while the congregations, scattered in so many places, pined for the so distant pastoral care. In this distress, the General Synod of 1848 appealed in a "cry of distress" to Germany for help, and in 4 years received the sum of 7192 Thalers in pittance. In the same time, however, these poor, oppressed congregations, so in need of foreign aid, offered the sum of 4734 Thalers for the Lutheran mission among the heathen. - "These facts teach us," says the reporter, "that even those who are in truth in need of support will still be able to give by God's grace, if only love is there. - . . For the Lord only wants to test our faith and our love when he asks us to give. He does not want us to be in want if we are obedient to his voice." -

These facts also teach us something, my dear reader! Let us take it to heart. These facts teach us above all else...

*Incidentally, Dr. Schmidt says in the course of this that he feels strongly attracted to the other (correct) view of the first Holy Communion.

We thank God sincerely for the good rest and the sweet peace which He gives us in this land, so that we can build ourselves up on our most holy faith, unhindered by pressure from the authorities, unhindered also by too great a distance from our called and beloved pastors.

But these facts also make us deeply ashamed. Here we also have to provide for preachers' salaries, to build churches and schools, etc.; so we are soon inclined to think that we are doing something special. And yet no one has robbed us of our churches and the rich endowment of them, and on the other hand it is so much easier for us to do something for these holy purposes, since in this country everyone who can and wants to work finds his income easily and abundantly. - But what shall we say when we consider the rich missionary gifts of these poor churches? Indeed, we must be heartily ashamed of having done and still doing so little for the spreading of the Kingdom of God, even though we so easily have the opportunity and means to do so. I know that many of our congregations consider it a sufficient excuse for not doing anything for the mission that they themselves still have church debts. And yet this is a very cold, heartless, and unloving excuse, unworthy of a true disciple of Jesus. For these, though they themselves lived on. (Luc. 8, 2. 3. Joh. 12, 6.), they gave to the poor (Joh. 13, 29.) And what excuse do we want to give to the poor churches in Prussia?" The congregation in Züllichau, consisting of 500 souls, had in 1848 3000 Thaler in debt; the congregation at Woselwitz, consisting of 567 souls, had 7500 Th. in debt, and the congregation at Breslau even 20,000 Thaler. Most of these members are really poor, have to pay the pastor's salary in addition to the large interest, and yet still find gifts for the mission. No, certainly, we cannot excuse ourselves in any way, but must confess with shame that we hardly give a mite of our abundance, while those give such large sums from their poverty, because they have faith, which does not look at the visible, the miserable mammon, and a comfortable future, but at the invisible - at the rich treasure of God's mercy, from which all good gifts flow to us daily and abundantly; and because they have love that never tires, even in giving, but seeks to become godlike, even in pitying the Prodigal Sons of the Gentiles, and. In giving the means of their conversion.

"We still have too much to do with ourselves; when we have fought through everything and paid our debts, then we will also do something for the heathen. This is the usual excuse, which even some pastors have no hesitation in advancing. And with this cold, "God

Let the poor heathen be content, and starve and freeze to death spiritually, until these lazy Christians are comfortable enough to give some crumbs to Lazarus lying at their doors. O, let no man deceive himself! The tent will never come in which one no longer has to do with oneself. And in striving only for oneself (be it a single person or a whole community) the heart shrinks to such an extent that later it learns to open itself with difficulty or never again to the need of others. On the other hand, love that repents, even if it be the last mite, "all that it has, all its nourishment (Ma2c. 12, 44.)," is abundantly blessed from above. Not, indeed, for the sake of external value, but because, in such blessed exercise, the confidence of the heart is more and more withdrawn from the transitory things of this world, and directed to God alone, who will never allow such unconditional and entire confidence in Him to come to naught.

Or thinkest thou that thy missionary gifts are not applied, because no great conspicuous conversions take place at all, no world-historical churches are planted, as, for instance, in the time of the apostles 2c. Do not be mistaken! Thy gifts are well used, if thou givest them with a faithful, simple heart, even though nothing be accomplished thereby. For pure is the duty of love, but blessing and success are of God. He always works when, where, and how it pleases Him; no one can hinder His work, all the avarice of the world cannot endure; only in yourself can you hinder it, if you esteem His earthly gifts higher than His love, His command. Do not overestimate even pure gifts! All the goods of this earth are nothing compared to a soul that, delivered from the dominion of darkness, enters the tabernacles of peace to praise God forever. How should not these sham goods of this earth, which turn to dust and ashes in the fire of the Last Judgment, even compare with immortal souls, for whom the Lord of heaven and earth has given his precious blood and life? But if you would like to know, in order to strengthen your faith, whether the good Lord really wants to make use of your means and bless them, do not close your eyes to what is happening at both mission stations of the Synod among the poor Indians by the grace of God. World-historical occurrences are admittedly not before thee; brilliant transformations into a comfortable life thou wilt not find either. But if you have a glimpse of the silent work of God deep in the heart of man; how he overthrows there the idols of all kinds one after another; how he softens the hard suspicious, superstitious heart, enlightens it, and makes the word of truth dear. How he gathers souls under the banner of his cross, sanctifies them in the right faith, and also preserves them.

in spite of many and grievous temptations, in spite of all the cunning and power of Satan and his swarm; if thou hast an eye for it, I say, thou shalt not look in vain; thou shalt be able cheerfully to praise the Lord. And when thou shalt hear how even the young staple Christians learn to give their poverty abundantly to the needy with joy and for the sake of it, then thou too shalt never want to wait until thou art rich and full. This blessedness in giving was recently manifested in a touching way, when a Zndianerwvhnung burned down in Bethany, with which the inhabitants, who had just come to the evening service, also lost everything they had possessed on earth. We, pressed for the most needy, and reminded of our faithful little group of the duty of Christian love, as children of One Father in Heaven, to share pain and joy with one another. All were eagerly ready, went to their huts, and returned, each with a gift rich for his circumstances, which they offered with joyful hearts to the burned ones.

These poor did not withhold their gifts until their circumstances had changed advantageously, even though in the whole year little pieces of bread come into their huts. So do not wait for that, my dear reader, but let your unbelief and your barrenness be put to a salutary shame by the willing and rich gifts of the poor Lutherans in Prussia, and, if you wish, also by the poor Indian Christians at Bethany. Open wide your heart to God the Lord, so that He may first fill it for you, but then also open wide your hand for the poor heathen who are still languishing in the bonds of darkness, so that they may receive what God has given you.

So let us, my dear reader, work, as lukewarm as it is day! Who knows how soon for you, who knows how soon for me, the night will come when no one can work any longer. - Oh, when that hour comes of which Paul Gerhard sings: "Nackend werd' ich auch hinziehen, wenn ich werd' von der Erd' als ein Schatten fliehen," how we shall then look with so completely different eyes at the pseudo-estates of this world, which now seem so beautiful, so charming, so desirable to us! How we will then wish to have offered our (His) gifts more willingly, more joyfully, more richly to the Lord, to have faxed them for eternity! So let us do now what we will certainly wish to have done then. May the Lord God grant us both a faithful heart, so that we, each in his own calling, may prove to be God's servants, who, though they are poor, yet make many rich, who, though they have nothing, yet have everything. - And to him, our God, be glory and honor and praise for ever and ever, amen.

Baierlein.

The American ambassador.

We have already repeatedly mentioned this paper, which is published by the American Tract Society and edited by an unchurched preacher who has fallen away to the Anabaptists. We cannot help but do so again. Tiefes Blatt pretends to be an organ free of all sectarianism and to spread only the general Christian teachings of all, at least Protestant, denominations. Even if the paper really pursued this tendency, a Lutheran preacher could not recommend it to those entrusted to his care. With such a unionistic tendency, the paper must inevitably stifle all conscientiousness in its readers with regard to the purity and authenticity of the Word of God, and become an instrument for the ever further expansion of the unrighteous Babel. In addition to this, however, the paper, with its indifference to error, makes known its bitterest hostility to the truth almost erroneously in every number. Thus, in the number for this baptismal month of April, there is a rather poisonously written correspondence, supposedly from Bavaria, in which not only the ruling of the strict-church Lutherans in Bavaria is bitterly complained of, and the Uniate mishmash in Rhenish Bavaria is highly praised, but it is also falsely asserted that the s. g., Kirchlichst, "under the rule of the Church," "under the rule of the Church," "under the rule of the Church," "under the rule of the Church," "under the rule of the Church," "under the rule of the Church. g, Kirchlichst, "appears under the appearance of faith, while it spreads only death around itself, not to convert the children of the world, but to infect the faithful with its fanaticism/" We consider it our duty to testify that this is a quite diabolical Union lie. We know from our own experience that it is precisely among the so-called strictest Old Lutherans that such a fresh, zealous Christian life, such an earnestness of godliness, such a fervor of love in good works is found, as is sought in vain among the indifferent Uniate with their morbid emotional and non-emotional Christianity. Would all preachers, therefore, who have hitherto looked on indifferently as the "messenger" was being planted in their congregations should blush at this and learn to fear the heavy responsibility they will one day have for whether they have watched over the nourishment of the souls entrusted to them.

The martyrs of the Evangelical Lutheran Church.

We cannot refrain from drawing attention to the new work announced under the above title in previous issues by Pastor Fick Sr. We know exactly the plan according to which the author is working and the not insignificant good sources which are at his disposal, and can therefore inform the readers of his work.

with reason that here for a small amount of money an exceedingly precious gift is offered to them. In particular, the dear brethren in the ministry want to be reminded that any small effort in collecting subscribers will certainly find a thousandfold reward in the blessing that the dissemination of a Lutheran book of martyrs in and outside their congregations would undoubtedly bring about among young and old, and that the more urgently the subscribers are sent in, the sooner the work can appear and the blessing of it can flow. -

The editorial board of "The Lutheran." To. For the acceptance of subscriptions

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The German Lutheran Synod of Missouri. Ohio and a. St.

is holding its meetings this year in Cleveland, Ohio,

From Wednesday after the first Sunday post trin. the 1st of June, until the 11th of ej. m. melus.

There will be persons ready at the arrival places as well as at the, nare- lionss of the HH, situated at the port. l'oLd L Li'oz) persons will be ready to direct the arriving synodals to their apartments.

Ludwig W. Habel, herz. Secretair of the Synod.

"Love truth and peace." Zech. 8, 19. "Love rejoices in the truth." 1 Cor. 13, 6.

So Luther writes:

"In the church there is no forgiveness of sins, as far as the word is concerned; but there is all purity and the highest purity. For the word is so pure and blameless, that in the law and divine promises there can be no lack even of the least letter. For this reason we should not give way to the spirits of distress or heretics in the smallest part or title of the holy Scriptures, no matter how hard they cry out and falsely lie to us that it is against love that we should thus press hard on the words of the holy Scriptures. Scripture. For this is the beginning of love, that this sceptre (doctrine) may remain straight, which, if we cannot maintain it otherwise, we ought rather to break all the bonds of love, and if it be anything greater, that the word alone may remain pure. If the word remain pure, and this sceptre straight, then will I gladly suffer in love the weakness and infirmities of my neighbour." (On Ps. 45:7.)

Notice, dear reader, from this beautiful, powerful testimony of our old Luther, on what a dangerous path is the uneducated, so-called evangelical community, which acts according to the principle that first comes love, and then

then the truth. You see from this that he who is not concerned first of all that the word of God should be kept pure and true, and who makes love the empress of doctrine, has not yet made a beginning in love; he has only an illusory love; at bottom, what he praises so highly as love, and what he boasts of so highly against the faithful witnesses for the truth, is nothing but love of himself, of his belly, and murderous hatred of his neighbor. For who can act more self-lovingly than he who dallies with the truth in order to be able to lead a leisurely life in peace and quiet, and who can prove more hostile to the lost world sitting in darkness than he who has the office "to keep the word that is sure, and to teach that he may be mighty to punish the gainsayers" (Titus 1:9), and yet enters into a covenant to turn a blind eye to these and those corruptions of the saving truth? -

Why the pope binds himself priests under oath.

Pope Julius 11 made this clear. He wrote the following to the chapter at Mainz: "The oath by which the pope binds the clergy is of such force that for its sake the clergy are not permitted to be contrary to the pope, even if their cause is just and concerns the defense of truth. - This statement of His Holiness is sufficient to explain why the Protestants could not attend the Tridentine Council, although they had been invited to do so, because the papal bishops who opened the Council had already taken an oath to the pope.

(Submitted.)

The cross.

Ye wanderers, whither say ye? The rain makes the paths very wet. Summer's flowers are gone, Autumn lies heavy on the land. The alp is high, the alp is steep, God grant your guides salvation!

The summer's morning dew, it hangs no more in our hair. Autumn, so eerily cool and raw, Threatens danger in the mountains. But our loves do count, ah. For long has each hour's beat been. The longing is not afraid of the Alps, They go out from Fenestrelles. Hark what the deep below speaks, Hark above, ah, the storm's roar. They go up the steep path, the abysses yawn open...

The rain's moist spring runs dry, The hail's silver rolls like dust. And in the air the snow sways. A fluff of sneeze, like summer foliage. Oh, if we were gone already, The sound of the storm is so eerie.

And deeper and deeper kicks and kicks
The mule's heavy foot in the snow.
And ever more sluggishly step by step the train sways
along the steep slope, sways past the abyss as if it were
a cradle.

In majesty rise the heads of mountains near and far. Like
giant's bodies dreadful. It is the majesty of the Lord! The
alp is high, the alp is steep, God grant your guides
salvation.

Thoughtful and wrapped in white stripes, The silent train
moves like a silhouette up the mountain. O good guides,
tell us, who shall see our loved ones?

What rushes down there into the valley? Are my
wanderers cradled? What sits in the snow there gray and
pale, nestled in soft fluff? I think they are sleepers. They
are so still and thoughtful.

But no, it was only death's shape. .The cross, the cross/
a leader calls. .The cross, the cross'. ' an echo resounds
With loud rejoicing through the lust.

They have their path again and soon find the safe place.
Are we not all wanderers alike On a giddy high mountain
track? To eternity, to God's kingdom Without stumbling
no foot can walk. The cross on the path of eternity Gives
hope, peace, security. -

G. Sh.

Why is the confession: I believe in the Bible!
not sufficient?

We have, as you know, dear reader, (you allow me
to speak so confidently, - it speaks much better and
more openly there) - we have, therefore, in our dear
Lutheran Church our special confessional writings
(symbolic books), that is, books in which our holy faith
is firmly and clearly compiled, as it was drawn by our
fathers from God's Word and accepted from the
beginning. You and I, and all of us Lutherans, have had
one of these confessions in our hands from our youth,
and that is our dear little catechism, with its five great
main sections, and its exquisite "Catechism": What is
this? - and with its strong words of faith. This is the
shortest confession, in which the sum of our faith is
summarized in a very fine and childlike way. If someone
wants to know what the Lutheran church accepts as
God's gracious revelation and on what faith a faithful
Lutheran child lives and dies, he need only open the
small catechism, and he will have it in a nutshell.

Besides these, however, we have five quite splendid
books, all of which represent our faith, and which,
unfortunately, are not so generally circulated as they
deserve to be. Confidentially, dear reader, I know many
pastors who have never read the Confessions.

The names of these gentlemen I will not mention, but...I brought you. But let us take a closer look; is it really
perhaps you know one or another of their kind. I will not enough? - I say flatly, No. That is, of course, soon said;
mention the names of the gentlemen, but perhaps youbut I also think to prove it, and have three grave and
know one or the other of the kind.

Our confessional writings also include the Augsburg
Confession, which was read before the Imperial Diet in
Augsburg in 1530, in which the Protestants presented
their faith in a magnificent manner. Then there is the so-
called Apology, which the courageous Philipp
Melanchthon wrote in defense of the Augsburg
Confession. Then the Schmalkaldic Articles, written by
the man of God Luther and presented and signed in 1537
at an assembly of Protestant princes and theologians at
Schmalkalden; they were originally intended to be
presented to a Concile, an assembly of bishops and high
prelates whom the Pope had summoned to Mantua. This
did not happen, but the articles were retained because
they teach the pure faith so wonderfully.

Then comes Luther's Large Catechism, written for the
instruction of the pastors, - and finally the
Concordienformet (Formula of Agreement), in which a
detailed discussion is given of individual highly important
doctrines of our Lutheran Church, about which disputes
had arisen; the intention was to bring about unity among
the Protestants through this splendid and fundamental
biblical discussion, hence the name: Formula of
Agreement. These 5, together with the Small Catechism,
- that is, 6 together, are the confessional writings or the
symbolic books of our Lutheran Church, and whoever
wants to know what has been taught and believed among
us from time immemorial, must look there.

We will probably talk about this in more detail later,
because unfortunately the pure Lutheran doctrine and the
confession of our church is very little known. A faithful
pastor has the sacred duty to talk about it in church and
confirmation classes and, in addition to the Small
Catechism, to discuss at least the Augsburg Confession
with the confirmands, but unfortunately this does not
happen. In fact, these confessions are no longer valid in
our day. Not even the five main parts are still held in due
honor.

Then wise men come here and say: these are books
made by men for an old time which is now long past; we
are wiser than our ancestors (nowadays, as is well
known, the egg always wants to be wiser than the hen), -
we no longer need such books, - but we believe in the
Bible, that is enough. Such a word is often heard; even
quite pious people say it: we believe in the Bible, - and
that is enough. Perhaps, dear reader, you have also
sometimes said and thought like this, and your pastor has
probably already advocated it in the pulpit and in the
confirmation class.

almost blasphemous that it should not be enough if one
professes to believe in the Bible, - but, dear reader, do
not immediately proceed with such a judgment, but first
hear what my three grave reasons are, - then tell me
better and differently, if you know better and differently.

The first:
It is not enough to say: I believe in the Bible,
because all Christian churches and sects speak thus.
Then the Catholics come here, and base themselves
on the Bible, - besides, of course, on the word of the
pope, on oral traditions which Christ is said to have
communicated to his apostles, and which are now
inherited by them from generation to generation, until
the man at Rome, who lets himself be called the holy
father, wants to have these unwritten words of Christ in
his possession alone.

Then the Reformed stand up and say: we base
ourselves solely on the Bible, and yet their faith is
different from the Lutheran faith in many highly
important points.

Further, the Mennonites, the Herrnhuters, the
Baptists, in addition the German Catholics and friends
of light, all speak: we believe in the Bible!

It is quite confusing to think that they all refer to the
same Bible. Of course, this is often a very strange
belief, as is the case with the German Catholics and
friends of the light, who take whatever they like from the
Holy Scriptures. They make themselves judges of
God's Word, and throw away what is too heavy, too
great for them, and keep only the little sayings that just
suit them and taste sweet to them, just as the naughty,
snappish children pick out the raisins from the New
Year's pretzel. When it says in the Bible, "No man
cometh unto the Father, but by me," or, "He that
believeth not shall be damned," or something about the
last judgment and hell and the devil, they throw it far
away, for it burns, it is not to be counted for anything. -
We cannot understand that, so we do not believe it,"
they say, and they make our dear word of God into
something to be pitied. But they always say: we believe
in the Bible.

Now examine, - what do you know of the faith of a
man who only says: I believe in the Bible? - Then you
know nothing, not whether he is a Catholic, a Reformer,
a Lutheran, a Baptist, a Herrnhuter, a Friend of the
Light, and so on. But if someone asks me: What faith
are you? - then he wants to have an answer, so that he
can also notice what I actually am, and then it is not
enough just to confess: I believe in the Bible, but I must
also

I would like to say how I believe in it, whether like the Catholics, or like the Reformers, or like the friends of light, and so on. Therefore, right at the beginning, since Luther left and many princes and many people fell to him, it was quite necessary to make a round declaration and briefly summarize in what way the Protestants believed in the Holy Scriptures, and therefore they drew from it, from God's Word, a brief sum of their faith, and thus the first confessional writings came into being. These contain nothing new, made by men, but what has been in God's Word from time immemorial and has been true of many devout and believing people, that they briefly summarize; they are intended to be and want to be nothing else than a brief summary of our pure faith drawn from God's Word and thus confirmed and affirmed. If you point me to these confessional writings, such as the Small Catechism or the Augsburg Confession, as to your books of faith, then I know at once whom I have before me, i.e. a Lutheran and not a Catholic, nor a Reformed, nor a Baptist 2c.

See, therefore it is not enough to confess: I believe in the Bible, because this does not yet say to which of the many churches and sects that speak just so you belong.

Secondly, for this reason also it is not enough, because nowadays the Bible is very much distorted and corrupted with all kinds of human fancies.

We have already talked about how so many cut away from the holy scriptures what they do not like. It is to be pitied, when one looks at the thing in such a way. There stands the full, glorious tree of the Holy Scriptures with its rich ornamentation of leaves. It is a delight for a Christian heart to see the holy tree of life in all its glory. So the poor little people come here, and the tree is too big for them; so they take a pruning-saw and a sharp knife, which are their poor common sense and so-called reason, but which is really unreason, and they saw and cut off one branch and twig after another on the great holy tree, and cut up the trunk with it, - until at last a poor stump stands before them, which is hardly recognizable. Then they jump about it merrily, and think they have played an exceedingly clever trick. Has it not sometimes seemed so to you?

But the clever ones can do even more; they can twist the clearest, clearest words of the holy scriptures, so that it is astonishing. A cedar makes up God's word as he pleases, twisting it this way and that, just as he pleases.

Does the Scripture say: "I and the Father are one"? Scripture: "I and the Father are one" (Joh. 10, 30) or: "Whoever sees me sees the one who sent me".

(Joh. 12, 45.) - it means: this is not really meant that way, - it only means: I have a special enlightenment from God.

When the Lord says: "All authority in heaven and on earth has been given to me" (Matth. 28:18) - every simple Christian understands this to mean that Christ declares Himself to be omnipotent; but the wise say, "This is not what is meant, but only that Christ is the leader of mankind in this life and in that life. That's what I call a wolf in sheep's clothing!

When the Lord says John 5:23: "That they all may honor the Son as they honor the Father. He that honoureth not the Son honoureth not the Father which sent him." Every simple Christian understands this to mean that Christ is to be honoured as the Father, that is, just as highly and as much. But the shrewd contortionists make of this, that he, Christ, is to be honored as altogether pious man, but still he is and remains a man. That Christ here demands divine honor from us they do not want to notice. - When Christ says, "I am with you always, even to the end of the age," (Matt. 28:20) the "I" here means my word or my power. Was it not possible for the Lord Christ to speak right? If he had wished to say, My word is with you, he might well have done so; but he wished to speak, and has spoken: I am with you, - that is He, the Lord Himself will be with us, not only I, His word, His power. Promised the Lord Matthew 2c. 21:27, "And then shall they see the Son of man coming in a cloud with power and great glory."-This is to be spoken figuratively. When the Lord declares Joh. 6, 53-56 four times in a row that His flesh and blood is the right food and the right drink for eternal life, it means: His teaching. Just open the words once and read them carefully, so that you may see how foolish and ridiculous people are who say that Christ's flesh and blood are meant by His teaching. It is truly pitiful how people twist and interpret Christ's simple words.

If the Lord, at the institution of Holy Communion, says, "this is my body," and "this is my blood," - He is said to have meant to hesitate by it: that is, - as if He could not have said it quite well if He had so willed. In sum, - so the sad, highly wise word twisters of this time, in learned books, in pulpits, and in schools, twist and interpret the simple, firm, great words of our dear Saviour Jesus Christ, making

Him who is the true God and the eternal life (1. Joh. 5, 20.) to a poor human child, drag Him down from the throne of His glory into the dust, - and yet stand and say: believe in the Bible!

(To be continued.)

From a private correspondence.

A preacher of the Luther. Church of Prussia writes, among other things, the following:

"Wedemann's brother-in-law Hasert, pastor in Bunzlau, apostatized from the Lutheran Church and turned to the Roman Church. You will also have learned that Wedemann's brother-in-law Hasert, pastor in Bunlau, has fallen away from the Lutheran Church and turned to the Roman Church. The latter was blinded by Satan and his own evil, self-righteous heart; but the blessed Wedemann is not to blame for his apostasy, as he would now like to accuse him in his grave and excuse himself. To be sure, in some doctrines (especially of baptism and the spiritual office) Wedemann had views that did not seem to be far from the Roman doctrine in word, His power. Promised the Lord Matthew 2c. 21:27, "And these matters, and so he could well have arrived at the (so-called) Catholic opinion about these doctrines, but thus by no means at the Catholic Church, whose many errors and deviations from God's Word he well recognized and abhorred. *) He lived and died in the Lutheran Church. As a result of Hasert's apostasy and in view of the fact that Hasert portrays the same Wedemann in the Catholic church bulletin as the first cause of his step in an untrue manner, the Oberkirchenkollegium has issued a letter to the Lutheran congregations in our church bulletin, in which it presents the true facts of the matter. Mrs. Hasert is, by God's grace, faithful to the Lutheran Church, although Hasert is now already using all her powers of persuasion and art to draw her over to the Catholic Church. Satan is very angry against our church, which causes him so much harm and damage and calls him and his servants in the world by the right name. . In Baden the persecution of the Lutherans continues. Pastor Eichhorn is banished to his birthplace of Kembach, where he is lonely, and also imprisoned - without hope that things will soon change. The children there are taken away daily to the unimportant religious instruction by police officers - beaten! if they do not leave voluntarily. Our first synodal letter to the congregations, which was sent to awaken the spiritual life of the congregation, which had sunk everywhere, was a great success.

Unfortunately, it is only too certain that when an error of Pabstism or of another sect is received with consciousness, the remaining awe of the other abominations of Pabstism no longer protects against apostasy. A little leaven spoils the whole dough! - Some, of course, teach papistically and yet zealously oppose the Roman papacy, because it is more convenient for them to play the popes themselves than to play a subordinate role in the Roman church.

The letter, which was addressed to them in connection with the Roman life, was confiscated by the public prosecutor in consequence of the complaints of the Roman people, and secret councilor Huschke, who as director of the Oberkirchenkollegium signed it with his name, was put on trial - because in this letter, on the occasion of Hasert's apostasy, the members of the congregation are warned against the seduction of the Roman church, which is called by its name, and because it is said there that it is time that we had to return to our old prayer: Preserve us, O LORD, in thy word, and forsake the murder of the Pabst and the Turk, who would overthrow JESUS CHRIST thy Son from thy throne. Recently, Geh. R. Huschke was appointed Doctor of Theology by the theological faculty of Erlangen, because of, as it says in the document, his strong defense of the Lutheran Church, because of the rare wisdom of the Lutheran Church, and because of the rare wisdom of the Lutheran Church. Church, because of the rare wisdom with which he conducted the affairs of the Church, and because of much theological erudition, which is found in him combined with the Nechtsgelehrsamkeit. -----

Brief Troftbrief.

A certain Pastor Steinhauffen from Cöthen once wrote to Luther and complained that he was unable to find comfort and confidence in Christ, and that Luther should give him advice and instruction. Luther answered him:

"I do not like to hear that you are still grieved at times, since Christ is as close to you as you are to yourselves, and does not want to swallow you up, because He shed His blood for you. Rather, do honor to the pious faithful man, and believe that He has you dearer and is more favorable than Dr. Luther and all Christians. What you promise yourselves to us, promise yourselves rather to him. For what we do, that do we of His commandment; but He that commandeth us to do it, doeth it of natural goodness and unapproved. Hereby hastening and commanding God with yours. Amen.

1533. ViZilis. Dueiao.

Martinus Luther."

The scales of sin.

When, at the time of Huss, it was pretended in the village of Wilsnack that the blood of Christ had become visible in several hosts rescued from a church fire, this village soon became a famous place of pilgrimage. Among other things, the priests here had erected a so-called scales of sin, which were operated as follows. The pilgrim had to sit down on one of the scales, and on the other he had to "offer and sacrifice as much bread, beer, bacon, and gold and silver as was necessary to balance the penitent. When this was done, the latter finally received complete absolution. The heavier, however, the poor sinner weighed here, the more

worse, of course, for him. - By the way, no one knew whether those hosts had been consecrated. However, since they were worshipped by the people, the Concilium of Basel and Pope Eugenius decreed that a consecrated host be placed on them each time they were presented to the people for worship. When later 0552) a Luther. Later, when a Lutheran preacher by the name of Eilefeld was called to Wilsnack and, in order to end the scandal, he threw the bloody hosts into the fire with the words: "Cursed devil, I destroy you today in the name of the Father, the Son, and the Holy Spirit, because you destroy many. The then still papist cathedral chapter of Havelberg brought it about that he had to languish in the dungeon for a long time because of this.

(See: Ludeci, Diakon's zu Havelberg, Historia von der Erfindung, Wunderwerken und Zerstörung des vermeinten heiligen Bleues Zuto Wilsnack. Wittenberg. 1586.)

Receipt and thanks.

Undersigned certify with hearty Dante against God and the mild Ger er, by Hrn. Pst. nübñ t8. of your lunglingsveecin to Delrn't have received; namely Beyer, Züugrl and Daib together §15, and King §3. According to His promise (Matth. 25, 40; Hebr. 6, 10.), the loving God will abundantly reward the "kind giver" for this gift of love.

Köni g.
Beyer.
lüngel.
Daid.

Seminar at Fort Wayne the 21st of March, 1853.

With thanksgiving to God and the benevolent givers I certify herein" to have received §12 from my dear friends in Gl. Louis.
. Joh. Nkcol. Brver. Fort Wayne the 28th of March 1853.

Received

r. to the Synodal Treasury

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b. to Sy n o dal - Mis si on S c asse:
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Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 9, St. Louis, Mo. 28th April, 1853, No. 18.

Extensive tabular overview
of some of Pastor Grabau's manifest errors, presented in the latter's own words, and compared with the
false Roman, as well as with the pure Lutheran doctrine.

Pastor Grabau's teachings.	Doctrine of the Roman Church.	Doctrine of the Luthrian Church, which Pastor Grabau calls the Missourian.
II. From the church.	II. From the church.	II. From the church.
G. rejects the sentence: "They teach that if no preachers are known whom a congregation (a house) can <u>recognize</u> as orthodox, then it is God's order that they choose one from among them to be preacher. (2. Synodalb. p. 119.) Before G. had written: "Therefore we are convinced that a man arbitrarily raised up by the congregation can neither give absolution, nor distribute the body and blood of Christ, but that he gives vain bread and wine. . As far as the individual congregation is concerned, our theologians in the Schmalkaldic Articles by no means mean to say that it alone should and may arbitrarily pick out from its midst an unlearned, untested, and unprepared man for public church office by the mere force of the majority vote. <u>For such had not the least validity before God, but is vain mischief.</u> " (Pastoral Letter p. 15. 16.)	(24) Thus it is written in the decrees of Trent: "The most holy synod teaches that for the ordination of bishops, priests, and the other degrees, neither the consent of the people nor of any temporal power or authority is so required, or the vocation, or the authority, that without it the ordination is invalid; nay, it decides that those who, having been called and appointed <u>only by the people</u> or by a temporal power or authority, ascend to the exercise of these ministries, . All are not to be considered ministers of the church, but thieves and robbers, who have not entered by the door." (23 Sess. 4. Hptst.)	(24) It is asked, Whether those who are unlawfully called may be heard as God's messengers? I answer with distinction: as to those who are absolutely and in all respects unlawfully called, we say no; as to others who are only partially unlawfully called, we admit it. In order to explain our opinion, it is necessary to know what we call indirect, wholly illegitimate, and ordinary appointment, and what is that which is only partially considered to be such. The <u>latter</u> is that which, without the vote of any estate in the church, is executed and instituted by force by one who is outside it, which may be a papal or other heretical authority; but this is that which is executed by one or even two estates of the church, with the exclusion of the third or two, in violation of other laws of a lawful appointment. The <u>former</u> is none at all, and wholly similar (to the calling) of those who run without all calling, and intrude themselves, whose service the church . . cannot avail itself of; the <u>other</u> is a true one, though not performed according to the laws." (<u>Tarnovius</u> "Disput. de min. ev. apud Luth.. thes. 20) In what follows Tarnov appeals to Luther's glorious writing: Grund und Ursache ans der Schrift, dass eine christliche Versammlung oder Gemeinde Recht und Macht habe, alle Lehre urtheilen und Lehrer zu erufen, ein- und absetzen Luther teaches that the <u>congregation</u> has the right to appoint and that it should not have its appointment confirmed by heretical bishops, that even righteous bishops should not take the power to appoint righteous preachers to the congregations without their appointment, except in case of urgent need, even the righteous bishop should only confirm the one appointed by the congregation: "If he does not, he is nevertheless confirmed by the congregation's call." (X, 1804.)

<p>(Sent in by Dr. Sihler.)</p> <p>Unionist - ecclesiastical views of Professor Ph. Schaff.</p> <p>II Article.</p> <p>As Mr. Schaff further remarks, this judgment about the Pabbacy, so also "about the other outstanding phenomena of the Middle Ages, the Crusades, the monastic orders and their founders, religious art, scholasticism and mysticism, has become more favorable to the same extent as they have been drawn out of the dust of the past into the light of day and have become known in their entire context.</p> <p>But now, in this view of the Middle Ages, lies an enormous concession to Catholicism and a fatal blow to bigoted ultra-Protestantism."</p> <p>Professor Schaff would certainly have done us no small favor if he had explained himself a little more closely about this "bigoted ultra-Protestantism," namely, whether he understood the Lutheran Church's scriptural view of those "outstanding phenomena of the Middle Ages" to be included among them, or only the puritanical-legal view of the Reformed; for as far as the latter is concerned, she has a cheerful courage, conscious of her sound reason and good conscience, that the blow she will suffer from the unionist view of those phenomena will not be so "fatal; For the latter does not wield so strong an arm and mighty a sword, the mighty strokes of which would strike down all that is hostile and foreign, namely, the sword of the Spirit, the Word of God; for to this, as a rule and guide, as a light and lamp, all phenomena of church and world history must in the end be held up by means, or directly, and judged by it.</p> <p>Rather, it is peculiar to the learned Unionists - since they have no certain doctrinal ground - not to apply the standard of the divine word in any special way, but in their morbidly loving and humanizing pietism to show great respect for all that is humanly great and apparent, and in the past and present to erect these and those monuments to the human spirit with its gifts and powers, and even to add little chapels to the great cathedral of the church.</p> <p>But we bigoted and born-again Lutherans would gladly learn from the Unionists, if they can teach us something righteous that the touchstone of the divine word finds to be true. They may not, therefore, withhold from us the fruits of recent researches, and show us how, for example, the crusades and the monastic orders are <u>not</u> something essentially morbid; for so far we can,</p>	<p>judging the matter according to the health of the evangelical faith and life, will only discover something morbid in it.</p> <p>For even if these and those individuals of the crusaders and monks may have been simple-minded and sincere Christians who, through the preservation of the Holy Spirit, stood firm on the second article of the Christian faith, even though the doctrine had already been corrupted at that time, both facts, as historical events, are and remain pathological phenomena. If at that time the Protestant doctrine of justification had been recognized as a common church light, church property, and church protection in such a way as it is now within Protestant Christianity, then the Crusades and neither then nor earlier the hermit, monastery, monk, and foolishness would hardly have come into being; for it is undeniable that both were the result of a legal sanctimoniousness and a fanatical delusion, as if they had been the result of a lawful and unjustifiable evil, as if they had been the result of an unjustified and unjustifiable evil, as if they had been the result of an unjustified and unjustifiable evil. and fanatical delusion, as the inner reason for their origin, owe their accordingly unevangelical origin. For a healthy evangelical Christian, and even according to his outward profession, a day-laborer or burden-bearer, is truly a clergyman and monk just in this, that inwardly, without leaving his outward profession, he steadily goes out from the world and enters into God, which happens through faith; but on the other hand he is just as much this or that certain professional man, in that he goes out from God and shows himself in the world, according to his particular profession, as a Christian, which happens through love. Likewise, it matters little to a Christian of evangelical knowledge and sound faith whether he possesses the promised land and the tomb of the Redeemer outwardly and does not leave it in the hands of unbelievers. The main thing is and remains for him that through and in the true and living faith in the Lord Christ he already now lives spiritually in the city of God and in the heavenly Jerusalem, that his walk is in heaven and that he is a citizen with the saints and a member of God's household, even a king and priest before the Lord, whether he now lives bodily in Palestine or in Greenland. For if he has Christ, even the Triune God, dwelling in him by faith, as in a living temple, and already possesses in God the heavenly Canaan, what can he care so much for the earthly, which must one day burn up with the earth?</p> <p>Here, too, it is necessary to distinguish from this and from the actual essence of these phenomena what good and salutary things they have accidentally wrought, as, for example, the evangelization of our fathers by Irish and English monks, which, however, they did not accomplish as such, but as living and gifted Christians; and what, in a similar way, in the better times of the monasteries and monastic schools in the German Middle Ages, led to the Christianization and the establishment of the Church.</p>	<p>Our father's sitting was done by godly and gifted monks.</p> <p>With respect to "religious art," it will probably be unknown to Professor Schaff n ch! that the Lutheran Church has never shared, and does not now share, the puritanical-legal way of looking at things; rather, here too, in the light of the divine Word, it passes right through the middle between the superstitious misuse or only an undefined emotional mysticism of sacred art, as both take place in the Roman Church, and, on the other hand, the rationalizing non-use of it among the Reformed, in that it does not disdain the adornment and adornment of sacred art where it serves the glorification of God and the edification of the congregation. the adornment of sacred art, where it serves the glorification of God and the edification of the congregation. This is evidenced by her church services, which are richly decorated liturgically through spiritual poetry and music, her noble leather treasures for church and home, and especially the cultivation of the sacred art of music, not only directly for the service of the church edification of the congregation, but also indirectly for the evangelical strengthening of the spirit, for which e.g. Handel "in his sacred poetry and music" is an example. Handel, for example, "in his sacred oratorios, and even more so the profound and powerful Johann Sebastian Bach, a true son of the Lutheran Church itself, have achieved such great things, especially in his Passion oratorios, that they are not equaled in this by any Italian.</p> <p>The Lutheran Church, however, does not disdain the fine arts either, wherever they are of direct service to the evangelical faith of its children, as it likes to decorate its churches with noble paintings and pictures, e.g. of the life and suffering of the Lord, and where it has previously had such things with Roman Catholic churches, it by no means raises an iconoclastic war against them, as the supra-spiritual flesh of the Reformers has done.</p> <p>But also in regard to scholasticism and mysticism the Lutheran Church is aware of having made a just judgment. But also with regard to scholasticism and mysticism, the Lutheran Church is aware that it has passed a just judgment; for as far as the former is concerned, it has not thrown it overboard altogether, but only the corruptions caused by Pelagian and papist leaven, along with the paltry wars of words and scholastic squabbles of which the common sophistical scholastics are full, as well as the Aristotelian compulsion and dead formalism; But what in the nobler scholastics there is still of underlying sound truth in detail, and saved, that she recognizes.</p> <p>With regard to the mystics, the Lutheran Church also here, according to justice and truth, separates such products in which the contemplative sense and spiritual training essentially hold fast the Scriptural foundation from such products which leave this foundation behind and therefore dissolve into vain enthusiasm, loose dreams, fog, and fluttering work; it is by</p>
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The Lutheran Church, in its essence, sharply distinguishes between mysticism and mysticism, andone in doctrine and practice with the evangelical form lovingly acknowledges the latter, insofar as it rests of the Lutheran Church, which in fact remains constant essentially on God's revealed Word and does notin the apostles' teaching. - contradict the teachings of the Church, and just as sharply rejects the latter, which, in spiritual arrogance and arrogant self-reflection, seeks and imagines to find the source of truth and the fathoming of the divine mysteries in the spirit of man.

Accordingly, the Lutheran Church, in its scriptural way of looking at things, unites itself in all the phenomena mentioned with all that lies at the basis of them, nearer or farther, in God's Word; but in what they contradict it, they show it to be pathological and exclude it as strange; it was and is just as far from it to pay idolatrous homage and reverence to that which is humanly mighty and great, contrary to the first commandment, and in such fine self-deification to separate itself from God's Word. It was and is just as far from it to offer idolatrous homage and veneration to the humanly powerful and grandiose against the first commandment and to separate itself from God's word in such fine self-deification, which is much more likely to happen to the unionists, than to deny the divine core, or at least the germ in it, loving recognition because it has no special place in the systematic Lutheran church doctrine; this petty narrow-minded, judgmental and destructive and, in essence, quite unacceptable, is just as much the opposite. This petty, narrow-minded, judgmental and destructive way of looking at things, which is quite un-Lutheran in its essence, is gladly left to older and newer orthodoxists, who narrowly limit the Lutheran church as a visible teaching and breeding institution with a certain order and constitution and with special ceremonies, whereas the true Lutheran church is essentially where the divine word in holy scripture somehow rules and shapes, which within Christianity, like the spiritual love of life, embraces and permeates everything that does not stand in hostile opposition to it.

For this reason, the healthy sons of the Lutheran Church, in view of all the "results of recent research," are quite confident with regard to the above-mentioned "phenomena of the Middle Ages"; and since, moreover, they do not belong to the "bigoted ultra-Protestants" in essence and in truth, and their prevailing view has a firm, unshakable foundation, they have no particular concern about "the fatal blow" that might befall them as a result of these results. But they are certainly not so arrogant as not to gratefully accept corrections of their judgment in detail, without fearing, therefore, that thereby "an enormous concession" might accrue to Catholicism; for Catholicism, as such, may it appear to the evangelically unenlightened eye, in its apparent unity, greatness, extent, and unity, still so tremendous and grand - it is and remains, nevertheless, an unfair mixture of divine truth and human error of law and gospel, and especially heavy with the corruption of the penitential work-sanctified being.

LUTHER ON THE SACRAMENTS
or the distinctive doctrines of the ev. luth. church respecting Baptism and the Lord's Supper.

Translated from the German. New Market, Va.

Under this title an English translation of three important writings of our dear father Luther has recently appeared. They are the following:

Sermon on Holy Baptism on Matth. 3, 13-17, from the year 1535. This sermon, probably fused by Luther from three different sermons into one, deals first with the essence, secondly with the benefit and thirdly with the use of Holy Baptism. Without a doubt, neither before nor after Luther was the sacrament of baptism written about as thoroughly as it is here, and as consolingly and powerfully.

The readers of the "Lutheraner" already know this precious writing, since we have already shared it word for word in the 6th and 7th volumes of this publication.

3 (Great) Confession of the Lord's Supper, of the year 1528. That this Scripture is a true masterpiece, both in the interpretation of Scripture and in the refutation of these objections made, so that the reader is thereby introduced as deeply into the essence of the Lord's Supper as he is armed against all attacks, older and newer, is known to all who have read this glorious Confession.

The translators are HH. Joseph Salyards, Principal of the New Market Academy, who translated the former and the latter, and Hon. Socrates Henkel, who translated the other of the above writings from German into English.

The last file was put on by the Hon. Ambrosius Henkel. Although we ourselves have only had time to compare the work in part with the German original, we believe we can assure our readers that the translation has been delivered with as much conscientiousness as insight into the idiosyncrasies of Luther's language. We praise God that he has allowed this magnificent work to succeed. Of what importance is the appearance of this work here, where the great majority of English-speaking Lutherans have fallen into the error of faith of the Reformed in the Articles of the Holy Sacraments, and have lost the good ground on which the doctrine of our Church concerning the Sacraments is based?

The fact that the author does not know, even does not suspect - is not to be calculated. Now that the Concordia Book has been given to the English-speaking Lutherans in their language, surely no happier selection could be made for them than that of the above three writings of the great armament of which God has availed Himself for the reformation of His Church. The fact that these two works are now available in English is a true blessing for the English-Lutheran Church in this country. May it also recognize the time in which it is now again afflicted! May He, the good Shepherd, who also follows the stray sheep, prevent the voice of truth, which now resounds ever louder in the English Lutheran Church, from becoming "a testimony against her" (Matth. 24, 14.), but call her back and gather her under the old standard of the King, who was born and came into the world to bear witness to the truth, so that whoever is of the truth may hear His voice. To the truly venerable Tennessee Synod, from whose bosom both works, the Concordia Book*) and "Luther on the Sacraments" in the English language, have come forth, and to the noble men who, for love of the truth and of the Church of their fathers, have not spared the unspeakable toil and the considerable expense connected with this enterprise, may God shower upon them the abundance of His blessings.

But, dear reader, do not leave it at such a wish; now also take up, as much as you are able in your circle, the spreading of this delicious gift. Those who have already recognized the truth and the unspeakable value of it, should therefore now, wherever they find opportunity, of English-speaking Lutherans. In particular, the preachers should be as active as possible in this regard, first procuring a copy of these writings for their own perusal and recommending their purchase to those concerned.

The work "Luther on the Sacraments" is 423 pages in octavo and costs \$1.00 in a pleasing binding, in bulk 665 Cts. Whoever wishes to receive the book, should send a dollar to the publishers at the following address, with exact details of his own address:

Soloman D. Henkel,

Newmarket, LkonLnäoall, Va.

*From a good source we learn that the first edition of the English Concordia book will soon be out of print and that a second edition of this standard book of our church, revised with the greatest diligence, is already being prepared.

(Sent in.) Dear brother!

Grace and peace in Christ Jesus our Lord and Saviour. Amen.

I read your dear letter, in which you tell me the happy news that you have now also established a Christian school in your community, with heartfelt joy and sympathy. The best thing about it, of course, as you rightly note, is that God has also given you a teacher who knows and loves the Lord Jesus; who holds the Word of God in high esteem as the sole rule and guideline of our faith and life. In sum, he is a Christian and therefore also feeds the lambs entrusted to him, which were bought at a high price with Christ's blood, with the healthy, pure milk of the divine Word, so that they may grow, blossom and flourish as little plants of salvation and little trees of righteousness in God's garden and one day be gathered as good wheat into the heavenly barns of peace. Yes, dear brother, it is true what that teacher says in a little rhyme: "All good schools begin with a schoolmaster who is a friend of children and a Christian." The word Christian I have underlined for good reason. For a friend of children can also be a teacher who is not a Christian, just as unchristian parents love their children through the natural love implanted in them, and just as a kind of friendship can and does take place even among unbelieving people. But a true friend of children can only be the teacher who is a right disciple of the great friend of children, who says in his word, "Let the little children come unto me, and forbid them not: for such is the kingdom of God." The mark of a true child-friend is that he directs and brings to the Lord Jesus the little children entrusted to his care, so that they may come to know and love him, and let themselves be blessed by him. That is why Blessed John compares chickens with those mothers who once brought their children to the Saviour so that he might bless them, all Christian parents who still today send their children to school, where Christ has his servants who receive the children in his name. - From this, then, dear brother, you can already gather what the essence of a Christian school actually consists in, namely - to put it briefly - in this: that the children believe rightly, live Christianly, and finally learn to die blessedly. - The false friends of children have a quite different characteristic. In them and in their schools, Christ and his word, though not quite removed, are placed in the background, as if one were to make a multiple grating in front of a light, so that only a few rays can penetrate it; while in a true school Christ and his word are the center, the core, and the star, around which everything revolves and moves, from which all things are directed.

and aims at everything. The false friends of children (which, however, according to God's word in a deeply make secondary matters, which only concern this subordinate way, can and should happen). But he will temporal, civil life, such as geography, world history, arithmetic, and the like, the main matter; while the true through my servant Paul Ephet. 6, 5? Have you not only friends of children are above all anxious that their diligently sent your children, whom I first gave you to be children should learn and choose with Mary the best part, educated for heaven, to school and church, but have you the one thing that is necessary. With this, however, I do also faithfully instructed them in my word and in the fear not mean to reject the aforementioned sciences and to of God in the home? Were you especially anxious that say that nothing at all should be taught of them in school; they should have treasures in heaven, which are not rather, I reprove the overcrowded and exaggerated eaten by rust and moths, and after which thieves do not measure; that such things, for which children certainly dig, but which remain for ever? - And woe to the parents, have more desire and zeal than for that which can make too, who must then fall silent! Dear brother! I tremble their souls happy, are made the main thing and are when I think that one day perhaps many! many parents regarded, as it were, as the soul of the school, as is and teachers will have to stand to the left for the sake of unfortunately the case, as you know and have the spiritual neglect of their children! - From all this you experienced yourself, in so many schools, especially in can already sufficiently see how the relationship the old fatherland. The evil fruits of such perversion between home and school should actually be, namely have, I think, already been sufficiently shown, so that one that both should go hand in hand and thus, in true might well be wittled by it. But how many notice it? Even faithfulness, the small building blocks of the Lord's now we have to complain with Jeremiah: "You beat them, spiritual house should be prepared together. This is how but they do not feel it; you torment them, but they do not it should be, I say, and if it were so throughout, the great improve" (Jeremiah 5:3). - What will such teachers blessing would certainly be noticeably felt. The school answer one day when they have to give an account of alone cannot do it, even with the greatest faithfulness their conduct before Christ's judgment seat? For then the and care, if what is built in the school is often torn down Lord Christ will certainly not ask them, "How far have you again at home, even if not always with the deed, but only advanced your pupils in geography, in world history, in by neglecting to continue building on the foundation laid. writing and arithmetic? But he will ask, How have ye Of course, both parts must never forget that with all their nourished and fed the souls of my precious redeemed work and effort nothing is accomplished unless the Lord lambs with the sweet milk of my saving word? How have graciously gives his blessing and prosperity, which then ye set me before them as the lamb of God, which bare requires diligent prayer on both sides. - the sin of the world? how have ye instructed them in the So you see, dear brother, what duties you still have right ways of the Lord, wherein the righteous walk, and as a householder with regard to your children, even wherein transgressors fall? - And woe to them then that though you have a good school. You do not fail to see are silenced thereupon! - From this, of course, some this when you ask me for advice as to how you should parents might conclude and think that if they sent their best arrange it in order to bring up your children in a children to school, they would no longer need to teach a blessed manner in discipline and admonition to the Lord, them at home and instruct them in the word of God; and to which I must first of all answer that no man if the teachers had to give an account for it, the Lord understands and knows the right way of bringing up would not require it of them. But this is a dangerous and children by himself, but that it requires heavenly wisdom, wrong conclusion. For the teachers in the schools are which must be asked for. For the rest, I advise you to only, for God's sake, the helpers of the parents; and if practice the Word of God and the catechism diligently at the parents send their children to school, however home, e.g. to have your children recite a main passage diligently, as they ought to do, the command is still from the catechism every day, together with the unalterably fixed for them: "Train them up in the explanation, and not only by those who are still in school, discipline and admonition of the Lord," (Ephes. 6:4.) and but also by those who have already been confirmed, for they too must one day give an account of their children, unfortunately they tend to grow out of it, as experience where then the Lord will not ask: Ye Elkern, what pains teaches. as experience teaches, grow out of the and costs have ye turned to your children, to have them catechism rather than into it, especially if they do not instructed in the arts and sciences of temporal life? How practise it diligently even after confirmation, and the many houses and acres, how much money and goods parents are certainly much to blame for this, if they take have you acquired for them? How have you provided for care of the catechism too much for Hans. them in temporal life?

The reason for this is, of course, that they themselvesand say, for instance, "Behold, here you hear that Christ ...business. During the day you would have to work and have not yet learned to understand, know, anddoes not call blessed those who hear the word of God would find little time, and in the evening you would be appreciate it properly. and then forget it again (as you have now done); but to tired, and so on. To this I answer: first examine whether hearing he also adds keeping or retaining. Hearing and such objections are valid, and whether the Lord Christ keeping therefore necessarily belong together, and will let them pass as a sufficient excuse on the day of diligently about what they have learned in school, andwhere this is not the case, no claim can be made to the judgment. I do not think so; but they will vanish away like also diligently inquire whether they can do their lessonsbeatitude of Christ. - Further, "But be doers of the word, a mist before the sun, and run away like water. As Christ well; for in this way you will be a good support for yourteacher in school, which can only be dear to him. and not hearers only, that ye may deceive yourselves." (once said to his sleeping disciples, "Are you not able to Accustom also your children at times to bring home fromJacob. 1, 22.) And Luc. 2, 19. "Mary kept all these words, watch with me one hour?" he will certainly answer church, according to their measure, grains and seeds, and moved them in her heart." - And because the parents similarly to such objections, and say, "Are you which they must then, for instance at table, show youcareless hearing and forgetting of the Word is, as it were, not able to break off one hour daily from your earthly and tell you about, which is certainly, besides food fora contempt and rejection of it, and thus runs directly business, in order to devote it to instructing your children the body, a good spice for the soul, and by which alsocontrary to the 3rd commandment, so also the saying of in the ways of salvation?" - Ah, dear brother, where such many other useless speeches are prevented.Hosea 4:6 may be applied, namely, "My people are gone, objections still take place, parents certainly lack the right Admittedly, the remembering and keeping of the wordbecause they will not learn. For thou rejectest the word of understanding of what their children are actually given to will not always go as desired, and your patience will alsoGod, therefore will I reject thee also," and then bring to them by the Lord for, namely, not to be an earthly capital be tested in this way; for the devil is not only busythe child's mind what it means "to be rejected of God. for them, from which they could hope to derive rich enough with the adults, but also with both little ones, toOne can also imagine, for example, the great danger to interest, but first of all to educate them for heaven. - How steal the word from them again, so that they should notthe soul that comes to him who hears the word of God many parents would certainly put aside their weariness believe and become blessed, and there it will probablyonly superficially and does not take it to heart. And here in the evening - I will only count half an hour - and forget happen from time to time that you will have to recognize the body serves as an excellent example. Thus one may it, if they could earn 5 or 10 thalers in the same time. Are more the forgetful hearer of the word when you inquire.say to the child, behold, thy body needs daily not their children, on whom Christ gave his dear blood, Against this one should not and must not be indifferent;nourishment, and thou feedest it with it not once, but worth as much as 10 thalers? - Ten thalers, indeed the for it is a great sin, even with children, if they hear theseveral times in one day. If you were now to deprive your treasures of the whole world, are like a handful of Sund, blessed word of God carelessly and soon forget it again.body of the necessary nourishment for several days, it and will disappear in the hui, when once the elements They must be punished for it by God, not immediatelywould certainly soon become weak and ill, and at last, if will melt with heat and the powers of the Huns will move; with the rod, for that would not be wise, but first with theit received no more nourishment at all, it would have to but the blessing of a good discipline and admonition to word of God itself. For although, if the punishment of thedie. But you also have an immortal soul dwelling in your the Lord, even of only half an hour, will remain for word and the admonitions are of no avail, corporalldying body, which likewise needs nourishment, and so eternity. I am convinced that if the gathering of treasure punishments must also be inflicted, yet through the wordmuch more, so much nobler it is, than the body. But the for heaven were to gain momentum among all, alone the heart is improved, and by virtue of the wordnourishment of the soul is God's word alone, which we objections such as those mentioned above, even if they the childlike fear is kindled in the heart, which is afraid tomust hear and keep with faith. Whoever does not do this, arose in the flesh because of the sin still clinging to us, think, speak, and do anything that is displeasing to God.but carelessly throws God's word behind him, deprives would soon be defeated and removed by the Holy Spirit. Therefore the word of God must also come to the bodilyhis soul of the nourishment it needs and thereby kills his That it should be so, Christ clearly says, when he says, punishments, if they are to have a salutary effect;soul, not physically but spiritually. But when the soul is Matt. 6:33: "Seek ye first the kingdom of God, and his otherwise at most the sin can be increased outwardly byspiritually dead, God no longer dwells in it, and such a righteousness; and the rest, that is, what ye use for the it, but the heart remains stuck unimproved in the servileman then again becomes a dwelling-place of the devils, short temporal life, shall all be added unto you." And St. Paul Coloss. 3: "If ye then be risen with Christ, seek those things which are above, where Christ is, sitting on the right hand of God. Seek the things that are above, not the things that are on earth." - Dear brother, I do not fear. and must then finally, if he does not turn again in time and by any means want to burn myself white here, as if I did it on the little hard thing as I should; oh no, by God's grace I see my infirmities well and ask Him that He will only let me recognize them more and more. I heartily agree with St. Paul: "Not that I have already grasped it, or am already perfect; but I pursue after it, whether I may also grasp it, after I am grasped by Christ Jesus. I do not yet count myself to have grasped it. But one thing say But if we are to punish, we must have a rod suitable fordo true repentance, be eternally lost. - Behold, dear brother, these are some hints which I give you in answer to your question here, and if you follow them, relying on God's grace and help, the good fruits will certainly not have at hand such sayings in which the sin to be remain outside. And apart from the fact that it might remain fruitless in your children, at least in this or that one concerned with the carelessness in hearing and keeping- which God in mercy would prevent - you would still have the divine word, and I think it will not be unwelcome to saved your soul, and your children would not be able to you, dear brother, if I call your attention to a few sayings testify against you on the day of judgment. - But in the which seem to me to be quite suitable for such cases.end you object to me: To undertake such an arrangement The first is Luke 11:28, and reads, "Yea, blessed areand exercise with your children would be permitted by they that hear the word of God, and keep it." Such a your earthly occupation. saying can be given to the child...

I: Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the things which are before, toward the things which are above, toward the things which are above, toward the things which are above, toward the things which are above, toward the heavenly calling of God in Christ Jesus. (Phil. 3:12-14.)

Well, dear brother, I think it will be quite enough for this time. I hope that you are of one mind with me. In this annual time, when unbelief and contempt for the truth of salvation are spreading like a cancer, and the furnace in which God purifies and chooses His faithful is growing hotter and hotter, do not allow yourself to be lured out of your fortress. Always remember that you carry the treasure which the Lord Christ purchased for you and gave you on the day of your baptism in an earthen vessel which can easily, very easily, be broken. Supply thy lamp with oil in due season, lest it be put out, when it shall be said at once, before we know it, that the bridegroom cometh, arise, and go forth to meet him. -

God's grace and blessed peace be with you and your whole house. I remain in heartfelt love

Your
faithful brother

Heinrich.

Why is the confession: I believe in the Bible! not sufficient?

(Conclusion.)

Look, dear reader, if you do not want to be thrown together with such wise word twisters, it cannot be enough for you with such a confession. In the face of all those people who pretend to believe in the Bible, but interpret everything as they please, we Lutherans lift up our Small Catechism and the other confessional writings and say: "Just as it was recently written and understood in this book and taken from God's Word. We believe in the Bible when it is simply drawn; in it, in the beautiful confessional writings, it is stated quite straightforwardly and clearly how God's word is to be understood in the right faith. There is nothing twisted or interpreted, but it is simply and plainly stated, and if you only tell me: I believe what is summarized in my small catechism according to God's word, then I know enough. Then you confess with me: "I believe that Jesus Christ is truly God, born of the Father in eternity, and also truly man, born of the Virgin Mary, be my Lord" 2c. - Then you answer with me the question, What is the Sacrament of the Altar? - It is the true body and blood of our Lord Jesus Christ, etc.-in short, then there is an end to the twisting and interpreting of words, and there is a firm word and a firm faith and a firm confession.

Therefore, in the second place, it is not enough merely to say: I believe in the Bible, but it must also be said how you believe in the Bible.

Thirdly, let me mention one more thing, which is closely connected with the preceding. It is not enough merely to say: I believe in the Bible, - because if everyone who teaches God's word in school and church is allowed to interpret it as he sees fit, the poor Christians - congregations will never get a firm faith.

Just think for a moment how things stand among us. How many faiths have been preached in your church alone, dear reader, since you remembered? *) Certainly as many faiths as pastors have stood up there in the pulpit. Once there comes into a Lutheran congregation a preacher who says, I believe in the Bible, but he is reformed, and so teaches a reformed faith. Then comes one who calls himself evangelical or untainted, and claims to believe in the Bible, and preaches as it comes into his head, sometimes Lutheran, sometimes reformed, sometimes Christian, sometimes unchristian; swaying to and fro like a reed in the wind! -

Then comes one who preaches of God's Son, of a Redeemer who died for us, of faith and grace and justification, but interprets these highly important words quite differently from the way the holy Scriptures and the Lutheran church want them to be understood. Then comes another, who makes sweet, fine speeches, so that the old women weep every Sunday in church, but from the

In the end they hear nothing at all. Then comes another, who preaches morality and always tells the people what they ought to do, but where they are to get strength to do it and comfort for their sins, of that he speaks nothing. And by chance, - no, not by chance, but by God's grace, a faithful Lutheran pastor comes to the pulpit once in a while, who preaches the right faith, as it should always have been preached by right, - but by then things have usually become so bad with unbelief that the people quarrel and scold the sharp Lutheran preachers. But the gentlemen who have destroyed the Lutheran faith from the pulpit all say: we believe in the Bible! - Do you see now what is said by this? Nothing at all, we still do not know how we are actually to deal with such men; we must certainly have a definite confession.

And just as it is in the church, it is also in the school; there, too, there is hardly ever one among 20 teachers in a Lutheran congregation who teaches the right faith.

Now I ask you, dear reader, what is to become of the poor communities? With such an economy, is it any wonder that things are so bad? - With the old song we must lament:

Oh God from heaven look in there

And have mercy on them, how few are your
saints, forsaken are we poor!

Thy word is not let to have true, The faith is also
extinguished even With all the children of men.

But it cannot be otherwise, since the preachers and teachers do not preach the same faith, but soon in one way, sometimes in another, according to their own whim. So it is through the fault of the preachers and teachers, who themselves did not have the Lutheran faith, - "through the false prophets," as an old farmer in my congregation calls them, that the congregation no longer has a firm foundation of faith, - and that is where all our misery and unhappiness comes from.

If things are to improve for us, the word must again be preached purely and loudly, and the people must be instructed and educated in the true and one faith. A Lutheran congregation must not receive or accept a teacher or pastor who is not a good Lutheran and who earnestly promises to teach good Lutheran doctrine.

Now if a teacher or pastor is to be employed in your congregation - I mean here in a Lutheran congregation - it is obligatory to send only one who is himself Lutheran. I mean here in a Lutheran congregation - it is obligatory to send only such a one who is Lutheran himself and not only called so. If the authorities do not do this, then it is the duty of the congregation to go to the pastor or teacher and ask: What is your faith? If he says, as will then usually happen: I believe in the Bible! - then we already know what we have in the answer. We are not yet satisfied with that, for that is what the German Catholics and friends of light also tell us, but we want to know it more exactly. - Are you Lutheran, - or Reformed, - or what? Do you believe the Small Catechism from beginning to end, and will you faithfully preach and teach according to it, and not deviate one word from it?" - If he answers heartily and sincerely in the affirmative, and promises faithfully to do so, - well, then the man is right, and we know what we have to look forward to. But if we do not get a definite answer, and he says again, "I believe in the Bible! - then the man is not Lutheran, - but

has any other faith or even unbelief, - and so he can by God and by right never and never become a teacher or preacher in a Lutheran church. All Lutheran congregations should stand up against such people and should not tolerate that the weeds of false teaching are spread in the congregation. The Lord demands such faithfulness from us (Revelation 2:10).

*) The writer is talking here about how things are in the German churches, where the symbolic books are no longer valid and the preachers swear by them.

If this does not happen, - if every teacher and preacher of a Lutheran congregation does not have to promise to teach and preach faithfully according to God's Word and according to the confessions of the Lutheran Church drawn from it, as happened in former times, - then unbelief will become worse and worse and the holy church will be devastated more and more.

These are my three reasons, and I think they will not be found too light, dear reader.

Consider the matter, examine it carefully - and I hope you will answer with me the question: Is it enough to confess that I believe in the Bible? - with a hearty "No." It must be added how and in what way one believes in the Bible, so that one may have certainty and clear insight into the highly important matter of faith.

It is only through this that a true firmness of faith arises, when one has a definite and round confession in which the sum of faith is summed up; it is only through this that true joy and unity of faith arise, and when I now step forward and say: I am a Lutheran, I believe in the whole doctrine of the Christian religion, as it has been handed down in the entire holy Scriptures, and as it has been recently written and understood according to God's Word in the beautiful confessional writings of the Lutheran Church, -then everyone immediately knows what his turn it is with me, and every Lutheran near and far, to the ends of the earth, reaches out his hand to me in heartfelt love and says: this is flesh of my flesh and bone of my bone! - There is now true unity of faith, in which all Lutherans of all times and places stand firm and, by the grace of the Lord, will remain standing even in the great storms of these times. Whoever confesses with us in this way, let him come forward - let us be brothers and work and pray in holy fellowship for our dear church, and the Lord will help and raise it up again in its glory and beauty.

(Lutheran Church Gazette.)

(Sent in.) Martyrdom of a seven-year-old boy.

As Romanus, a Christian,
With the governor is
Sued for faith in Christ.
Said he, "Only ask a child,
Whether it be much gods. And hear what it tells you thereupon."

And the judge - his name was
Asklepiades - left
Bring a boy out of it,
The only sielen year old,
And of a fair form, And Romanus said, Child, tell me freely:

Shall we worship Christ",
Than the one lord, or gods, a thousand in number?"
Then with laughing mouth the boy told him:
"Ei, it do not believe children once.

That there be many gods;
For one alone
Is necessarily worshipped as a god only."
Thereupon the tyrant spoke
To the boy: "Say, Who is it that taught thee these things?"

"My mother gave me
It proclaims and her
The Spirit of God from the Father and the Son;
And faith in Christ,
Who is my Savior,
I sucked it in with my mother's milk already."

So the child replied
To the tyrant who swiftly
His mother sent for him, in a rage,
And she had to see it. We her child were cut to pieces
By the executioners with rods to the blood.

Even the tormentor heart
Were filled with grief, they wept for the boy moved;
Only the mother stood there without tears, And saw
her son led to the slaughter.

And when during the torment
He once started to scream:
"Give me water, I thirst so much;"
Cried the mother to him, "Thou, my heart's child, ski
patiently, soon thou shalt thirst no more."

Behold, Christ, thy delight,
The Living Bronn',
It's with you, you'll see it soon,
Then eternally delighted, without thirst refreshed;
Therefore drink the cup without greyness."

When the torturer cut
Now the scalp him with
His hair from his bleeding head,
Said the mother, "Sorrow still.
As in Jesus wants it.
You're about to be crowned."

And the boy was glad.
When the mother saw him like this...
By her word of comfort to courage springs;
He looked joyfully therein, And laughed at the
chastisement, Even when he was condemned to the
sword.

On it took on the arm
His mother did him no harm, And herself carried him
away to be judged;
But she did not cry
By the weight of the jammer,
When the executioner demanded it there.

And she kissed him,
And she said: "Go, my dearest child, farewell!
And remember me,
Your mother, if you
The Lord taketh into his kingdom; so farewell!"

On it pressed with pleasure
You his head to the chest
And his blood, and with joyful tone
She sang, "Theuer vor Gott
Is the Holy Death;
Behold! thy servant is here, thy maid's son!"

Herrmann Fick.

Lutheran St. John's congregation at Allentown, Adams
Co>, Ja. on Palm Sunday. (March 20.)

2. Mr. Philipp Wambsganß from Rheinbaicrn, until
now also a pupil of the seminary, called by the German
Evangelical Lutheran congregation in Fairfield
Township, de Calb Co-, Ja. on the 2nd Sunday after
Easter (April 3rd).

May the Lord bless both of these dear brethren, that
they may bring forth much fruit unto life eternal.

On April 17 (Dom. Jubilate) the Candidate Ehr. L.
Metz, a pupil of the theological seminary at St. Louis,
having received a call from the German Lutheran
congregation at St. Joseph, Mo. Lutheran congregation
at St. Joseph, Mo., was ordained in the midst of the
congregation of St. Louis by the President, assisted by
the Rev. and Professor Walther and the Pastors Bün-
ger and Johannes.

May the Lord accompany the dear brother to this
new field of work and crown his work with rich blessings.
Amen.

On Jan. 9 (Dom. 1. x. Dxipb.) Mr. Heinrich Dicke,
pupil of the theolog. Seminary at Fort Wayne, adjunct to
Mr. Pst. Sievers at the congregation at Frankenlust and
ordained by the latter with the assistance of Mr. Pst.
Clöter at Saginaw City by order of the Vice-President.

May the Lord Jesus, the faithful archpastor,
abundantly grant this his underpastor strength and
ability to fulfill his office in blessing. Amen.

The addrcsse of the dear brother, like that of Hrn.
Pst. Sievers, is:

O. A/rc/r.

After Rev. Kunz, with the consent of his
congregation, had accepted a call to a congregation
near Indianvpolis, Mr. Carl Sallmann, a pupil of the
theological seminary at Fort Wayne, was ordained in his
place at Elkgrove by order of the Vice-President.
Seminary at Fort Wayne was ordained in his place at
Elkgrove by order of the Vice-President and inducted
into his new office by Rev.

May the Lord bless this dear brother abundantly in
his new ministry.

Address:
(7. KaZZman-r, ^MZ'-'or-e, OooL Oo., ///.

On the Sunday after New Year's Day, Father Philipp
Fleischmann from Regensburg was installed in his office
by Father Ernst at the German Lutheran congregation in
Roschster, N. I..

May the Lord grant grace that the little host may build
and multiply under the faithful service of His servant.
Amen.

Modified Addrefseu.

^*ero stars, -rear K. Doms, M>.

Aev. A/. Com-',
^e-'rrsa/em HkrK", //oOo., MZ.

Church News.

By the Vice-President Pst. W. Sihler have been
ordained in the midst of the respective congregations
and have been inducted into their office:
1. Mr. Wilhelm Kolb from Nassau, until then a pupil of
the Fort Wayner Seminary, called by the German
Evangelical Church.

Paul, become Lutheran.

It was at the time of the Reformation that a bishop of Salzburg found the New Testament in a tavern. When he opened it, the words of Romans 3:28 fell into his eyes: "We hold it therefore, that a man is justified without the work of the law, through faith alone. When he reads this, he says, "Behold, Paul, art thou also become a Lutheran?" - And he putteth the book unwillingly upon the bench.

Good example.

The former Prussian minister and educator of King Frederick the Second, Herr v. Prinz, had a village in the vicinity of Berlin, where Porst, known through the publication of the Prussian hymnal, was then still a young man, a preacher. In this village a doctrine of catechism was to be introduced, and not only the children but also the old people were to be asked. When Porst introduced himself to his church patron, claiming that parents and spouses would be ashamed to answer his questions out of false honor, the excellent minister gave him the following answer: "In the afternoon you will hold a children's lesson. I will come to church, and then you will ask me yourself; I will answer, and whoever of the congregation is then ashamed to answer, I will see him - and only ask me quite a lot, - and hereupon others - and then me again." This really happened, and no one thought it shameful to be able to give an account of his religion.

-(Rom. 1:16.)

From Luther's time and life.

The famous Hebrew and theologian, vr. Bernhard Ziegler, asked God, when he left the monastery, to give him an honest office and about 40 guilders for it, so that he could serve God and people honestly and feed himself. This deschah. Now that he had sermonized, it was not enough; so he asked God for 60 florins. God gave it to him. When his children were grown up, he asked for 80 florins. God gave it to him likewise. When he grew old, it was again not enough. Then he comes to God and says: "Dear father, I have heard from Abraham that he spoke to you several times, and you heard him in mercy; I have also experienced this. Oh, be not angry with me; I will speak with Thee but once more. Give me what I need, and I will have enough for all time; I will prescribe nothing more to Thee." God then gives him 150 florins a year; and when the honest Elector of Saxony learns that he has prayed in this way, he gives him 200 florins in addition, so that he may have a little treasure in his old age.

(Matt. 7:7.)

Christian victor.

When Charles XII, King of Sweden, had won a great victory over the Russians, and asked his generals what he should do with the prisoners? - one of them answered: "Bake pancakes! - by which he intimated that the king should have them sown down. "Yes," replied Charles, "bake pancakes!" - He did indeed have them baked, and fed and watered the prisoners, and sent them back free to the enemy. "Has us

If the Lord," he said, "will remit ten thousand pounds, we may well give a hundred pennies to our fellow-men," for a short time before he had had the gospel of the bondman, together with the explanation, read to him from a postilion.

(1 Petr. 3, 5.)

Another payment with indulgences. (See page 56. of this volume.)

When in the twenties of the sixteenth century an aged old man named Thomas Harding, an Englishman, had committed no other crime than that he had read the Bible in the vernacular on secret walks in the fields and woods against the prohibition of the papist priesthood, he was condemned to death by fire as a backsliding heretic, since he had already been suspected of Lutheranism. By order of the Bishop of Lincoln, the royal confessor, he was burned, and a forty-day indulgence was promised to all who carried wood to the pyre, which had the effect that one of the spectators threw a club at the burning woodpile, which smashed the martyr's brain. - The Roman priests, who have always shown themselves to be so bloodthirsty where they had the power in their hands, usually say, when their atrocities are held against them here, that these atrocities were committed not by them, not by their church, but by the secular authorities. But here they act like the Pharisees and scribes, who also thought they were innocent of the blood of Christ, because they had not murdered Christ with their own hands, although they had first forced Pilate to abuse his temporal authority to crucify the Lord. Yes, as the above story shows, the Roman clergy went even further and even gave remission of sins to all who laid their murderous hands on the confessors of the Gospel of Christ!

The precious necklace & the right wedding.

Among a crowd of simple-minded confessors of the Gospel who were dragged to the place of execution by the papists in the 16th century for the sake of their confession, there was also a noble lord named Ludwig von Marsack from Bourdon. The dear martyrs had to wear a rope around their necks on their last journey. Only the Lord of Marsack was spared this scolding for the sake of his high status and his noble kinship. Far from regarding this as a kindness, however, the dear witness of the blood spoke to his judges with a pleading gesture: "O grant me the same chain and the same necklace of the heavenly order that my other brothers wear! When, not long before, a certain Simon Marechal of Langres, together with his wife, was also led to the stake by the papists for the sake of the faith, and the flames had already begun to blaze, the latter called cheerfully and cheerfully to her husband, "Dear husband, that we have hitherto lived together in matrimony, I hold only as a betrothal; but now our true marriage will only begin, at which, after this contemptible torture, the Son of God will marry us for eternity." Only those about her end

The fiery fires that were smashing together were able to silence their mouths, which were loud in psalms and prayers. Due to the illness of the Cassirer, Mr. Barthel, the receipts for the funds received for the various purposes can only be issued in the next issue.

Books and pamphlets

to have in the expedition of the Lutheran for the buried prizes.

Third Yes began of the Lutheran of 1816 - 47. No. 8 - 26... -0. (The 1st and 2nd year are out of print).
Vierter, fünfter, sechster", seventh year of the Lutheran, each -6.
Conversations between t w e i L u t h e r a n e r s on Methodism, (in pamphlet form) 1 piece 5..
Dr. M a r t i n L n t b e r s T r a c t a t of the True Church, 2 Skükk5.
T h e V e r r a s s u n g der deutschen evang. Lutheran Synod of Missouri, Oliv u. a. St? Second, Third, Fourth and Fifth e r Synodal Report of the same "vnodc, seder ttz. Kirchen - G e s a n g b m c k for evang. luth. congregations, published by the local evangel. Intb. Gemeinden U. A. Conf. in pressed leather binding, the piece 7i,
The DnN end IM pieceK62 .VH
T h e same in smaller format, the chair).
The Dirk-nid K5,A. 100 piecesK 'IO.W, '
Dr. Martin LutberS cl. catechism, unaltered reprint-
By the dozen S1.
A B C - Dnch, und in gehöriger Stufenfolge geordnete Uebunasstücke u. s. w , herausgegeben von unserer Synode 1S. In the dozen K 1,0).
Johann Huhner's Biblical Histories. New York edition, in detail .
By the Dozen H 2,W. Dr.
Martin Luther's Interpretation of the 90th Psalm. Psalms, broschirt and trimmed . .>5.
By the dozen \$1.50.

Spruchbuch Zun kl. Catechismus Lutheri . .. 15.
In a dozen Kl,B.
The pastoral letter of the Rev. Grabau Zu Buffalo v. J. 18)0 together with the writings exchanged between him and several pastors m Missouri gwechten " .. '1'.
Dr. Martin Luther's letter of 1525 to the council of Prague in Bohemia on the appointment of the church servants.....
Timothy S. A gift for the confkrmirte youth. Edited after Hiller, gebimdeu .
By the dozen \$0,^.
Sermon t on Easter Day, 1851. inSt. Louis, Mo. preached by Pros. C. F. W. Walther .. 5.
Whose sermon about 1 Thess. 4,1 - 7: The exhortation of the holy. Apostle to become more and more complete5.
(Both prediates from the "Lutheran" especially abardrukt).
New Testaments, mostly with the Psalter, Stntgardter, London u. Hamburg edition, in ordinary binding with the Psalms 26. ditto without Psalter 15. in gilt edges 06.

28 ConfirmationS notes with Bible verses and song verses, ingl. with biblical pictures and marginal drawings; lithographed and published by Leopold Gast . .. \$1/v.
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Melodies german church engesauge after vr. Friedrich Layritz 25.
Annex thereto 15.
The same with the appendix V. L etpzig er Evangel. Luther. Missionary Gazette of Years 1850. 40.

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(Chen. 3. 11. v. 6, 7.)

„Gottes Wort und Luthers Lehr' vergehet nimmer und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 9, St. Louis, Mo. May 10, 1853, No. 19.

Extensive tabular overview
of some of Pastor Grabau's manifest errors, presented in the latter's own words, and compared with the
false Roman, as well as with the pure Lutheran doctrine.
Pastor Grabau's teachings. Doctrine of the Roman Church. III. Doctrine of the Lutheran Church, which
Pastor Grabau calls the Missourian.

III. Before:r the violence of the preachers.	Of the violence of preachers.	III. Of the violence of preachers.
<p>(25) "He" (the preacher) "commits himself to the church with his faithfulness in doctrine and practice, and <u>the church commits itself to him with its faithfulness and moderation in all things that are not contrary to God's word.</u> But what is contrary and not contrary to God's word is not decided by any individual member of the church, but by the church itself in its symbols, church ordinances, and <u>synods.</u>" (Pastoral Letter. p. 111.) Here it is not to be overlooked, that; again, in the Synod, according to Pastor Grabau's doctrine, only the <u>pastors</u> have the decisive voice. (S. No. 17. of the "Lutheran.") Pastor Grabau also speaks about what he counts among other sings here, in which a congregation owes an ear to the preacher. He writes of us Missourians: "They erroneously deny that the congregation owes its pastor an oath of obedience in <u>all</u> things that are not contrary to God's word; for it <u>owes it,</u> according to Heb. 13:17, but whether it <u>can</u> perform and carry it out in every individual case, e.g. a necessary school building, is another matter. The obedient execution of a matter may often have to be postponed, depending on the circumstances.</p>	<p>25 <u>Bellarmin</u> wrote: "If any man act presumptuously, that he obey not the priest which is there in the office of the LORD thy God, or the judge, he shall die. Deut. 17:12: If therefore the ordinances of an <u>Israelitish</u> priest were true commandments, binding the conscience, so also those of a <u>Christian</u> priest. The reason of the conclusion is, because the aucturity of a Christian priest is not less than that of an Israelitish." (Lib. 4. de pont. rom. c. 16.) In the papal bull of condemnation of several propositions of the synod of Pistoia, it is said, "The proposition which asserts, that it is an abuse of ecclesiastical power to extend the same beyond the limits of doctrine and morals to external things . . . is heretical." (Concil. Trid. ed. Smets. p. 285.) Even then, when <u>Luther had</u> only begun the Reformation, and appeared at Worms before the Emperor and the Empire, the <u>Papal</u> theologians laid before him, among other things, the following sentence from his writings, as an ei</p>	<p>Luther writes: "Therefore I say, neither the pope, nor the bishop, nor any man hath power to exercise any sylph over a Christian man, except it be by his will; and whatsoever is done otherwise is done in a tyrannical spirit. (Of the Babylonian Captivity of 1520. XIX, 8.) The same: "How? if they were forced to confess that all of us, as much as we are disguised, are likewise Pursters? (as we are also in Wallachia) and grant them the office of preaching alone, but with our permission, they would also know at the same time that they have no right or power to command us, for as <u>much as we allow them of our own free will.</u>" (There. p. 134.) The <u>same</u>: "We have One Lord, who is Christ, who governs our souls. The bishops shall do nothing but <u>feed.</u> Now St. Peter (1 Pet. 5:1) with one word overthrew and condemned all the rule which now the pope leads, and made it clear that they have no power to command a word, but that they alone are to be <u>servants,</u> and say, "This saith <u>thy Lord Christ,</u> 'therefore' thou shalt do this." (Aus- leg. der 1. Ep. Pet. von 1523.. IX, 821.) So at last it is said in our symbolical books, and that in the Apology, i. e. in the defence of the Augsburg Confession to the 28th article about the saying always quoted by Pope Grabau: "Also they "(the Papists) "draw this saying to the honors on 13, 17.: Ge</p>

half, obedience itself is not yet abolished." (Pastoral Letter. p. 55.)

26 "They" (the Missourians) teach against the 28th Article of the Augsburg Confession. Confession, that the congregation owes obedience to their pastors only when and in so far as he preaches God's word to them; but if he merely exhorts *) or demands something that is not contrary to God's word in ecclesiastical matters (e.g. a school building), then he may refuse to listen. The 28th article, however, says: "Such orders (which are not contrary to God's word) are due to the Christian assembly for the sake of love and peace, and to be obedient to the bishops and pastors in these cases". (2nd Synodal Letter. p. 11.)

It goes without saying that we do not deny that the congregation must obey when the preacher exhorts them from God's Word; we only deny that the congregation can owe obedience to their preacher per se when he exhorts them to do something that is not commanded in God's Word, that is, when it concerns things that belong to Christian liberty and can be done or left undone according to circumstances. We deny that in these cases the congregation must regard as wise and necessary just that which their preacher regards as such. Of course, we deny even more that in such cases, where the congregation cannot carry out what is demanded of it by its preacher, it must nevertheless recognize itself guilty of obeying in its conscience (cf. the preceding 25. no.), since we will that, where ability is lacking, even the emperor, as rather a little priest! has lost his right, that only God with full right can command us fallen ones what we are no longer able to perform, and that we nevertheless owe obedience only to God.

The first is a new heresy: "No man has the right to interpret the least thing to a Christian man, if it is not done with his consent; but what is done otherwise is due to a tyrannical spirit. (Opp. Hal. XIX, 1258.)

In the so-called "Confutation" (refutation) of the Augsburg Confession, which the papists drew up in 1530 during the Imperial Diet at Augsburg, the papists complain that the Augsburg Confession is not a "confession. Confession, which the papists drew up in 1530 during the Diet of Augsburg, the papists complain that the Augsburg Confession, in the 28th Article, does not teach precisely what Pope Grabau teaches with them. Confession does not teach in the 28th article precisely what Pope Grabau teaches with them. Thus it is said in the Confutation of the 28th Article, to which Father Grabau refers: "From which (i.e. from 1 Corinthians 4:2l, 1 Timothy 5:19) it is evident enough that the bishops not only have authority in the office of the divine word, but also have power to govern, to compel, and to punish, to the end that they may lead their subjects to eternal blessedness. But the power of government includes the power to judge, to conclude, and to order things that are useful and beneficial to the foreseen end. For this reason, everything that has been objected against the priests' and churches' immunity from reprobation is in vain and null." (See Luther's Werke. Hall. Ausgb. XVI, 1265.)

Listen to those who intercede for you. This saying requires that one be obedient to the gospel, for it does not give the bishops their own rule or lordship apart from the gospel."

In the 28th article of the Augsburg Confession it says, among other things, "Whether bishops also have power to establish ceremonies in the church. Confession states, among other things: "Whether bishops also have the power to establish ceremonies in the churches? . . . To this ours give this answer: That the bishops or pastors may make order, that it may be done properly in the churches. . . Such order is due to the Christian assembly for the sake of love and peace, and to be obedient to the bishops and pastors in these cases." - On this Carpzov gives the following as an explanation: "Care is to be taken when the Augsb. Conf. at this point grants the bishops the right to order ceremonies, that this is done 1. according to the circumstances of that time, where this also came to them from human right, as it had said: 2. that nothing should be taken away from the rights of the whole church, as the Augsburg Conf. Conf. at the same time not indistinctly implies." (See Carpzov's Introduction to the Symbolic Books of the Lutheran Church 750.) Already in the foregoing Carpzov had made the remark: "We reply that the power of ecclesiastical jurisdiction is not the affair of only one state of the church, but of the whole church . . . And all this" (making ordinances) "does not, however, exclude the consent of the Church, but rather includes the same, so that here the bishops always have the Church consenting to them, and should not make such ordinances without the consent of the Church and against the will of the Church." (Derslb. p. 742. 745.) By the way, when Melanchthon himself still wavered on this point at Augsburg, and asked Luther about it in a letter, the latter replied, "A bishop, as a bishop, has no power to impose some statute or ceremony on his churches without the consent of the churches in plain words or in a tacit manner. Because the church is free and a ruler (woman)." (Opp. XVI, 1207)

Pennsylvania Synod.

Readers of the "Lutheran" will remember from the first issue of the current year that the Synod mentioned in the headline, at its penultimate meeting, asked its members to consider whether it would not be advisable for it to reunite with the General Synod. The meeting in which this was to be decided has now been held, and from the 'Lutheran Observer' we learn that when this matter was put to a vote, 54 voted for reunion and 28 against. The incorporation of the Pennsylvanian Synod into the General Synod is thus decided. The following members of the former are elected delegates to the latter: The Rev. Dr. Demme of Philadelphia, Dr. Becker of the same place, Dr. Schaefer of Casten, Geissenhainer of New York, Hay of Harrisburg, Mann of Philadelphia, and Dr. Richards of Reading. On the part of influential members of the General Synod it has already been pronounced that the same will unanimously receive with open arms those who ask for admission. As great as this event will cause great joy among many, we can by no means share this joy. The Synod of Pennsylvania has decided to hold fast to the doctrine of the Augsburg Confession. to persist, and by their entrance into the

Who does not see that the Synod, by entering into an ecclesiastical union with professedly irreligious communities, has already abandoned and actually denied the good confession of our church? Is it not clearly stated in the 10th article of the Augsburg Confession of the Holy Communion? Confession of the Holy Supper: "Therefore also the contrary doctrine is rejected" - or, as it says in the Latin copy: 866U8 äoeentes i.e. "the contrary doctrine n- den"? On what other principles is the Prussian Uniate Church built than on the fact that the Lutheran and the Reformed may well remain with his faith and yet enter into a union with those of other faiths? - Thus we can only express the wish that those members of the Pennsylvanian Synod who did not want to and could not give their consent to a union with the General Synod may prove steadfast and not be moved to deviate out of false love, but that in them the old faithful Lutheran Pennsylvanian Mother Synod may regenerate and rise again.

What's with the rhythmic choruses?

There is much talk and argument these days about rhythmic chorales. And although it is not a matter that directly concerns sacred Christian doctrine or the blessedness of souls, it is nevertheless sometimes important for individuals as well as for entire congregations to come to grips with what it actually means by rhythmic chorales. The reason that I am writing about this is not that I understand or think I understand the matter before the audience, of which one is as little the case as the other, but that I have been commissioned to do so; and this writing of mine, as a mere act of obedience, should not prevent anyone from doing better.

So be assured for the time being, dear reader, that rhythm is a thing you know very well, however strange and unfamiliar the name borrowed from a foreign language may sound to you. For all the arts that sound and resound cannot exist without rhythm. That is why there is rhythm not only in charming verses and songs that have a pleasant tone, but also in every good speech. And even if you do not to describe in such detail what it is, in fact. you feel that something is lacking.

le when rhythm is missing, whether in song or in speech.is sung unnaturally. One does not understand them and I must not owe you the proof, dear reader. Therefore, Whole books have been written on rhythm for orators.cannot retain them; one confuses one with the other, justI will gladly share with you what I have learned in this Only if you succeed once in a while, as I have oftenlike the uniformly spent days that one has to spend on regard from the book of a man who understands the done, in hearing a man with a highly eloquent tongueships on the ocean. Rhythm alone gives life to the tone matter. The dullest modes of church singing, says this speak in such a way that it sounds like music in yourand a gracefully structured body to a formless mass of book, namely, as the Christians of the first centuries up ears, then be convinced that in his speech there is thetones, which is at the same time beautifully formed and to Gregory the Great sang, have been lost to us. No noble creature of God that is called rhythm by such aacomprehensible, comprehensible and easy to remember.tradition has preserved them either. They were sung in foreign name. Luther was a master of the euphony ofAnd one can rightly say: destroy the rhythm and you havea time when there was no means of attaching the notes language, the master of many things, whose wordsdestroyed the melody! - Do not object here that evento paper, as it were, by means of written signs. They resound in the hearts of all who hear them, and whoseamong the so-called rhythmic chorales, some are withoutfaded away with the dying generations, just as our translation of the Bible is an unsurpassable work full ofrhythm and, like the melody: "It is certainly time," consistoriginal melodies were long forgotten and would have the ancient treasures of our German language and fullmostly of the same notes; for they are all, withoutremained with our slumbering ancestors in the slumber of the most melodious rhythm. exception, truly rhythmic, only that the rhythm in some is of death, had we not found among the rich heritage of

But what reference has this to the rhythmic chorales?in the changing! quantity of the notes, in the others moreour fathers a number of printed Red Books from Luther's A closer one, dear reader, than you might at first think.ur the changing accent. One can easily convince oneselftime. When Luther came, we knew of no actual Singing and speech have the most intimate relationshipof this if one subordinates a trochaic text to an iambiccongregational singing as we have it now. The priest with each other, and as little as the latter can exist ormelody, such as: "It is certainly time," e. g. the first linesang at the altar, the pupils in the choir the Gregorian reach perfection without rhythm. If you do not believe it,of the song: "Ringe recht, wenn Gottes Gnade dich nun chants, without beat and rhythm, a chant as it is still used convince yourself. Rhythm consists in a beautifulziehet und bekehrt," where the number of syllables today in the Roman Church. Luther, with his childlike alternation of long and short syllables or tones or notes.remains completely the same and yet the melody simplicity and high intellect, soon recognized that in the Try to read a song aloud, no matter what it is, andcompletely resists it. house of the Lord not only the priest and the Levite, but

pronounce exactly one syllable as long as the other, like I know very well how the church singing of our timethe whole company of Jesus' disciples should shout the children at school when they spell or read aloud, andis mostly constituted, and in what a sluggish way, lackingHosanna, that the whole congregation should sing to the then imagine a public speech held in this tone! It wouldall rhythm, the beautiful songs of our pious forefathers areLord. But for a congregational singing, which first had to then, of course, be devoid of all rhythm, and assung, how usually no difference is noticeable between abe created anew, the old tactless, Gregorian way of obnoxious as this would undoubtedly be, so obnoxiousrejoicing song of praise and a confessional song full of choral singing, from which the name chorale is misused, are the chorales, which are just as unrhythmically, as itpenitential pain, in that one song is sung or howled likewas not at all suitable. Therefore, new melodies had were, sung through, through-bustabirt, throughlautirt,the other in the usual formless way, all syllables andeither to be invented or, since this was not so easy, through-howl. notes of the same length. I know, too, that some find this borrowed from elsewhere. Where did Luther get the

Scribe, with this you also chide us. We sing in oursinging beautiful, and think that the sublimity of the necessary melodies? Here he found the fresh and song- churches the way people sang in the old days and thecontent of spiritual songs and the solemn mood of the loving spirit of his people, which was so rich in beautiful way we learned in our youth. We find the old, familiarcongregation so require it, or that it is impossible to findmelodies. In spite of all prohibitions on the part of the way quite edifying and are terrified of anything new andout any other way in which the mass of the people canpriesthood, the German people did not allow themselves newfangled in the service. - My dear friend, I would notsing with one another. And, of course, if we had notto be deprived of singing songs on pilgrimages, during like to "avenge" you for the world, or you might not hearlearned about rhythmic chorales, we would all still be ofprocessions in the open air, and even on feast days in me to the end, and then my trouble would be not onlythe same opinion. Blinded by the prejudice of an oldthe churches, which had no real place in the Roman half, but entirely lost. But where do you think it comeshabit, we would not be able to recognize the truth in thisliturgy, but were only tolerated, and that unwillingly.

from that so few people are found who are able to singpiece. The sluggish congregational chant seems to be There were, however, melodies that sprang from the a spiritual song for themselves, even if they have sung itthe old and proper one, but the rhythmic chant seems to hearts of the people, spiritual folk songs in the true sense a hundred times in church? Why has singing entirelybe new; and if it were really so, one would certainly haveof the word, rhythmic and rich in sound, as is the nature disappeared from the homes? It is not always due totoregard everything that is offered to us under the name of folk songs. Luther applied these rhythmic melodies, lukewarmness in Christianity, worldliness, and unbelief,of rhythmic chants with suspicion and distrust. But now itssome of which originated among the people themselves but to the fact that no melody, or hardly any melody, isis just the opposite: the sluggish way of singing, as it isand some of which were invented by clever masters, to known correctly. And what is the cause of this again?the unnatural way, is also the new-fangled way, whichthe sacred songs that he and other spiritual and pious Because all structure and rhythm are missing in thehas arisen only through sluggishness and deterioration,men composed for the Christian people to be sung at melodies. As little as you are able to fully grasp thean outgrowth of those unfortunate times when spiritualpublic services. Thus meaning of a speech that is delivered in anddeath lay over Germany's regions.

unreasonable tone, so little is our inherent sense of song The rhythmic way, on the other hand, is the original, *Melodies of the Protestant church chant in the first century of the able to comprehend, grasp, and retain a melody that isancient, and proper way, as it alone is the natural way. Reformation, with the existing harmonies from this period, published by G. Freiherrn von Tücher, 1818. so devoid of all rhythm and articulated structure that it cannot be heard.

congregational singing originated in the Lutheran church and it is therefore rhythmic in its root.

But so that no one falls into the foolish thought that Luther only took the rhythmic melodies out of necessity and in the absence of other solemn, thoroughly slow chants with all the same notes, I only want to remind you that it is indeed a high art to create a beautifully structured whole, a melody that presents itself like a flower with beautiful gradual natural leaves, but it is not at all difficult, but very easy, to put together a formless mass of tones. It would have cost the wise man but a few strokes of the pen to destroy the whole rhythm of all chorales so thoroughly as it is now destroyed by the ignorance and abuse. Luther, however, not only did not do this because he recognized the great value of a beautiful, naturally flowing melody, but he also took some chants from the old, tactless Gregorian chant and transposed them into a proper rhythm and beat, e.g. the melody "Christum wir sollen leben schon" and others.

If, then, dear reader, someone again wants to make you believe that the actual manner of the chorales is the now common, slow one, consisting of all the same notes, and that it originated from the tactless and unrhythmic Gregorian chant, then credit him with his ignorance. Here is the fact that all ignorance and all obstinacy will not overturn.

Thus the rhythmic chorales are not to be regarded as something new, but as something ancient, and no further recommendation of them should be necessary than the certainty that in them one possesses the unadulterated tunes of the age of the Reformation.

However, one is not satisfied with the historical evidence. There are many misgivings about the reintroduction of those old and original chants. So, dear reader, let me answer some of the most common objections to the rhythmic chorales recently.

It is said that rhythmic singing is secular. Now I do not want to deny that the rhythmic chorales, by virtue of their livelier gait, could possibly be sung in a way that does not fit into the sanctuary of God, nor does it promote edification, but rather hinders it. And there is no doubt that those who teach rhythmic singing must not work unwise. If the rhythmic songs are sung in a worldly tone, this is not the fault of the rhythm, but either clumsiness on the part of the teachers, or the world in the hearts of the singers. Abuse does not abolish the right use; and this everyone understands, that the original alone is the

proven by experience. For when sung in the right way, the rhythmic chorales, even in the lively passages, carry a holy seriousness, a solemn dignity, not the least bit of worldliness or frivolity. From the tone of the melody and its movement, one can easily tell whether it is a hymn of praise or a funeral song, whether its content is mourning or joy, but it is always a reverent praise of the highest majesty, a joy that never forgets that the bridegroom of the soul is also the judge of all flesh. - What is often ignored, and what inevitably robs the rhythmic song of a part of its solemn dignity, is the insufficient emphasis of the long notes that stand either in the middle or at the end of a stanza. Some think that a melody is only rhythmic when all notes are sung with the greatest speed, as if nothing in it should be slow at all. But on the contrary, the rhythm only becomes so moving and insistent when, as in the case of a powerful, ravishing orator, the fast passages are held in check and tempered, as it were, by the slow and dignified ones. So give the long notes, where they occur, their proper emphasis, and do not hurry over them as if one were losing something thereby; sing the rhythmic chorales in general well and as they want to be sung, and no one will be able to find anything worldly in them. Our fathers, who first sang them, were sworn enemies of everything worldly, and their chorales do not have it. -----

Another objection is this: the rhythmic chorale comes from the Union. Now he who can say this, of course, asks little whether foolishness or wisdom speaks from his mouth. There could hardly be a more foolish assertion than this. At the very time when people departed from the path of divine, pure doctrine, when union and its root, unbelief, became predominant, singing also decayed, and the beautiful old noble tunes became a resembling, howling nonsense that can only make an impression on the mind through the dignity of such a large assembly and through the remnants of original beauty and power that were still inherent in the chorales despite the destruction of the rhythm. Proof of this is provided by an old chorale book from 1732, in which Dretzel, organist at St. Ägydien in Nuremberg, has distinguished some chorales in a threefold different manner, namely two tunes that were sung in his time, and the third, a rhythmic one, which he calls the actual melody, as it was made by the composer, and as it should actually be sung. An unnecessary alteration of good old Ceremonies - is this perhaps the introduction

rhythmic chorales? It is a change where they are reintroduced, that is true; a change of old ceremonies, moreover; but - good old ceremonies? Can that be good which comes from a bad source? If we want good old ceremonies, we must take them not from the time of the decay of church life, but from the best time. And if we do not want this old thing, but the original and unadulterated, as in the text of these, so also in the sages, then we will have to decide on a change. A change from the worse to the better, - no one should ever be too old for that! It is a sign of spiritual weariness when one is so much disposed to change that he will no longer accept the best or discard the worst. A simple-minded, childlike, fresh spirit easily gets over such small doubts.

Some say that rhythmic chorales are difficult to learn. But experience testifies just the opposite. The great acclaim that rhythmic singing has found now and then in Germany, especially in Bavaria, the enthusiasm with which people everywhere, where spiritual life has awakened, have learned and sung the old original tunes again, is proof that they are very easy to learn. All that is natural is easy and lovely, only that which is unnatural is difficult and ugly. The melodies, in their original form, usually have an easily comprehensible, characteristic shape that is instantly impressed on the ear, so that they can be distinguished from one another as easily as people with different facial features. In some German cities, where rhythmic singing was practiced for the first time, the whole congregation joined in at the second or third verse and sang the song rhythmically to the end with hearty joy, as they had never heard it before. Children again freely sing spiritual songs, as they did before.

Nevertheless, some believe that it is impossible to introduce the rhythmic chorales; the whole thing is new and uncertain. Well, Ueber Leser, here is my opinion, good things take time. Let it grow! The power and beauty of the old songs in their original dress will make itself known, as it has already made itself known in many congregations of this country, where people now sing the old rhythmic chorales again with heartfelt joy and devotion, and besides the blessed possession of the old pure and unadulterated doctrine, of the heart-warming old songs, also enjoy the moving and beautiful old church tunes! -

G. Sh.

<div>(Submitted/)! The pure and wholesome teaching in Dr. Luther's clear and resounding speech, which thus penetrates the heart, recently very hard pressed by the authorities of the descends upon you and in you! - united state church, God lets his light shine again. The</div>	
<div>This witty and edifying book is thus warmly King of Prussia, for example, admonished the Grand recommended to the attention of our Lutheran brethren. Duke of Baden in writing about the oppression of the With God's help, I will present an exact description of the Lutherans and offered the repeatedly imprisoned contents of this interpretation of the Karechism in the Lutheran pastor Eichhorn from Durlach a position in a next few weeks, and for now I will only note: first, that at Lutheran congregation in Prussia (namely, in a the upcoming Synodal Assembly in Cleveland there will congregation that is to be Lutheran under an unchurched be a good opportunity to place orders for this booklet with church regime). Thereupon the Grand Duke had a the author, but also Mr. Bergmann in New York and deputation of Lutherans come to him, had a long Messrs. Schäfer and Korade in Philadelphia will gladly discussion with them, and it is now to be expected take care of this; furthermore, that the price of the book without doubt that they will also be tolerated in Baden. will be kept as low as possible, and in any case will So the Lord will soon help the oppressed brethren in require only a small sacrifice from each buyer; finally, Nassau, and the Hamburgers, when His hour has come. that with God's help, the continuation of the book should Let the readers of the Lutheran pray that it will come appear quite soon, but that this volume can be soon. - considered a whole in itself. Many warm greetings to all of ours, especially</div>	
<div>May this work promote God's glory and the building of Pastor Wyneken.</div>	
<div>His holy Christian Church among us also, as it is God's rich grace with you</div>	
<div>undertaken for that purpose and that purpose alone. With warm love</div>	
<div>A. Hoyer, Pastor at St. Your</div>	
<div>Johannis in</div>	
<div>Philadelphia, 45 ILvck.vooä str. > Lontll'ffark. A. Hoyer.</div>	
<div>Persecution of Protestantism in the Kingdom of Prussia.</div>	
<div>(Submitted.)</div>	
<div>Church News from Germany.</div>	
<div>Dr. Mariott recently published the following:</div>	
<div>The Evangel. The Lutheran congregation in To the Agents and Correspondents of the Inner</div>	
<div>Hamburg, which has received a faithful preacher in Mission of Germany.</div>	
<div>Pastor Meinel from Bavaria, received a decree from the</div>	
<div>Senate of Hamburg some time ago, in which it was</div>	
<div>On March 2, a trial was held before the Criminal</div>	
<div>promised that it could continue its services undisturbed, Deputation of the Royal District Court of Hagen in</div>	
<div>but that it could not be recognized as a congregation at Westphalia which, because of its importance, must</div>	
<div>least for the time being, since the so-called Old attract the most general attention in wider circles, as it</div>	
<div>Lutherans were divided into three parts and the latter had has already for some time attracted the attention of the</div>	
<div>not yet provided the funds necessary for its existence. public there and in the entire region. Thus, a larger</div>	
<div>Baptizing and copulating is now not permitted to the number of participants from near and far had come to the</div>	
<div>pastor of that congregation; the congregation must have public hearing than the courtroom could hold. The</div>	
<div>the children baptized by pastors of the Hamburg State Lutheran pastor Mr. Heinrich from Langefeld stood</div>	
<div>Church, and does so in protest against the abuses of the before the court as the defendant. He had preached a</div>	
<div>State Church, as well as against their opinion, as if the sermon on Psalm N9, 105 "Biblical Illumination of the</div>	
<div>Lutherans wanted to step back again. It may also be that Most Important Catholic Doctrines" before his</div>	
<div>the mobs, which have broken away from the Lutheran congregation at the last Reformation Festival and had</div>	
<div>congregation for the sake of all kinds of external things, this sermon used to build a new organ in his church. In</div>	
<div>will continue to do so for a long time and thereby prevent a strong, pithy speech, he had therein brought to light the</div>	
<div>the recognition of the true congregation. The most important distinctive doctrines of the Roman</div>	
<div>congregation will still have to face all kinds of trouble and Catholic Church in their scriptural unrighteousness, had</div>	
<div>suffering. But God obviously promotes the good cause directed them clearly and comprehensibly with the sharp</div>	
<div>visibly there and thereby so kindly strengthens the faith sword of the Spirit, so that every listener and reader must</div>	
<div>of his poor Christian people; we should also be glad of have received a tremendous impression of the truth from</div>	
<div>this here in America according to 1 Corinthians 12:26, it. This should now, as they say, first of all be brought to</div>	
<div>and pray that God will continue to lead his congregation the attention of the Catholic Church.</div>	
<div>in Hamburg through the cross with grace.</div>	

The church council in Schwelm must have been The author was of the opinion that it was not permissible uncomfortable with the sermon, and to those who have for the books to be written or stunted, and that he had heard or read it, this cannot seem so unbelievable. The been obliged by his superior authority precisely on this aforementioned church council is said to have legal ground. In conclusion, he remarked that it could by discovered in that illuminating clarification an incitement no means be opposed to him that the point of view was to hatred, to insult and ridicule of the Roman Catholic different now than it had been 300 centuries ago, when Church and to have applied to the local Royal Public the symbolic books were written; On the contrary, the Prosecutor's Office for an investigation against Pastor point of view is still the same: from the Roman Catholic Heinrich and, why it would probably have been most side there is constant hostility, a war of annihilation necessary, for the confiscation and destruction of the waged with all possible means, which has just now been printed copies. As a result, the District Court decided on taken up with renewed vehemence, and in which the charges and summoned the author and the printer Jesuitism has brought up its heavy artillery against the of the sermon to appear before it on the basis of Article Protestant Church, - therefore, from the Protestant side, 135 of the Criminal Code. This article reads: "Whoever a continual protest against everything that is not founded publicly blasphemes God in words, writings, or other in the living Word of God. - Those present followed the representations, or mocks one of the Christian churches entire lecture with rapt attention and atheistic silence, or another religious society existing with corporate rights and the impression on their hearts was visibly powerful. in the state, or the objects of their worship, their The Royal Public Prosecutor's Office admitted in its doctrines, institutions, or customs, or represents them in answer that the accused could not be proved to have a manner that exposes them to hatred or contempt, intended to arouse hatred, and found this also confirmed shall be punished by imprisonment for not more than by the publication of the sermon, and therefore a reason three years." for mitigation in this publication; but it nevertheless asserted that such an offence against § 133 was in court, without any other legal counsel, but to his dear reality to be found in the sermon, and requested that the word of God. The indictment contained 14 incriminated accused be punished. passages of that Reformation sermon, all of which were After the Court had suspended the publication of the supposed to be contrary to that paragraph of the penal verdict for a few hours, it was published at 5 o'clock in code, i.e. 14-fold insult and mockery and incitement of the evening to the effect that the Reverend Heinrich, hatred against the Roman Catholic Church. With great guilty of having violated § 135 of the Penal Code, was calmness the accused appeared before his judges and sentenced to 14 days' imprisonment, and the printer to developed in a two-hour, thoroughly clear, logically 8 days' imprisonment, and that the destruction of the sharp and striking defense his complete justification as printed copies of his sermon was declared just. In its a Protestant preacher for such a Reformation sermon in reasons, the decision mainly stated that the expressions its entirety as well as in its individual expressions. He used in the sermon were indeed capable of arousing pointed out how far removed he was from the idea, and "hatred 2c.", that the objective standpoint of the church how the sermon was not designed to arouse hatred and church doctrine could not be maintained in the against the Roman Catholic Church, but rather to judgment on the simple law, but that the accused had arouse compassion, as, according to the express words transgressed against the law as a person, that even his of the introduction, it should work gratitude for the referring back to the symbolic books could not justify blessing of the Reformation and love for the Protestant him, since at the time of their creation the parity of both confession. He drew attention to the enormous churches now existing before the law had not yet been difference between the language of the Bible, and established. This was the simple course of this strange therefore the language of evangelical preaching, and trial, which revealed the sad truth that a Protestant between the language of ordinary life. He demonstrated preacher, if he strictly adheres to the faith of his church, point by point how his sermon had to be judged not from if he teaches and testifies out of the contents of his a subjective but from an objective standpoint, how none symbolic books, which are sacred to him and to which of the views and doctrines he presented were peculiar he is solemnly committed, can, through this teaching to him, but rather the understanding of the Holy and testifying, be guilty of an offense against the penal Scriptures and the Holy Church that had called him to code of April 14, 1851, and become liable to civil law. preach. He proved that not only these teachings, but According to the judgment of the Court of Justice, no also the sharp, judging expressions were based on God's word, as well as on the symbolic books, that this legal messenger of the Protestant Church was not taken away from any preacher of the same. Church was not taken from any preacher of the same

The priest is no longer able to fulfill his ordination vows without being exposed to imprisonment. And as it goes in Prussia, it will also go in other German states, if one does not stand up energetically.

I also feel all the more obliged to communicate this, since the distribution of larger and smaller writings in defence of the Reformation truths against the Roman Church is becoming impossible in Prussia after such events, without exposing oneself to severe punishment.

With high regard

and Christian devotion

Dr. Marriot.

Dasel, the IN. March 18N.

(Apologist.)

(Submitted.)

Lament and comfort.

Lawsuit.

My days flee away, As the clouds drift away, Chased by the storms of the sky, Like an arrow whizzes by. Like a stream that rushes by, Like a dream that fades when the day is done.

So too I hasten to

My death without rest, and soon the dark grave shall cover me. Alas, men forgive, as the flowers fade, they scarce bloom and fall.

Nothing but care and toil Is life from early on. Till the sun in the evening bends; But the bitterest trouble Is ghastly death, Which shows itself as king of terror.

And so I go about on the surging sea of this life in the swaying barge. Rings of storms moved And waves agitated Is toilsome and desolate the course.

For from without only strife And from within only sorrow; For the world's lust passes like a storm.

And within, Conscience laments, it gnaws Me of sin never dying worm.

I hate myself. I am a burden to myself; Alas, I feel only eternal grief. For my heart is consumed with newness and pain, And no star of comfort is to be seen.

Where peace is enthroned?

Whether on earth he dwells?

Oh, how I love to chase after him! Across lands and lakes, Over mountains and heights I would hurry by night and by day.

Consolation.

But the word is near thee. The Lord Jesus is here, who brought peace from heaven. Therefore do not seek him far away, Since in the word of the Lord the sun of love smiles at you.

What you sorely lack,

What you long for,

What thou daredst not hope for thyself: God's eternal mercy,
The forgiveness of guilt Is promised by the Lord of free.

For out of love He endured the eternal curse, Which as with
sin deserved. Through much bitter both, Through fierce death
He has reconciled us with the Bavarian.

That's why I think, lobsing
Thy Savior and bring
For love of sacrifice offer thyself to him.
Oh how blessed are you!
You have peace and quiet:
God is gracious and kind indeed.

Weaves to life as fast as the sturdy wave;
Therefore, O heart, rejoice rather.
For from evil delivered, And from everlasting comfort, Thou
shalt behold his Lord the more eagerly.

Hermann Fick.

(Offenb. Joh. 2, 10.)

Confidence in God.

The excellent Senior Fresenius in Frankfurt am Main found as a young man his poor and long widowed mother in deep sorrow and her eyes full of tears. He asked her the cause of this great sadness, and she discovered to him that she needed a thaler at this hour and did not know where she could get it. The pious son also knew no advice. In the meantime, cr said: "Of course, I feel the same way, as if this thaler were very necessary to you. However, I hereby turn over the hourglass, and am assured that if it is so very necessary it will be there before the hourglass runs out; if not, God will convince us that it was not so very necessary as we thought. The hourglass was not yet half over, when a messenger came and brought him a thaler, which another man had owed him for a long time. This thaler became all the more precious to him and his family, so that they subsequently exchanged it again, and even when they were subsequently blessed with abundant temporal goods, they still kept it faithfully. Fresenius used to say that such small pieces of good become great showpieces in times of need, with the inscription, "Behold, that God can help!

(1 Petr. 5, 7.)

People's Voice.

Once, when the Nuremberg City Council was pushing against the adoption of the Concordia Formula, the citizens of Nuremberg declared: "If they had no money, they would sell their skirts so that they could buy this book! - Oh, how much better things would be in many regions in church matters if the people were always allowed the voice they deserve in religious matters!

Be not deceived, for God is not mocked.

In the village of Z. near Crossen lived a man who for a time became a member of the temperance society, but later returned to the village.

and then surrendered all the more to drink, throwing all admonitions and warnings to the wind. In addition to this, he made fun of religion and the Bible - as one sin always comes from another, because they all come from one and the same tree of destruction, and as it tends to get worse with every relapse of the sinner. He once said to a Christian friend, who had saved his sailors from ruin, and therefore sometimes admonished him, the terrible words: "I will become a stoker on the other side, and then make it quite warm for the souls!" And behold, what happened to this man? - He had the evil habit of crawling into ovens and sleeping in them when they were still quite warm. He did so again one day, took a bundle of straw with him to lie on, and went into the oven while it was still hot, intending to lie down quite well and warmly, and to sleep splendidly. But probably some coals had been left behind, which set fire to the straw; for the wretched man burst into flames and had to burn alive in his sins.

Liegnitz Church Gazette.

Sin is the undoing of men.

In how many cases has this already been confirmed. Sin is our ruin in general; it has ruined body and soul, robbed us of the image of God, and is the cause that we must go to the grave according to our bodies, for death is the wages of sin. But the devastation of sin and its curse still come to us in a very special way. We will see this from the following story, which the old, pious Harsdörfer tells in his "Geschichtsspiegel.

A day laborer went in the 17th century, in the harvest in the field to bind sheaves. Since he had forgotten something at home, he sent his son of 7 or 8 years back to get it. The boy stayed away for a long time, so that the father had to wait for him in great heat with the greatest impatience. When he sees the child coming from afar, he curses him. The boy, who hears his father's threatening and scolding words, runs away for fear of being beaten. The father grabs the nearest stone, throws it at the child and hits it, so that it immediately falls to the ground dead. Soon after, the father regrets his deed; in despair, he runs into the nearest barn and hangs himself. His wife, who had recently come out of childbed and had her child not far from a fire, finds out what has happened and is so frightened that she lays the child on the ground and wants to run to her husband. Meanwhile the fire seized the old rags in which the child was wrapped and burned it miserably. When the mother comes back and tells her husband

When she has seen her husband and her dead son, she finds the little child burnt to death. Then she too is seized by despair, she runs and throws herself into a well.

Thus the sin of men is the ruin of men, and the devil the murderer of men. One sin always leads to another. That is why it must be resisted in the beginning. Lust, when it is conceived, begets sin; but sin, when it is finished, begets death. And all misfortune here arose from wrath.

Beware of him.

(Liegnitzer Kirchenblatt.)

Announcement concerning the Synodal Constitution.

At last year's meeting of our Synod, the St. Louis Conference was instructed to prepare a draft of a new constitution of the Synod, made necessary by the division of the Synod, and to send it to the other Pastoral Conferences. This draft was not made in the autumn session of our Conference because of the absence of several members of it. On the other hand, in its spring session, it made it its duty to faithfully and carefully carry out the mandate given to it, and after having already extended the usual time of the session for this reason, it finally handed the matter over to a committee for final revision. However, it now turned out that the time of 6 weeks until the Synodal Assembly was too short for printing the draft, sending it out, calling the Conferences, etc., which is why it is hereby announced that the completed draft can for the time being only be presented to the Synodal Assembly itself.

R. Lange, pro. tem. chairman of the St. Louis - District - Conference.

Receipt and thanks.

For St. John's Church in Philadelphia we further received: by Mr. Rev. Diblmann of Buffalo \$11.00; by Mr. Rev. Werfelmann of his congregation in Auglaize Co., O., \$0.00; by Mr. Rev. Streckfuß of Zion, Wilsbire Township, Van Wert Co., O., \$6.00; from Hm. Schlömann in St. Louis \$1.00; by Mr. Rev. Brauer to Addison, Ill., \$14.18; by Mr. Pst. Ernst in Eden, Erie Co., N. A., as surplus of a bill \$0.30; by St. Paul's parish in Baltimore as third consignment \$27.58; by Hm. Pst. Nützet at Columbus, O., \$2.00; by Pst. Hattstädt from his parish at Msnroe, Mich., \$7.75, and from Pst. Lem- K'S parish at Sandpereeek, Mich., \$2.25; by Pst.

Pst. Husmann of Mr. Friedrich Schröder in Marion Township, Allen Co., Ja., \$2.00. -

In wishing the dear givers of God's rich blessing, we ask all friends and fellow believers not to tire in their support of the small congregation in Philadelphia, which is maintaining its church system under great trials.

A. Hoyer, Pastor.

45. Ideclcvoocl 8tr., IWlactstpstin,

For the building of St. Paul's Lutheran Church, Liverpool, Medina Co., O., there were received: from Mr. Wvll- bold \$1.00; from Mr. Spielmann \$1.00.

Many thanks to the weary givers.

F. Steinbach.

Received with thanks for church building in Rechtster \$4.00 from the Gemeint in Detroit.

P d. Meat man/., Pastor.

For the seminary at Fort Wav "e \$4.00 by the congregation of the Rev. Reichmd in Noble Co, Ja.

Dr. W. Sihler.

Received

----- - . rf HD.

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By the congregation of Mr. Pst. Scbol; in Wasbing- ton Co, Ill. 0.91

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Mailbox.

\$10.50 for hymnals received from the Rev. Grüber.

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Letter of Dr. Martin Luther from Einsctz????g der Kirchendiener au der? Rath zu Prag in Böbrneu von? Year 1525. translated from the Latin by Paulus Eperat.iS 10. Timot b e n S. Ein Geschenk für die confirmirte Jugend. Edited after Hiller, geb-mden . N.

By the dozen \$0.60.

Sermon preached on Easter Day, 1851. at St. Lom'S, Mo. by Pros. C. F. W. Walther .. . 5.

His sermon about 1 Thess. 4,1 - 7: The exhortation of the holy apostle. Apostle to become more and more complete . . . -..... 5.

(Both sermons are reprinted from the "Lutheran" besouders).

New Testaments, mostly only the Psalter, Stuttgardter, London u. Hamburger Edition, in ordinary binding with the (Pflaucin 20.

dito obne Psa'ter 15.

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a t? o n \$ bills with Dib.l- sprüchei? ui?d Liederveesen, inK. now biblical pictures?? and Nandzeichnungen: lithographin us l edited by Leopold Gast . .. Kl,(H.

16 baptismal certificates rmt biblical sayings along with the K.. Bildem and Randreichnu??aen; lthograpi irt and herausgegm of guest & brother .. . ZstW,

Melodies of German Kir ch en e sä n g e to Oe. Frederick Lewritz -5.

Annex thereto 15.

Same with attachment05.

Leipzig Evangel. Luther. Missionary Gazette from Years 1850..... 40.^

Printed by M. Niedner, North corner of Third and Chestnut streets.



Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

9th, St. Louis, Mo. May 24, 1853, No. 20.

Extensive tabular survey of some of Pastor Grabau's manifest errors, presented in his own words, and compared with the false Roman, as well as with the pure Lutheran doctrine.

| Pastor Grabau's teachings. | Doctrine of the Roman Church. | Doctrine of the Lutheran Church, which Pastor Grabau calls the Missourian. |
|--|---|---|
| IV.
From ordination. | IV.
From ordination. | IV.
From ordination. |
| 27. "Ordination is not an adiaphoron (middle thing), in that it is an essential piece of the rite vocatum esse" (the ordinary profession),." (Anticritic. S. Pastoral Letter 2c. p. 41.) | 27 Thus writes the <u>Trident. Conciliar</u> : "If anyone says that the ordo or holy ordination . . . is any <u>human contrivance, devised</u> by men inexperienced in ecclesiastical matters! If anyone should say that the ordo or holy ordination is any human contrivance, devised by men inexperienced in ecclesiastical matters, or that it is <u>only a certain rite for electing ministers of the divine word and sacraments, he is accursed!</u> " (20 Sitzg. 4. Cap. 3. Can.) | 27: "The office of preaching has indeed won the command and appointment of John 20, but <u>one does not read anything about ordination</u> to the office, it has therefore always been counted in the <u>orthodox</u> (orthodox) church under the <u>adiaphora</u> (middle things). (Balduin in his Interpretation of the Epistles of St. Paul, on 1 Tim. 4. p. 1336) |
| 28. "Ordination itself is not an adiaphoron and unessential thing. It belongs to the <u>commanded divine order</u> , and has <u>divine</u> and apostolic command." (Derslb.) "You cannot understand why I maintain that Christ the HErr began Christian ordination, but that the apostles expressly commanded it. - Have you not read John 20 and Matthew 28? Did not the Lord command and bind His chosen apostles to the ministry? Was not this first ordination and command at the same time the appointment of the ministry for all times and countries? Yea, he hath even laid his hands upon us, not for a sign, but for an example, blessing them at such a command unto the ministry, Luc. 21. He had already vocated them <u>vocatione immediata</u> , since he was baptized of Johanne. . But the subsequent command: Go your way 2c., was the unlimited authorization to all ecclesiastical offices and acts, just as the Christian ordination still is." (Derslb. 50.) | 28 Thus the Jesuit <u>Cornelius a Lapide</u> writes: "Christ ordained the apostles bishops, and they others, and so on; so also Paul was ordained by them, for this is required by the spiritual estate instituted by Christ, that since he himself ordained Peter and the apostles, the rest should all be ordained by them or by their successors. (Christeis p. 507.) | 28] "Besides that <u>ordination</u> , when distinguished from vocation, is an <u>adiaphoron</u> , (but one which, though it has no command, does not lack examples,) that use of ordination, as described by <u>Bellarmin</u> , is not even apostolic." (Kromayer Theol. posit. p. 1023.) "Although we freely admit that ordination is not absolutely and badly necessary, nor based <u>on divine command or divine right</u> , but <u>ecclesiastical</u> , even that it is an <u>indifferent</u> use; and although we also do not believe that by the same ex opere operato the gifts necessary to the office are imparted, we nevertheless hold that this ecclesiastical order is established for the sake of important causes . . . even if the same in the pope |
| *) That the Lord laid his hands on the apostles is given with falsehood. He only lifted up his hands and blessed them. - Here Father Grabau surpasses even the Romans, who are so honest as to admit: "It is not written that the apostles were ordained by Christ through the laying on of hands." (Thus writes | | |

Pastor Grabau's teachings.

Even Bellarmin himself, in his book on ordination, Cap 2, in the last paragraph). Our Lutheran theologians, however, point out that the apostles intentionally did not use the ceremony used by Christ at the time of ordination, i.e., the inhalation, but that they had the laying on of the hands of the Bavarians, so that no one would think that this ceremony was instituted by God Himself and that grace was bound to it.

D. R.

(29) "Although the church does not give the sacred office of preaching to the person, God does not give it otherwise than by election and ordination of the church. Although the church does not give the holy office of preaching to the person, God does not give it in any other way than through the election and ordination of the church, for this is his order. Acts 1:23-26, 2 Tim. 2:2." (Derslb. p. 39) "It pleased the most wise Lord & Master, therefore, by a twofold ecclesiastical act, to assure his ministers of the right divine profession, and to help his church, namely, by proper election and by ordination. A cripple can stand for a time on one foot, but a healthy man has two feet on which he can see and walk. (Derstb. p. 60.)

30. "Alas, you make the *confirmaito electi* or *talis comprobatio* a mere *comprobatio seu testificatio vocationis*," that is, the confirmation of the elect a mere confirmation of the election. "What moves you to insert the main punctuating little word ""mere"" here?" - Pastor Brohm, relying on the passage in the third Columne of the Schmalkaldic Articles, nehmlich holds that ordination is a mere confirmation of vocation. Pastor Grabau therefore wants to claim that ordination is a confirmation not of the vocation, but of the vociate. Therefore he continues: "The *electio* (election) or *vocatio* of the local congregation is in itself *juris divini* (divine right) and does not require a *testificatio*. (attestation), nor *comprobatio* (approval) nor *comprobatio* (confirmation), but the *electus* and *vocatus*, according to God's order, require such *comprobatio*. and *confirma*.

tio. " (Derslb. p. 61.)

Teachings of the Roman Church.

29] Thus the Jesuit Canisius writes in his Catechism: "Is it not enough that they" (those to be ordained) "are chosen and presented by the people and by the temporal authorities or by the prince? - From the formation of the ecclesiastical prelates the people or the prince may choose competent persons, but if they are not ordained (by the bishop), they are not priests." (Cap. 4. §. 9.)

(30) Thus the Tridentine decree says: "If anyone says that the consecrations which they (the bishops) confer are void without the consent or appeal of the people or of the temporal power, or that those who are neither lawfully consecrated nor sent by the ecclesiastical and canonical authority, but come from elsewhere, are lawful ministers of the Word and Sacraments, let him be accursed. (S. 23. Cap. 4. Can. 7.)

once and speak with them; they will tell you of a man whom they call the "unforgettable father"; the unforgettable father of the Greenlanders is Hans Egede.

Hans Egede, born on 31 January 1686 in the bailiwick of Senfen in Norway, became, after he had studied in Copenhagen, in the 2nd of 1707 pastor at Vaagen in Norway and at the same time married Gertrude Bask. By God's special providence, he remembered already in the second year of his ministry, as he had read long ago, that there had been a Christian community in Greenland long ago. Greenland was discovered in 982 A.D. by an Iclander, Erich Nöthen, and Oluf Toygvesön, Lord of Norway and Iceland, had sent preachers there. About a hundred

Teachings of the Lutheran Church.

superstition may be attached to it." (Calov in his writing against the Socinians. p. 921.) "We deny that ordination is necessary by virtue of a special divine command, the like of which cannot be shown." (Gerhard *loc. de min.* §. 139.)

(29) "As to ordination, it is not necessary by virtue of a divine commandment, nor does the nature of the office of preaching depend upon it." (Gerhard, *loc. de eccles.* §. 202.) "Ordination is taken either, in a wider or narrower sense. In the wider sense it is taken for the calling itself; in the narrower 'inne for the solemn testimony of the calling before the congregation. The calling is necessary; the ordination in the narrower sense is indeed a middle thing, but in such a way that, although it has no commandment, it nevertheless has examples, and thus approaches my- the nature of necessary things . . What to the church is an adiaphoron finely a mean thing) is not equal to this and that person a mean thing." (Kromayer *Theol. posit. p.* 1060.)

(30) Thus it is written in the symbolical books of our church: "These words concern the true church (1 Pet. 2:9), which, as it alone has the priesthood, must also have the power to elect and ordain ministers. The common custom of the churches bears witness to this; for in ancient times the people elected parish priests and bishops, and the bishop, sitting in the same place or in the vicinity, confirmed the elected bishop by laying on his hat, but at that time the ordination was nothing else than such confirmation," *nil nisi talis comprobatio*), i.e. nothing more than or a mere confirmation of this kind). Steher. (Schmalk. Art. Appendix. To escape this formidable testimony of our confession of Kirehen against its false doctrine, Pst. Grabau says, the accent is to be laid on the word 'elected'; for the election or vocation needs no confirmation, but the elected or vocirte does, for the election or vocation, he means to say, does not yet make the elected one a pastor, unless "the second factor, ordination, is added. But this is only sophistry, of which our old Lutheran multiples knew nothing. Thus, for example, the sei. Chemnist writes: "Although ordination does not make vocation, yet if any one has been lawfully called, that use is a declaration and public confirmation that that 'vocation' which has gone before is a lawful one." (*Loc. de eccl.* p. 126.; Whoever does not want to err wilfully, also sees, when the symbols say that ordination is nothing more than nil nisi a confirmation, that they do not thereby make ordination a second factor, necessary according to God's order, of the office of preaching to be established, not a *conditio sine qua non*, but just thereby want to cut off such thoughts. Thus Luther writes: "The parishes or the office of preaching have always been forfeited apart from and above Christ" (apart from the ordination to the priesthood in the papacy) "by princes, lords, cities, also by bishops, even eights, abbesses, and other places, and, through such bestowals, the calling and the right woman to the ministry or office have remained; besides, such called pastors, when they have received such life and office, have also been presented, i.e., have become angle bishops. i.e. to the angle bishops and let them invest or instruct, although such has not been the profession nor fur, but confirmation of such profession, and not of necessity." (Scripture of the Angular Measurement and Consecration of Priests of the Year 1533 XIX, 1544.)

Years later, Archbishop Adalbert of Hamburg (Bremen) sent a bishop there, Albert by name; 10, churches were clustered, m until 1448 Greenland was known as a Christian country. From then on, for 157 years, nothing was heard of Greenland; only in 1605 was it rediscovered by Admiral Lindenow, but of the Christian church only the ruins of the churches were found; the Greenlanders served the idols under the direction of sorcerers, whom they called Angekoks. Egede often heard this from his brother-in-law Niels Bask in Bergen, who had himself gone to Greenland. Full of heartfelt pity for those poor heathens, whom, moreover, he considered to be neglected descendants of the old Norwegians, he often thought that "he would consider it his greatest joy and happiness if he were to see their

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| (Sent sen H. in Pb.) Hans Egede ,
the Bishop of Greenland.

(According to Rudelbach's Christi. Biography.) | |
| Greenland is one of the northernmost countries in America. There the winter lasts almost the whole year and the summer days are dull warm and unhealthy; the soil is stony and barren, but for the people of that region God fills the sea with sea animals of all kinds. The Greenlanders, small, stocky people, are good-natured and cheerful, but inclined to indolence and superstition; they live mostly on fish and sea animals, which they know how to sing with great skill. Among these poor people, who are now Christians to a certain extent, goes | |

preach Christ anew." At first he considered this thought a terrible challenge and therefore sighed incessantly to God to save him from it, but in 1710 he could not refrain from writing a "Proposal for the Conversion and Enlightenment of the Greenlanders" and sending it to the Lutheran bishops of Bergen and Droutheim. They answered encouragingly; but when the matter became known, relatives and friends, and at first also his own housewife Gertrude, pressed upon him with such complaints and entreaties that he was often tempted to give it no further thought. Then the Lord held up to him day and night his word Matthew 10:37: He that loveth father or mother more than me is not worthy of me; yea, God turned Gertrude's heart, that even her will was bent and "at last she had as fervent a desire as her husband to see Greenland, and that the kingdom of God might be planted there." From that time on, Egede did everything in his power to promote the work, all the more eagerly since in 1714 a missionary college was established in Copenhagen by the godly King Frederick IV, who was also King of Norway, which sent out preachers of the Gospel among the heathen, e.g. in the East Indies. Nevertheless, everything seemed to be too far away in vain, since the war which Denmark was waging with Sweden at that time did not allow any peace work of that kind to arise. Egede resigned from his office in 1717 and moved to the seaside town Bergen in 1718 to be able to attack the cause all the more eagerly and unhindered. The war distress subsided in the year 1718, since King Charles XII of Sweden was shot before the fortress Friedrichshall, also King Frederick IV gradually took more serious part in the enterprise, but only in the year 1721, thus 3 years later, a ship, called the Hope, was determined for the voyage to Greenland and Egede appointed missionary. As Jacob courted Rachel for 14 years, so Hans Egede courted the preaching ministry among the heathen Greenlanders for 14 years.

On May 3, 1721, Egede sailed from Bergen together with his family, the ship's crew included, 46 persons in all, and saw the southern tip of Greenland already on June 12. In front of them they saw high icebergs and snow cliffs, nowhere an opening, indeed, after they had sailed up and down between the drift ice for 12 days, their ship was jammed between icebergs during a southerly storm. Before the eyes of men it could only be foreseen that the ship would soon be crushed. But the very next night, when Egede, strengthened by fervent prayer, had just comforted his own and the ship's crew, the subsided and the icebergs gave way by a miracle of God. On July 3 they came to a harbor, the "Harbor of Hope" at the island of Imeriksok, and on July 8 they began a building of peat and stone. In droves the Greenlanders joined them.

told Egeden that he would not be able to endure the winter there, but they themselves took action when their roof sometimes broke and threatened to shatter warnings were not heeded. The house was completed one day, almost always in winter he came home with his clothes frozen to his body, so that his preacher's coat, which he usually walked, could stand upright. But he did not care about this hardship, he confidently worked forward himself and also educated his sons, Paul and Niels, who learned Greenlandic as their second mother tongue, to become Greenlandic preachers. However, silent or stammering his love must have been at that time, the Greenlanders soon learned to respect him, and soon even to love him, the more so since their Angekoks (sorcerers) explained to them that he himself was a great Angekok, and had therefore by no means come to harm them. God was with His faithful servant.

During these hardships, Egede was in danger of being left behind by his companions. Since the ship that had been promised from Denmark did not arrive and the food that had been brought from Europe was running out, most of the ship's people wanted to return home and were already packing. Egede, however, did not lift a finger and shouted to the packers that they would soon have to heunpack again. He had predicted correctly. In June 1722, instead of one, two ships arrived, held back by bad weather at sea. A more convenient site and harbor was now sought, and there the settlement of Godthaab (Good Hope) was built. God's blessing was evident in all the work. Egede took two Greenlandic boys into his house to train them as teachers, and wrote the "Simple Catechism Questions" in Greenlandic for his pupils. From Monday to Friday he usually went from one hut to another and taught; on Saturdays he worked at home for the Sunday sermon. More and more the pagans came to meet him and the rumor of the pellesse, i.e. preacher, spread over the whole country, so that not infrequently people came from far away to hear him and especially to see the Greenlanders themselves. There he often sailed on a weak boat through the roaring icy sea, whose waves were thrown in by the storm and immediately turned to ice. and immediately turned to ice, so that he thought he would sink under the weight; sometimes he was in danger of being driven out into the open sea by the storm; sometimes he was jammed between cliffs and icebergs that threatened to crush him; then his feet threatened to freeze, so that he had to hold them hanging down over the sails out into the water, because otherwise they would freeze completely; the Greenlanders, who he found the church ruins from the days of the old Norwegians and preached back and forth among the Greenlanders, who now flocked to him and often accompanied him by the hundreds from one place to another. Not enough could they miss the dwellings he was looking for, and had to go back to his home in the open.

field to spend the night; and when he found houses and Greenlanders, what torment to lie there in the filthy hovels united filthy

were amazed at what Egede told them about God's Yet they live in peace, deal with each other peacefully they should be left with the means of life for a year. incomprehensible power and majesty. In 1724 Egede and lovingly, and are glad to share with one another. Do Egede could not leave: when it became known that he baptized the first child; but when the Greenlanders who you not think that many heathens, perhaps many Indians might have to go away, many Greenlanders came with were present now also wanted to be baptized, he could in our country, are now making such complaints? - The earnest complaints and entreaties not to leave them; he do nothing more than refer them to a later time; with this annoyance was great, but Egede's and his family's could always stay with them and, like them, live on strict legal nature he committed an injustice which he excellent example prepared the way for his sermon reindeer, seals, birds, and fish, of which they have an himself later most seriously acknowledged and everywhere. Also the challenge, which brought him the abundance. One Greenland in particular brought his regretted, but who wants to cast the first stone at him? question of how to proceed with Holy Baptism among the two children, recently baptized, and said to Egede: they On the other hand, on January 10, 1724, he preached heathen, was overcome when the two other will by no means allow you to go away He stayed, but his first sermon in Greenlandic and wrote a catechism in missionaries, who were sent to the Greenlanders after he also wrote then: "so I am left alone with my wife, three simple questions and prayers. In 1725 he baptized a him, among them the learned Otto Lange, came to children, ten sailors, and eight Greenland boys and girls, Greenlandic boy, named Frederick Christian, who Godthaab for a conference. There these three men of who have been with me almost from the beginning." became an excellent teacher of his countrymen. His son God became one, so that 1.) from now on they wanted "God let me live to see the blessed hour when I shall Paul, who was 18 years old at that time, was now sent to administer Holy Baptism in the name of the Lord Jesus again hear more pleasing news from the fatherland. Of out alone among the heathens, although he, despite all to the underage children of the Greenlanders who lived course, he soon received the news that the King, at the his love and joy of faith, usually left with tears in his eyes, there at first, provided that the parents themselves request of Count Zinzendorf, had decided to again because the Greenlanders mocked him when he made applauded the Christian doctrine and at the same time strongly support the mission in Greenland, but this was mistakes in his speech. When the Greenlanders were willing to sacrifice their small children to the Lord like a drink of rennet given to a dying man. On New returned from their summer occupation, fishing and Jesus; 2.) that they would do likewise with the somewhat Year's Day 1732, one of the boys who had enjoyed hunting, to their winter tents, Egede usually had to start older children, if they had a simple grasp of the noblest Egede's instruction for 7 years died and gave hope that his lessons all over again. So it often happened that, main points of our Christian faith; and 3.) no less with the he would soon be able to teach his fellow countrymen when the inclination for sorcery visibly stirred in them, head adults and old people, if they, next to a necessary himself. Egede wrote about him: "Because it has angrily threw their amulets and other stuff on the ground knowledge and understanding of Christian doctrine, pleased the only wise God to call him to himself, I must and broke them. Yet no harm ever came to him. Bold gave signs of a right devotion and a true earnestness in be pleased with his gracious will and cannot begrudge and defiant in the faith of the Son of God, he stood the cause of salvation, and expressed a desire for the him the blissful, joyful and eternal New Year, to which everywhere in all temptations, often also between the reverend Sacrament of Baptism. - These resolutions he is now called according to his soul". In September grumbling comrades and the complaining family, to were subsequently confirmed by the missionary college, 1733, however, the children's pox, which had been whom famine sometimes seemed imminent even in the and thus a heavy burden was lifted from Egede's heart. brought over from Copenhagen by a Greenlandic boy, next few years, when the ships from Denmark failed to in general he made many comforting experiences in broke out in the settlement; soon Egede stood as in a arrive. He shows that a true Christian man is also at those days. Thus, in 1730, a man from the Greenlanders large hospital. One of the first to be struck down by the whole man. living further north came with the message: "Tell the epidemic was Christian Friedrich, the Greenland, who

Egede once suffered the greatest hardship from the speaker that he should come north to us and make his had been a teacher (catechist) for three years and had Danish soldiers who were sent over to serve in the small home here; for the land is better here and there are more taught Egede and his son Paul the Greenlandic fortress built at Godthaab. Among the wild heathens of people here than down there, where he now lives. He language. He showed the greatest patience in his illness Greenland, one could lie down quietly, but among the shall receive with us all that the shipmen are wont and cried out to God fervently and unceasingly for His proper people who called themselves Christians, one otherwise to receive; for these can tell us nothing of help and grace. "How wonderful and incomprehensible," was not sure of one's life, he complained. But what was consequence, nor speak of anything but bacon." We Egede wrote in this connection, "is the counsel and way worst of all was that these so-called Christians, with their would also like to receive thorough instruction from the of the Highest, in that He completely deprives us of the atrocious ways, caused such an uproar among the great Creator, of whom those have spoken to us who means which, according to our human understanding, Greenlanders that one of them, named Okoko, once have heard him." "Who would not," cried Egede at this can most promote the spread of His glory! Teach us, O made plans to send Angekoks, i.e. Greenlandic news, "be moved by such strange speech and message God, to surrender ourselves therein, and, in a more pure sorcerers, to Europe "to convert the people there to to make known God and the Creator in those places in a simple-minded devotion, to command ourselves to thy good customs. A Greenland, for example, later wrote: fruitful hope?" He immediately sent over his son Nicls. whimsical, yet blessed, direction and guidance!" -The "Your teachers teach us that we should flee the devil, He often heard the Greenlanders say at that time: tell the poor helpless Greenlanders fled from place to place and the sailors pray with greater earnestness that the king to send us more preachers. from the terrible disease, and so spread it over the whole devil may take them. Your people know that there is a How wonderful is the counsel of the Lord! Just at that country; soon whole heaps of unburied corpses lay Creator and Sustainer of all things, that after this life men time, when Egede began to see the first fruits of his about in the fields. The sick who came to Egede he took receive blessedness or unbledness according to laborious work, the news came to Greenland that King in as long as his dwelling could hold them, and nursed their works, and yet they live as if it were their duty to be Frederick IV had died in 1730, but that his successor, them. All winter long he had no rest, day or night; evil, as if it were their honor and glory to sin. My Christian VI, had declared the settlement in Greenland sometimes, if one of the sick died in the night, he himself countrymen, on the other hand, know neither that there abolished. Did Egede and anyone else want to stay in had to put the deceased to bed. is a God nor that there is a devil, and believe neither in Greenland? reward nor punishment after this life.

carry into the vestibule. Everywhere the Greenlanders looked up to Egede as to a saving angel, to a father in whose hands they could confidently lay their heads. One Greenland, who had hitherto only scoffed at the preacher's teaching, but who now also came under Egede's care, spoke dying: "Thou hast done to us what our own would not have done to us; for thou hast entertained us with food when we had nothing to eat, thou hast buried our dead, who otherwise, if thou hadst not been there, would have been eaten up by the dogs, foxes, and hubs; but especially hast thou taught us of God how we should be blessed, so that now we may die joyfully and expect a better life after this." Egede's work now passed the test of the cross, a severe, serious test, but he was proved; he had never made much talk of conversions and but conversions, as is now the fashion in missions among the heathen, but when the cross came upon his spiritual children, it showed that the first had faithfully founded and built upon God's word, and in addition by his walk had imaged Christ to them. His Greenlandic neighbors "longed in earnest faith and trust in the merit of Jesus Christ for eternal blessedness, and departed in the invocation of their Redeemer." Especially in children were the effects of grace and the Holy Spirit felt, but also from the lips of the elderly, an old man among others, a hosanna was heard at the hour of death; if Egede had often felt as lonely as Elijah, now under the visitation he had to realize that he was standing in the midst of a Christian community, albeit a dying one. Dying it was then; after the plague had raged for seven months in Greenland, all the Greenlanders in the settlement, with the exception of a little boy and a little girl, had died; out of more than 200 families that ranged for twenty English miles, scarcely three were left. Egede stood as in a wasteland, it seemed as if the whole work, which had been meant and begun for God's glory, must now fall away; he folded his hands and said: God look into it for Jesus' sake, whose gracious good pleasure! I command and commit this thing in faith.

In the same time another, perhaps even more severe trial came upon Egede. In 1733 the Brethren (the Herrnhuthers) sent the missionaries Christian David and Matthew and Christian Stach to Greenland, to whom King Christian and the Missionary College had given letters of recommendation to Egede. Egede received them kindly, patiently taught them the Greenlandic language, and kindly cared for them in the sicknesses by which they were immediately attacked in the first time. However, as he soon felt that those men were in the pure doctrine of

He questioned them about this, especially with regard to fechtungen plagued. He could no longer endure the high article of justification, and soon had to learn that dangers, the hardships, which he had endured in his they mixed justification and sanctification, even claiming strong manhood; the reconstruction of the missionary that justification does not consist in the imputed but in work, which had been almost completely destroyed the indwelling righteousness of Christ, and that during the terrible epidemic, brought new hardships and sanctification must not only follow justification but also dangers with it. It would have been foolish to remain in precede it. It was natural that Egede should testify Greenland now, since he could now entrust the earnestly against such false doctrine, declaring that if leadership of the mission to his son Paul, but he himself they subscribed to the doctrine of the Lutheran Church could expect that he would be able to serve the same and wished to give it real applause, he would gladly see work better in his home country with the strength he still them remain; but if they persisted in their false doctrine, had left. He decided to return home. About this cr. writes there would be no agreement between them and no that "my attention in this decision was to be able to common edification. This was a manly Christian speech, contribute the more to the building up and furtherance of but how was it returned! Christian David asserted that the work by returning home, this is known to the all- Egede had not the mind of Christ, and was hindering the knowing God, as well as that I did not seek any kind of Gentiles from their conversion; that he was not himself refreshment or reward for the work I had done, which converted, therefore not skilled to convert others; They would not be pious to me; For just as I did not go to even added defamations, such as that Egede had Greenland for temporal advantage and benefit, so embezzled 8,000 thalers, and when the shamelessness neither did I leave it there, but God's glory alone and the of this lie was held against them, one of them excused it enlightenment of these poor, ignorant people was, is, by saying that even if he had not embezzled these 8,000 and will be my only focus, indeed the unceasing desire thalers, it was nevertheless evident that he was not of my heart until my death."-On July 29, 1736, Egede walking in faith before God; in this judgment they could preached his farewell sermon on Isaiah 49:4: I thought I not possibly be mistaken, for they had the anointing of labored in vain, and spent my strength in vain and the Spirit. - These are terrible speeches, but they too useless, though my cause be the Lord's, and my office must only serve to make Egede's right faith and faithful my God's. The Greenlanders had come from all sides to confession of the pure doctrine of the Word of God shine see and hear their teacher once again. On August 9, all the brighter for us, to shame us and admonish us to 1736, Egede departed from the place of his labor and follow his example and to faithfully preserve our toil, taking with him the love of the Greenlanders, among honorable Lutheran confession in spite of people's whom he is still called "the unforgettable father. scorn.

On September 21, 1736, Egede arrived in Copenhagen and began to care for the Greenlandic Church in a different way than before. A Greenlandic Seminary was established! from students who were to become missionaries and from children of the orphanage who were to become teachers; Egede became the head of it and in 1740 was also given the supervision of the whole Greenlandic missionary system. There he worked with his old strength and faithfulness to educate the young people to be truly Lutheran, to be diligent preachers of the pure doctrine, there he shared with them his experiences in the difficult work that lay ahead of him, as e.g. He also openly and powerfully testified against the carelessness with which the missionary she bore the cross imposed on her with great patience; college sent out missionaries who were not firmly grounded in doctrine, and generally treated the missionary work as if it were the business of a secular government or chancellery. But at that time a time dawned in which the people no longer liked to endure the preaching of the pure doctrine, as Egede led it," herself was suffering at that time from mouth rot and Unchurchlike nature also seized many of the weakness of the chest, and was in addition afflicted by missionaries, so that, for example, one named severe spiritual an

T2c.chardt called it wrong that Egede ordered the Greenlanders to revere the three articles of the Christian faith. The

The missionary college supported the missionaries against Egede, so that he saw himself hindered in his work everywhere. The old faithful confessor naturally hated from the bottom of his heart the flighty, self-willed nature of the enthusiasts, who on the other hand despised Egede's Lutheran simplicity and defiance. On January 5, 1747, Egede resigned from his office. He wrote at that time: "if I had only been so fortunate as to reap the fruit of my efforts, which I had desired and hoped for, then I would easily have been able to bear all other losses,-but now I must see and tolerate that the doctrinal foundation which I laid, which is Christ and His merit, where not entirely overturned, is built upon instead of the pure lind enduring gold of faith, dock all kinds of wood and struh, which burns easily; This pains me to the utmost and makes me weary of life, which, I hope, will not last so long, since my inner weakness is increased day by day by the mortification of my soul. In any case, he was able to place the education of the missionaries in the hands of his son Paul, whereby he still reserved the supervision for himself as long as he lived.

For a full decade and a little more, Egede enjoyed a well-deserved rest in the little town of Stubbekjöbing on the island of Falster, which he had chosen as the haven of his old age. Nor did he lack the staff which God Himself gives to His pious pilgrims when evening comes, or the oil wherewith the head may be anointed, that man may be glad in his God and Saviour. He seemed to be like the Israelites in the wilderness: that his shoes did not wear out at the goal: until he was over seventy years old, his eyesight was not yet dull, nor his strength broken. He was much occupied with works of love, always making sure that his left hand did not know what his right hand was doing, and was, by the way, an unforgettable example to all by his honorableness, cheerfulness, and frankness. He had attained the peace of God, which is higher than all reason, and preserved our hearts and minds in Christ Jesus. A little before his blessed death, he said to his family, still quite healthy: "Children, you will not keep me long. And when they wistfully asked his father how he knew this, since he was not ill, he replied: "It seemed to me during the night as if some blessedly departed persons beckoned to me. He ordered his burial; but he did not become bedridden, but weaker and weaker. One day he lay still without speaking: - it was November 5, 1708, Egede's 72nd year - then God called him to eternal life.

Reason does and serves matters of faith, not before but after faith, as do the tongue and all human powers and limbs. Reason, after it is enlightened by the Holy Spirit, serves faith. Without faith, however, it blasphemes God, together with all its powers and members, both internal and external. (Luther.

(For the Lutheran'.)
The Evangelical Review, Edied by C. P. Krauth, D.D., & Wm. M. Reynolds, D. D.

The April issue of this quarterly from this year contains the following articles.
1. an evaluation of education as it is given in the high schools (colleges) of this country. This article reveals an insightful and experienced schoolman as its author, and pious, who are undoubtedly also to be found in the rich in excellent remarks. It is especially satisfying to find in it the basic view that the teacher, in all his activity, spirit, from which the symbols of the Roman Catholic Church originate. This is why we cannot call it a sister, and educate as if he were teaching and educating Christ, according to the instruction of Ephesians 6:5, 6. For, where this is the highest principle of education, all important requirements of it follow of themselves. Among the individual remarks we emphasize as especially worthy of heed) that the high schools should not make it their business merely to accomplish and teach in particular that which is necessary for a good education. Rather, they should form a picture of what the public, if it takes its temporal and eternal best to heart and judged as well, since the anti-God elements which prompted wisely, would desire, and offer it that, thus exerting a salutary, educating, elevating influence on it. The deficiencies of the high schools of this country, which are criticized in this article, are unfortunately to be found to a greater or lesser extent in other countries as well.
A lecture given by the Honorable L. Eichelberger in the Lutheran Theological Seminary at Lexington, S. C., at the beginning of his tenure as Professor of Theology. church is expressed in its cultus; demonstrated how this is the case in the Roman Catholic, Reformed, and Lutheran Churches, and lamented that the cultus of the commencement of his office as Professor of Theology, and entitled "Reasons of Difficulty & Success in the Study of Theology." The style is unkind, and the reasons are not the same as that of the Roman Catholic Church.
tut in a large part of the Lutheran Church has departed from what it should be.
6. continuation of the translation of the travelogue of the telegates of the Synod of Missouri, Ohio and others to Germany, printed in the Lutheran.
7 "Remarks on the Kingdom mentioned in the Prophet Daniel, Cap. 7. v. 7. The first part of this treatise contains the well-known interpretation of the passage about the Roman Empire; the other a short account of the birth, life, suffering, death, and resurrection of the Lord, connected with the first by nothing more than the remark that this happened in the time of the 'fourth beast'. The reader is therefore tempted to ask: Why the of the recently so well-known Cardinal Wiseman in whole article? England "on the noblest doctrines and teachings".

(Roman) Catholic Church" by the Honorable W. I. Mann in Philadelphia. According to this assessment, this product also bears the usual character of the polemical literature of the Antichrist; the Cardinal speaks with the most fatherly mien and the kindest words to the lost children, the Protestants, and pretends the strictest love of truth and the most conscientious investigation, while he tries to deceive and mislead them with clever juggleries about the principles of the Reformers on the one hand and of the Pope on the other. In his evaluation, we miss a clear distinction between the group of the pious, who are undoubtedly also to be found in the Roman Catholic Church, and the ghastly "antichristic" Church originate. This is why we cannot call it a sister, as the critic does, even though the believers in it are brothers of the believers in the Lutheran Church.
4th Continuation of the translation of "the Mittheilungen für die Christologie der Kirche by Dr. G. Thomasius, Professor of Theology in Erlangen. In the words introducing this continuation, the translator remarks that the subject matter may seem to some to be too little practical and too speculative, but that the times and their needs require such things in this country as well, since the anti-God elements which prompted that very work of Thomasius, and which are most likely to blind and deceive even the educated, yes, especially those most likely to be deceived, also penetrate here in a mass, not only in living individuals, but also in books.
5 "Cultus of the Lutheran Church" by the Honorable M. Loy. An interesting treatise in which it is shown that the doctrine of each particular church is expressed in its cultus; demonstrated how this is the case in the Roman Catholic, Reformed, and Lutheran Churches, and lamented that the cultus of the Roman Catholic, Reformed, and Lutheran Churches is not the same as that of the Roman Catholic Church.
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Of one who was said to have hanged himself, and of another who was said to have sunk low.

Bon Geliert is told that his enemies once spread the rumor that he had hanged himself. A friend wrote this to him. Gellert replied that his adversaries were so far right that he must, however, say with that song:

I hung and I'll hang
To Christo, as a link;
Where my head is gone through, There it takes
me too.

We were reminded of this story when we read the last number of Pastor Grabau's "Informatorium"-this paper, leaving our main reasons aside, continues above all to belittle our person and our character as much as demanded his release. Luther himself thought highly of possible. We will no longer reply to such cases (we will this song, as he did in 1530 on the Beste Coburg during also avoid all empty arguments, will not make what has the Diet of Augsburg, when he had just awakened from already been proven the subject of another dispute a faint, and called out to his servant: "Come! we will sing despite the repeated bold assertions of our opponents, the Psalm to your devil for protection: Ans tiefe Noth . . . and will only pay attention to the actual matter at issue ...on four strings, and praise and glorify God with it." At between us). Among other things, in that number of the the funeral of Prince Frederick the Wise in 1525, the "Informatorium" we are called a "low-souled" man. To song resounded in the castle church at Wittenberg, and this we must answer the "Informatorium" similarly to when Luther's body was led from Eisleben to Wittenberg Gellert. However, as a poor sinner, we are sinking ever on February 20, 15-16, and carried along the road in deeper and desire to sink ever deeper - namely, into the Halle to the Church of Our Lady at nighttime, the people sea of grace, and the more the "Informatorium" lowers who crowded around the coffin cried out this psalm in a us, the more it helps us to descend ever deeper and to pitifully broken voice, more than they sang it. In the great seek our joy and honor there. Hopefully our Lord will let cathedral of Strasbourg in Alsace, during the heavy siege of the city by the French on January 15, 1687, "out of deep distress was sung, the last Protestant hymn that sounded in that magnificent German church, since it was immediately afterwards handed over to the Papists by the Frazos and is now still in the same hands.

In the vine of JESUS we stand grafted and wholly united with God; This is the highest delight and adornment (Although faith denies it), Through which the spirit always drinks the spring of life, The soul sinks into God's sea of love.

Once again, we will do nothing in the future except to prove that our separation from Father Grabau and the Leinen is due solely to his false teachings and Romanizing tendencies, and that we were and are compelled to bear witness against him for the sake of truth and our conscience. As for everything else, let us calmly allow the "Informatorium," whether it finally tires of scolding or not.

We cannot but take this opportunity to express our gratitude to the dear brother who addressed our Synod time of her difficult birth and several days of hardship and so kindly in the April 15 issue of the "Lutheran Herald. danger, when almost everyone present had lost heart, May the well-meaning man be convinced that we heard a poor little schoolboy sing the verse in the ourselves know quite well how we carry the treasure in evening before the Hanseatic League: "We whether it frail vessels, and therefore hear every brotherly lasts till night.... sing. God let such a voice resound in the admonition and rebuke with joy, and, where it agrees ears and heart of the afflicted woman, and through it the with the truth, we are glad to hear it.

are willing to accept. However, as far as the points of doctrine that have been raised and their relationship to Luther are concerned, we cannot agree with the friendly Censor. We reserve the right to show why on another occasion.

----- - He" -----

From deep red I cry to Thee.

This song was composed by Dr. Luther in 1521, based on Psalm 130; it is one of the eight songs that made up the first Protestant hymnal, Luther's Enchiridion. As late as 1521, on May 6, a poor old man in Magdeburg sang this hymn to the people in the streets. When the mayor Rubin had him thrown into prison for this, 200 citizens went to the town hall and demanded his release. Luther himself thought highly of this song, as he did in 1530 on the Beste Coburg during the Diet of Augsburg, when he had just awakened from a faint, and called out to his servant: "Come! we will sing the Psalm to your devil for protection: Ans tiefe Noth . . . on four strings, and praise and glorify God with it." At the funeral of Prince Frederick the Wise in 1525, the song resounded in the castle church at Wittenberg, and when Luther's body was led from Eisleben to Wittenberg Gellert. However, as a poor sinner, we are sinking ever on February 20, 15-16, and carried along the road in deeper and desire to sink ever deeper - namely, into the Halle to the Church of Our Lady at nighttime, the people who crowded around the coffin cried out this psalm in a pitifully broken voice, more than they sang it. In the great cathedral of Strasbourg in Alsace, during the heavy siege of the city by the French on January 15, 1687, "out of deep distress was sung, the last Protestant hymn that sounded in that magnificent German church, since it was immediately afterwards handed over to the Papists by the Frazos and is now still in the same hands.

Around the year 1704, a Jew in Frankfurt a. M. was passing by St. Peter's Church with his sister and heard this song being sung. He said to his sister that he was so moved by the song that he could not stop thinking about it. She therefore chastised him, saying that he should have no pleasure in such foolish antics of the Gohim (pagans). But he could no longer lick against the sting, after a short time he was baptized.

Matthesius, the priest in Jáchymov, tells the following story: "Not far from Jáchymov, a noblewoman, at the time of her difficult birth and several days of hardship and danger, when almost everyone present had lost heart, heard a poor little schoolboy sing the verse in the evening before the Hanseatic League: "We whether it lasts till night.... sing. God let such a voice resound in the ears and heart of the afflicted woman, and through it the Holy Spirit worked, that from the boy's song she regained her heart, courage and comfort and said: "Let us be saved.

Let us not despair nor fret, God sends us his baptized little disciple, and exhorts us, we shall not cease to wait on God, whether he will even now depart/ Let us knock once more, and cry to him upon his word, blood, and dear oath; he will help, "that we shall shortly know." Thereupon the women fell on their knees and said their Lord's Prayer in strong hope and comforting devotion, and before their prayer was completely over, God graciously helped, and the mother was gladdened with a healthy son, so that everyone praised and glorified the emergency helper.

The Elector Johann Georg I of Saxony, who ruled his country for 15 years in the Lay and led the fight against the Catholic League in 1631 - 1635, had often sung this song, especially the 4th and 5th verse at home, as well as in the field camp. That is why a high court preacher, Dr. Weller, prayed these two verses to him at his deathbed, whereby he prayed along devoutly and, after completing them on October 8, 1656, committed his spirit into God's faithful hands.

The beautiful melody "Aus tiefer Noth . . . was sung so diligently and unanimously in the houses themselves that even a siskin, which belonged to a landlady in the goat shaft in Obererzgebürg in Meissen, also learned to sing it. When, during the Thirty Years' War, the soldiers plundered everything, the landlady, gathering up her best belongings, threw the cheese and the siskin under the bench. There the poor little bird was left to suffer from hunger. At last, when the soldiers were gone and the landlady returned, she was standing in the parlour, gazing sadly into the desolation, when suddenly my siskin began its little song under the bench: Out of deep distress I cry to theethat the poor woman's eyes were filled with tears. If the bird sang like this in fear and distress, how much more should we do it!

. There will never be a concilium, when the people should agree together, out of the Holy Spirit. God allows this to happen for the very reason that he himself wants to be the judge and not suffer men to judge him. Therefore he commands everyone to know what he believes; it will not help that you say, "You. If thou hast heard and preached thus, the devil asketh nothing more. But if thou hast God's word, thou mayest say, I have the word, what may I ask further, what the Concilia say; so he must go back.

Faith is not a qualitas, or skill, that is, a human thought, according to reason, which is of no use in itself, but is faith, which brings Christ forward in the Word and involves Him, and grasps Him by the action of the Holy Spirit.

| | |
|---|--------------|
| | (Submitted,) |
| The Song of Eternity. | |
| | |
| What strengthened the dear martyrs In bitter distress, in bitter sorrow? | |
| The Song of Spare Eternity. | |
| What has in misery Wallende gelabet | |
| So far from the motherland? | |
| The song of the beautiful eternity. | |
| What hath kept the challenged In temptation hot strife? | |
| The song of the beautiful eternity. | |
| What asked the weeping thus advised rejoices | |
| In the gloomy hour, in the hard time? | |
| The song of the beautiful eternity. | |
| What has so faithfully warned the saints | |
| Before all the Lasier candy? | |
| The song of the beautiful eternity. | |
| What hath so provoked the righteous... | |
| To all virtue bitterness? | |
| The song of the beautiful eternity. | |
| What asked the chosen led | |
| To the heavenly place, to the glory? | |
| The song of the beautiful eternity. | |
| Oh turn also my heart and my will, Thou sweet song, the heavy course fulfill! | |

Church News.

After the German evangelical Lutheran congregation of N. A. C. in Holmes Co. Gemeinde N. A. C. in Holmes Co., O., appointed the candidate Mr. Perlewitz as their pastor, he was ordained by me, the undersigned, on the 2nd Sunday after Easter in the midst of his congregation, at the request of the Vice-President, Dr. Sihler.

May the Lord of the church grant wisdom and grace to this brother, so that he may guide this congregation, which has been gathered together with much trouble and fear, correctly; but may the Lord also grant grace and patience to the congregation, so that they may stand by the truth they have recognized, and not be moved to deviate under the various severe persecutions for the sake of the pure confession. May our Lord Jesus grant this in mercy. Amen.

Carl Friedrich Besel.

The address of this dear brother is thus:
Zeer-Z. Perlewitz,
//<>/-e Z' 0.,
ZZ-Znrsz (T'>., 0.

My current address:

ZP 0.

<7o.. Z//..

The Lutheran Immanuel congregation near Mayville, Wisconsin, was only served by me in a makeshift way because of the distance. They very much desired to have a shepherd of their own in their midst, who could supply them more abundantly with God's Word. Since they were so far strengthened under God's blessing to be able to receive a pastor of their own, they called Mr. Martin Stephan, student of theology at Concordia College in St. Louis, to be their pastor.

their pastor. He was solemnly ordained by me on behalf of the President of the Synod before the assembled congregation and inducted into his office with a commitment to all the symbols of our Lutheran Church.
May the Lord of the earth, who has now also occupied this field, grant the new pastor the grace that he may work with blessing among the flock entrusted to him and that the word he preaches may also find a good entrance into the hearts of those who are still far away. May he give him one victory after another, so that everyone may see that God is with the church and its pastor.

Ludwig Geyer.

The address of the dear brother is:

| | | |
|---|---------|-----------------------|
| | ' | (G., ZZHe. |
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| | | I. F. Bünger, Pastor. |
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Annex da'u 15.
Dieselben mit dem Nnstang I'5. Leipziger Evaugcl. Luther. Missionary Gazette of
Year 1650.. '..... "tz.



„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 9, St. Louis, Mo. June 7, 1853, No. 21.

**Short lessons
for those who want to go to Holy Communion. The
Lord's Supper.**

Printed from the Gesangbuche der ev. luth. Gemeinden im Herzogthum
Cleve from the year 1751.

He that goeth to the holy supper. He who wants to go
to Holy Communion should see to it that he goes worthily
- Those, however, are worthy to attend who not only
prepare themselves outwardly, but also inwardly, through
unfeigned self-examination, whether they are in true
righteous and earnest repentance.

But repentance has and comprehends in itself

1. true repentance and sorrow for the sins committed

002 A true faith in the Lord Christ, the one and true
sin-bearer.

To true newness and sorrow for the sins committed
belongs

(1) The knowledge of sins, or that one may know and
consider in his heart how often and manifoldly he has
sinned against God and his holy word. For this purpose,
the holy ten commandments serve as a delicate mirror
that shows us the sinful ways hidden in our flesh. In them
is the whole sum and requirement of the sins we owe.
Before this mirror we are to stand, taking one
commandment after another before us, and examining
our doings and our lives.

and test, therefore call upon God for the spirit of testing.

002 When therefore a man shall know his sin from the lament, and weep over his manifold sins with sorrow and
holy ten commandments, he shall know how terrible is the humility, and shall curse such sinfulness himself, and
wrath of God against sin, and how cruelly he doth punish have an abomination and detestation for it.

all them that transgress his commandments. Which is to
be seen:

a. From the decree of the holy ten commandments,
which is thus, I the LORD thy God am a strong zealous
God, visiting upon them that hate me the sin of the fathers
upon the children unto the third and fourth generation: but
unto them that love me, and keep my commandments, I
do good in the least generation.

b. From the terrible words of Deut. 27:26: Cursed be
he that doeth not all the words of this law, that he do them.

c. From the terrible examples of the first world, Gen.
7. Sodoma and Gomorrah Gen. 19. Coran, Dothan and
Abiram, Gen. 16. the disobedient children of Israel, Gen.
13.

(3) Not only should we recognize the wrath of God
against sin, but we should also be heartily afraid of it, and
be grievously sorry that we have provoked the wrath of
God against us, and that we have troubled and injured
our conscience.

In such painful and heartfelt anguish of conscience
and heart shall

(4) A penitent sinner shall break forth and confess,
have an abomination and detestation for it.

(5) Let him think of ways and means so that he may
be rid of his great manifold sins and be delivered from
them, and again have a gracious God and a quiet
conscience. For this now serve

The other piece of true repentance,

Namely, faith in the only sin-bearer, Jesus Christ.
Which requires of the penitent:

1. That he may know what his Lord JEsus hath done
him good, and hath purchased for him, which the other
article of our Christian faith, in which we confess and say,
shows us very well and instructs us in our catechism: I
believe that Jesus Christ, true God, born of the Father in
eternity, and also a true man, born of the virgin Mary, is
my Lord, who redeemed me, a lost and condemned man,
purchased me, won me from all sins, from death, and
from the power of the devil, not with gold or silver, but
with his holy, precious blood, and with his innocent
suffering and death.

002 That they may firmly believe these things, and
be heartily comforted in them against their sin, and

Say in his heart, I am indeed a poor and great sinner; I also confess and acknowledge that with my sins I have earned God's wrath and disgrace, temporal death and eternal damnation. But I will not despair because of my sins: for Christ, true God, born from eternity, and also true man, born of the virgin Mary, is my Lord, and has redeemed, purchased, and won me, a lost and condemned man, from all sins, and from the image of the devil, with his holy, precious blood, and with his innocent suffering and death. This I firmly believe, and am sure that for this cause GOD in heaven forgives and pardons all my sins by grace.

3. the confession of faith or confession. To remember thereby:

Before confession in church, confession or confession before God as well as against one's neighbor should precede it.

Before God one shall confess all sins, and according to the holy ten commandments remember and confess his sins one by one.

For this you can also use the 51st Psalm, the prayer of Manasseh, and other beautiful prayers of repentance and confession, Dau. 9, 4.

A private confession should be made to one's neighbor, and an apology should be made to the offending party, and a heartfelt reconciliation should be made, as well as restitution of what has been stolen or otherwise wrongfully possessed.

In confession one should

001 To know that one is conceived in original sin, and multiplied the same with many real sins; and

002 That hereby one has deserved God's wrath, temporal punishment, and eternal damnation; but

3. be heartily and sorrowfully sorry for such testify to being, and

004 Being comforted in true faith against his sin by his dear Lord JESUS CHRIST, who redeemed him from his sins, and obtained forgiveness of them; thus

005 Then let him go to the table of the Lord, and there, confirming this his faith, receive the true body and blood of Christ.

(6) That he may henceforth, by the grace of God and the assistance of the Holy Spirit, amend his life as much as he can, and become more devout.

And when the priest then pronounces absolution to him, and absolves him from his sins, he shall accept this, not as the voice of man, but, as it is true, as the voice of God.

After confession and absolution cr

1. heartily thank GOD the LORD for bringing him to the knowledge of his sins, and humbly beseech him to give him the strength

...of absolution in his heart...

002 Let him hereupon send himself to the worthy use of the holy supper; wherefore

003 Let him pray and call upon God the Lord from the bottom of his heart, that he may make him a worthy guest of this heavenly banquet.

4. let him hear the sermon with hearty devotion.

When he now approaches the altar, he should do so with due devotion and fervent contemplation of the precious words of institution: This is my body, which is given for you: This is my blood, which is poured out for you for the remission of sins.

In such contemplation let him receive Holy Communion, not doubting, but believing assuredly that he receives the very body of Christ, which for his sake was given on the cross, and for his sin was given to death, and the very blood of Christ, which for his sin he shed on the stem of the holy cross.

After receiving this precious treasure, he should again give heartfelt thanks to his highly deserving Savior JESUS CHRIST, and at the same time ask that he may think about their baptism, and how can they take allow this wholesome soul food and soul drink to flourish comfort in it? Many people do not even desire to watch into strong faith in GOD, into fervent love for his or listen, that is a terrible shame. *) That is why the neighbor, into constant hope and patience in the cross evangelicals (Lutherans) do not like to put their and adversity, and also in the last agony.

Hereupon follows the new obedience, which exists:

- 1. In true fear of God against GOD.
- 2. in righteous love toward one's neighbor.
- 3. In faithful and diligent performance of the works of our profession.

Whoever takes all this into due consideration receives the sacrament of the true body and blood of Christ worthily, and therefore has life, consolation, and eternal blessedness.

Which, by the grace of the Holy Ghost, God the heavenly Father, in Christ Jesus his Son, give and grant the damned, as can be read in the Revelation Joh. 22. unto all Christian communicants. Amen.

" "1
(Submitted.)

Running customs.

The customs of baptism, as prescribed by all orthodox agendas on the basis of the Lutheran baptismal book, are meaningful and significant. Many devout and attentive Christians may suspect this as often as they see baptized in a Lutheran church, but few clearly recognize the actual meaning of all the individual customs at this highly sacred act. For this reason, even the old Valerius Herberger of Fraustadt in Prussian Poland, the author of the well-known glorious dying hymn: "Valet will ich dir gebende sowie der herrlichen Herzpostille, am Taufstage

He explained these customs to his church children in a lovely, edifying manner, and it is necessary to reintroduce them to the understanding of the same, so that "the godparents and assistants will be stimulated to faith and serious devotion, and the priests who baptize will have to be more diligent for the sake of the listeners. The old faithful Herberger speaks here also to you, my dear reader, and I am sure that, when you have heard him, you will from now on not only look with the greatest pleasure upon the old baptismal customs in your church, and be all the more earnestly anxious that they be passed on to your descendants, but also speak joyfully to yourself with Herberger: "Behold, dear heart, what a beautiful act this is! It will soon be as beautiful as in heaven. I thank my God with all my heart that I know that this is what happened at my baptism.

What thoughts should we have when we remember our baptism, when we see children being baptized, or when someone among us is asked to be a godparent? This is very necessary to know, for many people do not think about their baptism, and how can they take comfort in it? Many people do not even desire to watch or listen, that is a terrible shame. *) That is why the evangelicals (Lutherans) do not like to put their baptismal stones in hidden corners, but in public, visible places and places. Many people do not know what the baptismal font is all about. They stand there to mock and disgrace Holy Baptism, and because they cannot pray, to noticeable harm to the child. Therefore I will go through all the customs that have been kept in these places since the beginning of the Gospel.

- 1. the godparents stand still with the child at the door (or the altar, the baptismal font). There we see how the child, because of his sinful conception and his birth, would be eternally separated from God and have a closed door to heaven with the foolish virgins (Matth. 25) and remain outside the heavenly Jerusalem with all the damned, as can be read in the Revelation Joh. 22. †) '†)

*) How many of our people are not reproached for this! For as soon as a baptismal service begins after the close of a morning or afternoon service, everyone usually streams out of the church. Only a few remain seated to contemplate the high things that are taking place, to honor the Holy Trinity, who is revealing her presence of grace, to render the baptized a Christian service of love with her intercession, to remember her own baptismal covenant and to renew it in her heart. Therefore, as often as baptism takes place in a public service Therefore, whenever baptism takes place in a public service, the whole congregation should remain and be witnesses and supporters.

†) Such thoughts nr awaken, serves the glorious baptismal admonition, with which with us the act of baptism is opened.

Therefore we begin to pray and remind the Lord Jesus(Luk. 10.), even into the hand of God (Is. 49.) and into theleinsind are conceived and born in sins, as David testifies of His word (Matth. 7., Luk. 11): "Ask, and ye shallregister of the chosen children of God, into Christ'sPsalm 51st, which we believe in good faith. They are by receive; seek, and ye shall find; knock, and it shall begenealogy, so that he will never be forgotten (Ps. 112.)nature the children of the wrath of Epes. 2 Therefore they opened unto you." We place ourselves in all measure asThe child has become a young church student, thereforemust be born again by water and the Spirit, John 3: for if we were standing at the door of heaven, desiring a surehis name must be entered into the heavenly register. OneIsaiah hath already seen it in the Old Testament (Cap. 49), entrance. This is mighty beautiful. A prayer is also used,does not give the child an evil name, it must not be calledwhen he saith, "They shall bring thy sons in their arms, and in which there are two parables: 1) of the flood of the LordCain or Judas, but must bear a holy name. At the samecarry thy daughters in their shoulders." The lecherous in 1 Peter 3, and 2) of the Red Sea in 1 Corinthians 10time the godparents wish: "God help you, dear little child,Anabaptists say, "Our little children do not yet believe, Let this also be understood (I know that many do notthat you may indeed bear this name and also become as therefore baptism is of no use to them. But we stick to understand it), that we desire that God, by the spiritualpious as the blessed people who bore this Christian Christ's word, Match. 18.. "Who shall offend the least of these that believe on me 2c? How else could they please God? (Heb. 12.) The more it offends our reason, the greater is the hidden work of the Holy Spirit. Spirit. Others make do with Christ's example. He was not baptized until the thirtieth year of his age. Answer: But he was not circumcised until the thirtieth year of his age. Now our baptism took the place of circumcision, (Col. 2.) For baptism was not yet in the Jewish land when Christ was born; otherwise he would not have had it pending.

past all sinners perished in the flood, and that he may preserve the child in the spiritual church of Christendom unto eternal life, as Noah did to his children. Item, we desire that God would cause all the power of the infernal Pharaoh to perish in this baptismal water, which is before him "a red flood, dyed by the blood of Christ" in our baptized child.

3 In these two prayers also the infernal Pharaoh, the evil, unclean spirit, is twice publicly pronounced his sentence, that he should and must depart from this new little servant of Jesus Christ, that cr should find no power in him for ever. In this we mean two things; first, our great miserable misery, in which we are because of sin, of which we also sing:

To the devil I lay, in death I was lost.

Besides this, we also remember the great consolation to which we are given by the grace of Jesus Christ in Holy Baptism. Baptism. The rope is broken and we are free the Son of God has set us free. Therefore we are free people (Joh. 8). There shall be nothing condemnable in us (Rom. 8). *)†)

004 A new name shall be given unto thy child, for he is become a new citizen of heaven; his name must be written in the book of the heavenly city.

6th Then the gospel of Marci 10 is read, how many pious matrons bore their little children to the Lord Jesus. Thereby we mean First, that we may bring our little children to baptism without fear. For the Lord Jesus rebuketh the wicked, which refuse to bring their little children unto him: for he saith, Suffer the little children to come unto me, and forbid them not: for such is the kingdom of God. The examples of Scripture drunken abandonment, not godless people who are unfit also agree with this, for Apstg. 16. the whole house of the master of the stocks is baptized, and 1 Cor. 1. whole intercessors of the little children, even as these mothers generations. Origines says that it was always customary speak to their little children in Christ. †)

004 A new name shall be given unto thy child, for he from the time of the apostles, and Cyprian, who lived three and a half hundred years after the birth of Christ, writes that people were punished in the synod, Who made baptism after the manner of circumcision to continue until the eighth day. †) Necessity also requires it, for our child-

*) Who does not think at this also of the beautiful words in his death-death:

"In the bottom of my heart

Thy name and cross alone Sparkles all time and hour, Thereon I may be glad: Appear to me in the image To comfort me in my distress, How thou, O Lord Christ, hast so bountifully bled to death."

One would be happy if all parents would only bring their children to baptism on the eighth day. But there are some who postpone it two, four, six, and even more weeks, and this for quite miserable reasons, for instance, because they want to arrange a proper baptismal feast for their child and cannot come to it sooner. What do such people think of the great need of their child and of the glory and blessedness of baptism?

*) Herberaer is talking here about the so-called small u. great exorcism (invocation of the devil),! as he is Lei Lütter as well as in the measured old Vgnden best del and in some places smelled in use. This does not imply that the child is bodily possessed by the devil, nor that he should leave the child by virtue of this formula, but the church wants to deceive 1.) that the child is naturally under the power of the devil, and 2.) that he will be saved from it by the power and effect of holy baptism. Baptism it will be saved from this. In this sense alone was Erorcism retained by Luther, as is evident from his words in the preface to the little baptismal book: "For you hear here in the words of this prayer how miserably and earnestly the Christian church carries the little child here, and so confesses to God with constant, unprovoked words that it is possessed by the devil and is a child of sins and iniquities, and so diligently asks for mercy and grace through baptism that it may become a child of God." - It is a public and solemn announcement made to the infernal prince to release the child from his power through the power of baptism, because he is to become a subject of Jesus Christ according to the will of the Father through the Holy Spirit. Spirit.

*The reminder of the godparents of their office takes place in particular by a short admonition addressed to them and the vow to be made by them to see that the child is instructed in the pure doctrine and is kept to godliness.

†) Fathers and mothers who are reading this, be very careful in the choice of godparents for your newborn children and avoid all frivolity and carnal prospects in this important matter. In this connection, remember Luther's serious words in the preface to his fine booklet on baptism, which has already been mentioned several times: "And I am concerned that this is why people have turned out so badly after baptism, that they have been treated so coldly and casually and have prayed for them in baptism without any seriousness at all. . . Therefore it is right and just that drunken and crude priests should not be baptized, nor should loose people be taken as godparents, but that good, serious, pious priests and godparents should be taken, to whom it is assured that they will act in earnest and in right faith, lest the high sacrament be made a mockery of the devil, and God be denied, who in it pours upon us such an abundant and causeless riches for his graces that he himself calls it a new birth, that we may be freed from all tyranny of the devil, freed from sins, death, and hell, become children of life and heirs of all God's goods, and children of God himself, and brethren of Christ. - Oh, dear Christians, let us not be so industrious in respecting and acting upon such unspeakable gifts; for baptism is our only consolation and entrance into all divine things. goods and all sacred fellowship.

[On this strong ground that Jesus wants to bless our little children whom we bring to him, we pray the Lord's Prayer.

(8) After this the servant of Christ saith, "The Lord keep thy going out" from thy old state of sin, wherein thou wast conceived and born, and "thy coming in" into the company of dear believing Christianity. Yes, he now protects your exit from the world and entrance into eternal life. Help God, how comforting this is!

009 Now go to the holy water of baptism. There you should think: The Lord Jesus will open heaven to the child through his intercession, the holy The Holy Spirit will descend, though not visible, yet fruitful and powerful, he will renew the child and consecrate him as a temple of God, the heavenly Father will accept the young baptized child as his dear child.

010 But at the first the child must renounce the devil and all his nature, for no man can serve two masters (Match. 6.) This ye must consider all your days.

11. on this it must swear to the little blood flag of Jesus Christ and clearly profess the three articles of the apostolic faith").

The child is sprinkled with water three times. In ancient times, adults who converted to Christianity were immersed in water in honor of the blessed Trinity, who is certainly present there, and as a reminder of the three parts of true repentance, which is signified by water baptism, as St. Paul explains in Romans 6.

*Repentance and faith are absolutely necessary for entrance into the kingdom of heaven. Marc. 1, 15., Luc. 24, 46. 47. The church and its appointed ministers must obtain human certainty about the presence of these in the baptized before they can administer baptism. This, however, because men cannot see into the heart, is obtained first and foremost by the oral confession of the person to be baptized. Confession of repentance is renunciation. Confession of faith is the apostolic symbol. Sufferings are ancient. Whether these formulas were already used in the time of the apostles cannot be proven, but it is certain that this double confession was demanded of the baptized. When the thousands at the feast of Pentecost, through Peter's heart-piercing sermon, turned to the apostles with the question, "Men, dear brother, what shall we do?" Peter answered, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For to you and to your children is the promise, and to all that are afar off, whom God our Lord will call." Likewise he exhorts them, "Let these naughty people help you" (what is this lestere but an exhortation to renounce the devil and all ungodliness?). Whereupon Lucas continues, "Who therefore gladly received his" word (that is, openly confessed this demand of the apostle) were baptized." Acts 2, 37 - 41. 2, 37 - 41. Even more clear is this from Acts 8, 36. 37. After the sermon of Philippi the chamberlain says: "Sieve, there is water, what hinders me to be baptized?" But the evangelist first addresses to him the question, "If thou believest with all thine heart, it may be so;" from which the chamberlain deduces the confession, "I believe that Jesus Christ is the Son of God."

The words are clearly spoken: "I baptize you in theGod be!) the young patriarch wants to become unfaithful name of the Father and of the Son and of the Holy Spirit.to the true religion, so you want to warn him faithfully, so Spirit. For the preacher is only Christ's servant andthat he converts.

performs the outward work according to Christ's order, but God Himself is the baptizer, and if the preacherchild to receive God himself, who asked him to be born baptizes the people outwardly with water, Gort, throughagain through water and the Holy Spirit, to eternal life. this service, out of His divine power, inwardly baptizesThe servant of Christ then wishes the child that Goit the people in their hearts. God the heavenly Father,himself, who through water and the Holy Spirit has asked through this blessed heavenly bath, cleanses his dear children of heaven. The Lord Jesus ...washes them by the power of fine drops of holy blood...

The eye alone sees the water.

As men pour water. Faith in the spirit understands the power of the blood of Jesus Christ,

Before Gort there is a' red flood By Christ's blood lacked, Which heals all harm From Avant grounded. Even by ourselves committed.

The Holy Spirit renews the dear heart and sanctifies it. The Holy Spirit renews the dear little heart and sanctifies it so that it may be God's cinema and dear dwelling place. Therefore it is fine that no more than three godparents are requested. . . *)

14.. After baptism, the child is clothed with a white robe and a vest, to remind him that he has been clothed in the beautiful pure white silk of righteousness and in the lambskin of the innocence of Jesus Christ, for Paul says in Galatians 6: "As many of you as are lukewarm have clothed yourselves with Christ," and also to remind him that he is guilty of learning to keep himself pure in body and soul. †)

(15) The godparents lay their hands on the infant and immediately shake hands in the infant's place that it will remain in the new covenant of good conscience. The godparents also hereby declare that they will bear witness to the baptism that has taken place in the future, and where (there

*Nor less to us, that it may be according to the three witnesses in heaven, the Father, the Word, and the Holy Ghost. Spirit. According to the old custom, two males and one female are taken for a child, and two females and one male for a girl.

†) This usage, which originated in Christian antiquity, is also found in Luther's little baptismal book and is described here. and there still in training. With a crown on the head to the corpse of the victory over d e world and accompanied with the Westerhemde, which derives its name from vestis, dress, west, joy, and the German word Hemde, as a sign of innocence and purity, the newly baptized once returned to their homes and took off the white dress only on the following Sunday. Since now usually the baptism of the adult catechumens was carried out at Easter - it now also closes at

this time the Catechumenate of the later time, the Coufirmandenunterricht -- so they wore their white dress until the Sunday Quasimodogeniti, which is therefore still called the "white Sunday". The Introit of this day from 1 Petr. 2, 2. and the Epistle from 1 Jn. 5. 4-12. point to it.

16 The servant of Christ then wishes the baptized child to receive God himself, who asked him to be born through water and the Holy Spirit, to eternal life. The servant of Christ then wishes the child that Goit himself, who through water and the Holy Spirit has asked him to be born again, will preserve him to eternal life. *) †)) Finally, all the godparents fall on their knees together with the Baptist and thank God from the bottom of their hearts that he has accepted the young heart as his child, crowned the parents with his blessing, and has once again increased dear Christianity with a young church plant. †)

017 When this is done, the godparents go with the child before the high altar, and consider that their tenants and all Christians have a joyful power to come before the face of God for the rest of their lives.

Eighteen: The godmother looks down a little there, and has the little child in her bosom. Then we think: Now the dear, pious, young heart lies in the lap of grace of the heavenly Father, now it lies in the arms of Jesus Christ, now it rests under the wings of his merit.

019 Now follow the groschen. The godparents have these thoughts: "Dear godparents, you have three godparents and witnesses of your baptism on earth; you also have three godparents from heaven who testify of your baptism and blessedness, the Father, the Word, and the Holy Spirit. Spirit. The godparents from heaven have now shown themselves to be very praiseworthy and mild, God has filled your heart with comfort, we want to fill your purse with a good penny: God make much of little. Then each one gives according to his ability and the usual way of life.

020 At last the godparents kneel down with the little boy, and conclude with heartfelt prayer, as they had earnestly begun. Then the baptismal ring comes together again.

*) In Luther's baptismal booklet it says: "Then the godparents shall hold the infant in baptism and the priest speak, which far he the Weschrhemde anzeucht: The almighty God and Father of our Lord Jesus Christ, who gave you birth through the Master and the Holy Spirit, has forgiven you all your sins. Spirit us forgive thee all thy sins, who strengthen thee with his grace unto life everlasting. Amen. Peace be with you. Amen."

†) The prayer of thanksgiving after baptism, to which Herberger refers here, is found in many agendas and reads thus, "Almighty, merciful God and Father, we give thee praise and thanks that thou hast graciously preserved and increased thy church, and hast bestowed upon this child that it has been born again through holy baptism and has been given to thy dear Lord and Savior Jesus Christ. We thank thee that thou hast graciously preserved and increased thy church, and hast granted this child to be born again through holy baptism and to be given to thy dear Son, our only Lord and Saviour Jesus Christ, to become thy child and heir of thy heavenly goods. We humbly beseech thee that thou wouldst graciously keep the child, which has now become thy child, in the good that it has received, so that it may be "most faithful and to the praise and glory of thy holy name, according to all thy good pleasure. and praise of thy holy name, and that it may at last receive the promised inheritance in heaven with all the saints, through Jesus Christ. Amen." -

What now follows from no. 17 on has been usual in the way probably more only in Fraustadt. For the sake of the beautiful interpretation which Herberger knows to give also to these final

Conversation between two friends int springs.

"Lord my God, Thou art very glorious, Thou art already and gloriously adorned^ Ps. 104:1.

Leopold sat with his friend Wilibald in front of the door of his house. Silently, they both looked out into the landscape, which spread out before them in the glory of a fresh spring.

How man does change, began Wilibald at last. When I was a child, I had no greater joy than when spring was chewing. I could hardly wait for it, and when it was there, a nameless delight drove me out into the meadows and woods. The butterflies, flowers, trees-all were so new to me, so great and wonderful! for hours I could look at such things and take my delight in them. But the older, the colder. I ask nothing more of it now."

"That is quite a sad sign," Leopold replied gravely.
W. Why?

L. Because it proves that you have no sense of beauty, that your ear is deaf to the thousand voices of praise that spring offers to the Lord with its jars, flowers and leaves, that your eye is blind to the wonders of God in creation, in a word, that the book of nature is still closed to you with seven seals. Turn back and become like a child, and you too will rejoice in God's works.

W. Yet it is said in God's word, Have thy delight in the Lord. If I have thee only, I ask nothing of heaven and earth. Yea, the apostle saith, I have counted all things evil, and count them as filth, that I might gain Christ. Can I not then justly say, I ask nothing of the world, nothing of the glory of spring, or of other earthly things?

L. But it is also said in Ps. 111, 2.: Great are the works of Hurn, who respects them, he has vain delight in them. And Ps. 104, 31. The Lord is well pleased with his works. If God Himself is pleased with the visible things that He has created, then we too can and should take pleasure in them.

W. But is this not in contradiction with the sayings which I have just quoted?

L. By no means. God is our Creator, our Lord, and our highest good; we ought to love him above all things, and in comparison with him we ought to despise, even hate, all earthly things, and gladly give them away. But considered in themselves, we should neither despise nor reject God's creatures, but give them their due value.

W. I'm afraid you're still in the throes of sin.
Creature Love.

L. I know not. God himself testifies before all that he had created: behold, it would be very good, and repeats this judgment in the

N. The Lord's will is written in the second verse of the last will and testament with the words: All creatures of God are good and nothing is reprehensible that is received with thanksgiving, 1 Tim. 4, 4. For it is sanctified by the word of God and prayer, v. 5. So if I rejoice in the love.

beauty and purposeful arrangement of creatures in such a way that I recognize God's omnipotence, wisdom and goodness from it and praise God for it, such joy is not at all displeasing to the Lord.

W. A true Christian rejoices only in the Lord Jesus.

L. Certainly, and cursed is all joy which diminishes and hinders joy in the Lord Jesus. But it is joy in the Lord Jesus that opens our understanding of nature and leads us to a childlike, innocent joy in God's creatures. Only risen, those who have experienced the article of redemption can understand the article of creation.

W. How do you know?

L. When a man becomes a born-again child of God through faith in the Lord Jesus, the love of God is poured into his heart. Then he not only recognizes God's grace in Christ Jesus, but also all the innumerable undeserved benefits which God has imparted to him through creation, and still imparts to him, as a dwelling, clothing, protection, etc.

W. That is right, an unconverted person does not thank the Lord for it.

L. A believing Christian knows that my heavenly Father, reconciled through Christ, sustains, governs, protects, guards and preserves me. Therefore he remains confident in danger of fire and water, in famine and earthquake; yea, he beholds the tempests and the lightnings "as the works of God, in childlike assurance of faith." For he has the childlike confidence that God will send me only that which is for my good.

W. I remember a friend who, in a terrible gale, instead of trembling, rejoiced in the omnipotence of God.

L. You say quite rightly that a Christian rejoices only in Jesus, but for this very reason he also rejoices in nature. For who is it that now, through his creative word, renews the form of the earth and chimes the cornucopia of blessing over the lands? Who makes these flowers bloom so sweetly, who clothes these meadows with green grass, who adorns these forests with fresh foliage? Who refreshes us with all the fragrance of blossoms, the rich melting of colours and the mild spring air? Who creates the lime wafting of this Leuzeswink and the gentle ripple of that brook? Who makes the sun shine so kindly there?

W. The Triune God.

L. So also God the Son, our dear Lord Jesus Christ, Our brother and our God. For by Him all things were made, Joh, 1, 3. and all things consist in Him, Col. 1, 17. Your Jesus, who was born as a little child in the

Our brother, who now rules and reigns with the Father and the Holy Spirit in the same majesty and glory, gives us now, as his dear brothers and friends, in every little flower a proof of his omnipotence and a souvenir of his love.

W. A comforting truth. Go ahead, I love listening to

L. And why did our Lord God preserve the world at all? It was because of sin that it deserved to perish. But because God had resolved to redeem the fallen world through Christ, it was only for this reason that he gave it a longer existence. Blessed Luther testifies to this in a beautiful Easter hymn with the words, "If Christ had not risen, the world would have passed away." And I pray thee, for whom does our Lord God preserve the world even now?

W. Certainly not for the deniers of God.

L. A gardener does not cultivate his garden for the sake of weeds, but in order to grow noble plants and fruits in it. So our Lord God also preserves the field of the world, that by the seed of his divine word he may raise up the noble wheat of Christianity in it. But if the world becomes so wicked that it no longer wants to suffer the public preaching ministry, then its end is also not far off.

W. Well, that time is already here.

L. You see, then, how creation, too, in its consecration, must serve the great purpose of God, namely, redemption, and thus the glorification of God and the salvation of men.

W. I like the creation more and more, because I find my Jesus in it.

L. For all creation has paid homage to our Saviour and solemnly acknowledged him as its Lord and Creator. At his fine birth all the holy angels appeared and worshipped him; a shining star must have led the wise men of the east to him. At his bidding the sea bore him, that he might walk thereon, as on firm land. The stormy wind ceased at the threat, and the waves of the angry sea subsided, and there was a great calm. At his word the fish must lead forth from the bottom of the sea, And in his mouth a stater bear; Fine omnipotence filled Peter's net With so great a quantity of fish that it broke. His blessing increased the small supply of loaves and fishes and fed many thousands with them; at his curse the fig tree withered immediately. At his command the devils went out, the most terrible diseases and sicknesses disappeared, and the dead rose up.

W. And as he hung on the cross, all nature lamented his suffering and death. The sun lost its light, and all the land was wrapped in the mourning of nocturnal darkness, and the fairies tore themselves apart, wailing.

fen. When he rose again from the dead, nature proclaimed his glorious triumph to the world with the thunder of a mighty earthquake. And also at the ascension of our Lord, nature was busy as his faithful servant, for a cloud took him away from before her eyes.

L. We would understand nature better if we lived more in the Word of God. Then we would receive that humble, childlike sense that best recognizes God's works.

W. The Scripture says, "The heavens declare the glory of God, and the best declare the work of his hands. Ps. 19:1, and Rom. 1:19, 20: That God is known is manifest unto them, because God hath revealed it unto them; that the invisible nature of God, that is, his eternal power and Godhead, might be seen, if it were known by the works, even by the creation of the world.

L. However. God also reveals Himself to us through the book of nature, so that we can recognize His existence, His glorious nature, and His divine attributes. But this knowledge would always remain insufficient if we did not have the book of Scripture.

W. But yet God also speaks his divine thoughts in creation: earthly things are images of heavenly things; which is why God so often speaks to us in his Word through parables that have come from the realm of nature.

L. Certainly. Christ is the Sun of righteousness, the spiritual Rock, the Vine, of which believers are the by-product. Thus spring is a lovely picture of resurrection. A little while ago all was cold, dead, and dead: and now, by God's almighty power, all is resplendent with new life and fresh green. It is sown corruptible, and shall rise incorruptible. 1 Cor. 15, 42: The bodies of the faithful die and decay, but on the beautiful spring morning of the resurrection they will come forth incorruptible, transfigured, in immortal, eternal beauty and youth.

W. I confess to you, dear Leopold, that I now look at nature with different eyes. In the past it always had something foreign, almost hostile, for me. But now it is dear to me, since I regard it in Christ as God's work! Now I will also have my joy in it again.

L. And yet, in the same way, beware of sinful rejection as well as of the idolatry of nature. Christ is the truth, in whom are hidden all the treasures of wisdom and knowledge, Col. 2, 3. In Him alone we find the key to a right and God-pleasing view of nature.

Meanwhile, over the conversations of the two friends, evening had fallen. The moon had risen and shone in silent beauty in the dark sky, pouring its silver light over the fragrant corridors.

Now tell me, dear interpreter, Wilibald interrupted the silence, is not the moon also, according to the word of God, the image of something heavenly?

He is a picture of the Christian Church, replied Leopold. For it is called Hohe! 6, 9: Who is she that cometh forth as the dawn, fair as the moon ...? Just as the moon receives its light from the sun, so the church receives its righteousness and beauty from Christ. And just as the moon with the light it receives illuminates the dark earth, so the church with the gospel entrusted to it by the Lord illuminates the world filled with darkness and the shadow of death.

W. And not true, when then the Holy Spirit breathes on the dead hearts through the Gospel, awakens and regenerates, then a spiritual, heavenly spring of life and love arises in them, then it is said: "Behold, the winter is gone; the rain is gone and gone; the flowers have sprung up in the land; the fig tree has gained knots, the vines have gained eyes and give off their smell. High. 1, 11-13.

L. May the Holy Spirit also awaken in our hearts a joyful springtime and consecrate and adorn them with His gifts as blessed gardens of God!

Hermann Fick.

Oh, I wish I were with you.

I wish I was with you.

Lord Jesus, I am not at home here on earth, I long to go out.

This world is daily more denatured to me; It hates thee fiercely, And I, I love thee.

I love thee, for thou givest rest to my soul, Givest thy heaven to me: Ah, if only I were with thee!

Alas, I know it well. That I am sinful;

All thy pure blood makes memin conscience good.

But I am well aware That still the evil desire lives in my flesh, And always resists you.

Only in glory do I adorn the white jewels, the adornment of pure innocence: Oh, only when I was with you

I am, O Jesu, thine The bliss is mine, Thou hast often ravished me, And heavenly sweet refreshed me.

But joy is soon followed by suffering again, and often my heart is filled only with terror, fear and pain.

For even full enjoyment, the abundance of delight Will only be mine in heaven: Oh, if only I were with you!

Hermann Fick.

Church News.

On the day of the Ascension, May 5, Rev. Joh. Kunz, after having received a regular call from the German Lutheran congregation near Sugar Creek, Hancock Co. and having accepted it with the approval of his previous congregation, was introduced into his new congregation by Pastor Fr. Schumann, since Pastor Fricke, through sudden illness, was unable to fulfill the commission which had been given to him, and may the Lord continue to grant him His grace, zeal and faithfulness. May he become a blessing for many.

Dr. M. Sihler, Rev. Fort Wayne, May 17, 1853.

The address of the dear brother is:

O/wf/e O., //Mrocv/e
(H., Zr.

Reverend Father!

I hereby report that Mr. I. Strieter, formerly a pupil of Fort Wayne Seminary, having received a regular appointment from the German Lutheran congregation in and around Elyria, Loraine Co., O., was ordained by me on behalf of the Vice-President on April 6, before his congregation and with the assistance of Father Steinbach, and was thereby committed to all the Confessions of our Church.

Our brother's field of work is outwardly small, may the Lord make it all the more fruitful through His blessing!

H. C. Schwan.
Cleveland, May 6, 1853.

Received

for the Lutheran congregation of Neumelle, Ms. for the extension of their kitchen burnt down by Frolcrö hand:

| | |
|--|------|
| From the parish of Pomeroy, O-, namely: from Hrn- Pst. HabethH5 | |
| | .00, |
| " HH. vehrer Holls, Beul) and Mees, G. Naev, \$2.006 | .00 |
| "Mr. Gauder and the schoolchildren 1.43 | |
| " " Trest d. young. | 1.50 |
| " HH. M. Joachim, I. Gebbardt, Jac. T:eZ, I. K ein, A. M.eö, G. Meiers- müller, H. Scharf, Jac. Göpelin, A. Fruth, \$1.009 | .00 |
| " Hrn, G. Joachim0 | .95 |
| " HH. I. K:eiü, W. Scharf, W. Scharf, Joh. Gvglein, I. Nicmeier, Wittwe Wienk and Frau Kinstei" the older one each M 593 | 50 |
| " Mr. D. Göglein | 0.35 |
| " HH. I. Gogtein, P. Sawoage, Ch. Hamm, I. Mack, 2nd Reuter, A> Kalb, F. Niemcier, Wittwe Gebhardt, Wittwe Gulchwa, each SO.25 | 2.25 |
| " of the parish of Ehester near Pomeroy, O.., | |

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| vnd indeed r | |
| "M Hm. Kautz d. alt. | -1.00 |
| " HH. D Wcrling, Wcnd. Kautz, G. | |
| Gruder, per §0.50 | 1.50 |
| " HH. C. Hrilmann, H. Wolf, H. Fruth the old, I. Priode the old, I. Wcrling, M. Miller, each HO 25-, and I. Fischer HO.20 | 1.70 |
| Don Mr. Pst. Olerwahrenbrock1 | .00 |
| " GcmcindegÜedern of Mr. Pst. Sauer in Jackson Co, Yes, namely: | |
| by HH. H. Büdner, G. Mvnni-g, G. H. Schneider, G. Roller, each HI.004 | .00 |
| " the parishes of Mr. Pst. Kolb in Adams and Allen Co-, Yes. | 10.00 |
| " of the parish of Mr. Pst. Trautmann in Adrian, Mich. | 5.00 |
| " of the congregation of Mr. Pst. Brauer in Ab" dison, Ill. | 37.00 |
| " to the slaves in Addison1 | .50 |
| " of the St. Johannis - Parish of the Hrn. Pst. Stecher in Wiüiey Co., Ja. | 4.0i> |
| " whose St. Peter's parish in Huntington5 | .O |
| " of the congregation of Mr. Pst. ^ober in Frohna, Perry Co., Mo. | 4.00 |
| " of the parish of Mr. Pst. Clöter in Sa ginaw, Mich. | 7.32 |
| of the municipality of Hm. Shh. Falling in Lo- gansport. Yes. | H.yO |
| " of the parish of Hm. Pst. Mattseld to PeNn, Ill. | 4.5g |
| " of the parish of Mr. Pst. Häckcl in Jeffer- son Cv., Mo. | -5.15 |
| " of the congregation of Mr. Pst. Baumgarten in Elkhom Prairie, Ill. | 19.20 |
| " of the congregation of Mr. Pst. Schieferdecker in Altenburg, Perry Cs., Mo. | 6.30 |
| " of the parish of Mr. Pst. Grüber in Paitzdorih Mo. | 2.25 |
| " of the parish of the Rev. Schlicpsick in Madison Co., Ill. | 7.95 |
| " of the parish of Mr. Pst. Detzer in Dc- fiancc, O. | 4.00 |
| " of the congregation of Hrn. Pst. Fick in Bremen. near St. Louis, to wit: | |
| by HH. Strätier and Jessen4 | .00 |
| "HH. G. & C. Bewie2 | .00 |
| < " Hm. Kohte and an unnamed, per H I.002 | .00 |
| " HH. LammcrS, Heinz, Pansi, Wlecke, Kühn, Witzihum, Kappmeicr, Gbsling, Neller and Fr. Buschmann, each §0.505 | .00 |
| "HH. Niehaus, Schuhmacher, Witte- weier, Tobessing, Schief, each HO 251 | 25 |
| I. F. Bünger, Pastor. | |
| (Zortsetzung follows.) | |

Receipt and thanks.

We have received for our church buildings at Harford n. Long Green received:
Aon of the venerable Synod of Missouri 2c. §8.874 From Washington City9 50
From Baltimore by members of the Gem. das. 72.32 By Hm. Dr. Haynel, member of the Gem. the same. 75.0i> for which we sincerely thank all donors. - In addition to these, we have received various gifts for our support from our dear sister congregation in Baltimore, for which we express our heartfelt thanks, with the wish of divine blessing.
Furthermore, we do not want to omit to thank you for the support that has come to us from Baltimore for the preservation of the holy preaching ministry among us for several years. May God bless the dear givers for the many, not insignificant gifts of love, which are also not merely earthly, - and not inscribed on earth.
At the same time, on behalf of his three congregations, their pastor
M. W. Sommer.

Due to the absence of the editor, the continuation of the "tabular overview" does not appear in this issue.

Johann Crüger,
the Cantor.

Once upon a time there was a wonderful time of grace, when two hundred years ago the whole of Germany was filled with murder and fire for thirty years. A time of grace? you ask. Yes, certainly, for the more horrible it was outside, the lovelier it was in the hearts, homes and churches of the Christian people. Probably half of the beautiful old songs of our fathers were composed and first sung in those difficult days; a significant number of the most beautiful melodies were born then. The musicians held themselves in high esteem when they were allowed to embellish the songs and near. On February 23, 1662, God took him home, of the singers, such as Johann Heerman, Nist, Paul Gerhard, with melodies; Nist, who composed "O church. In the Nikolaikirche in Berlin his picture can be Ewigkeit, tu Donnerwort" ("Eternity, do thunder word"). had next to him the Hamburg town council musician Schop, who set melodies such as "Werde munter mein Gemüthe;" Gerhard's, "Ein Lämmlein geht und trägt die Schuld," and vi le other beautiful songs by the same poet, Ebeling has adorned with beautiful melodies; what do you say to the melodies, "Schmücke dich o liebe Seele," and "Fröhlich soll mein Herze springen"? - not true, they are very beautiful; well, and Johann Crüger sang them.

Johann Crüger was born on April 9, 1598 in Großbrense near Guben in Prussia. After studying in Breslau, Ollnitz and Regensburg and having been a tutor for the children of a captain of Dlumenthal in Berlin for some time, he studied divinity in Wittenberg. There he became acquainted with some musical works and was therefore appointed in 1622 to the position of cantor at the St. Nikolai Church in Berlin, which office he took up on the 1st Sunday after Trinity. His rich gift of inventing lovely melodies for church hymns was now developed by God's grace under many a heavy cross. His first wife and 5 children died soon after the birth of the fifth child. In his second marriage, God blessed him with 11 children, but he also had to take many of them to their graves at an early age. In addition, he had to endure the hardships of the entire Thirty Years' War, which lasted from 1618 to 1648. But the Lord was his stronghold, his refuge the Word of God. With heartfelt joy he collected the oldest hymns and Paul Gerhard's, who had been deacon at the same church for some time, and especially Johann Heermann's songs into hymnals and sang such hymns as: "Herzliebster Jesu, was^hast du verbochen", "Von Gott will ich nicht lassen", "Auf auf, mein Herz mit Freuden," "Jesu, meine Freude," "Jesus, meine Zuversicht." What triumphant faith, what childlike humility, what fervent love for the Saviour must have lived in the heart of him who invented the melody "Jesus, my confidence"; surely he had a real Easter joy who first sang, "Up, up, my heart, with gladness," and what

do you think whether he does not taste the sweetness of Holy Communion who has set the melody "Adorn thyself, O dear soul" to it? What became song and hymn of praise with the poets of the time, the faith and comfort of faith from God's Word, became sound and music with Crüger, certainly resounding wonderfully enough in the midst of the wildest roar of war that has ever been heard in Germany. Among his hymnals, of which he published several, the one from 1658, called: "Uebung der Gottseligkeit," was considered the best in German lands and has seen 43 editions. For forty years he administered his office with blessed fidelity and promoted the edification of the Christian community far and near. On February 23, 1662, God took him home, since he will now sing songs eternally in the triumphant church. In the Nikolaikirche in Berlin his picture can be seen, above which it is written:

You who enter this God's house
East with your devotion go. And in the wandering in and out You see my lifeless image: Think how to God's praise and glory I sang many a beautiful love; More beautiful in the paradeis
They're ringing again.
Would to God that all my loved ones, Who are still in the pitiful valley, Would soon join me in singing in heaven's hall.

Punishment for Luther's praise.

The Spanish Dominican Gundisalvi, in his highly readable history of the Spanish Inquisition, relates, among other things, the following. In the family book of two students an inquisitor found some verses, which on the one side were a ghastly rebuke of Luther, and on the other side contained a great praise of Luther in the very same words. What happened? The students were immediately taken into custody. One of them had to lie imprisoned for a whole year as punishment for his outrageous sacrilege, and then had to wander through the streets of the city of Seville in a public procession without skirt and headgear, a wax candle in his hand, and now had to leave the province of that name, where he had committed the terrible crime, after taking an oath not to return there within three years. The other student, who thought those verses copied only because they were so artificially composed, got through more graciously. The holy judges of heresy were content, therefore, that he, since he had some property, paid the costs of the trial and the imprisonment of his college for one year, and in addition, as a merciful punishment, paid one hundred ducats into the holy court treasury.

Isa. 54, 1. boast, thou barren, that bearest not; rejoice with glory, and exult, thou that conceivest not: for the lone hath more children, neither she that hath a husband, saith the Lord.

This is an excellent and glorious promise, and the prophet desires that we should be commanded to keep it, because he adds, "Says the Lord. But it does not refer only to the times of the apostles, but it endures to all times. For the word of God endureth for ever. Therefore our fewness and the multitude and power of our enemies shall not grieve us this day. Neither should we be offended at the wretched reputation of the church, because in the midst of so great a disagreement of various opinions, in the midst of so great a discord of princes and counts, there seems to be no hope ofdelusion and mind, and give glory to the truth of the Divine harmony left. For although a pious heart cannot look upon these things without great sorrow, one must not fordid when he preached in the year 33 that the last day that reason throw away all hope. For the church here has the promise that it will be propagated far and wide.

J. What can I do for the spread of the kingdom of God among the Gentiles?

K. Now then, you know that competent missionaries and the ministerial blessing which they need among the Gentiles are pure gifts of the wonderful God. Pray then for the right miracle workers for the Gentiles to the Father of all good gifts, who has promised an answer to our prayers in Christ Jesus.

J. I already do this in general. The first three, indeed all the petitions of the V. U. have a richer content for me since I pray them also for the poor heathen. But I have also resolved to become acquainted with the individual missionary institutions, the various heathen nations. And then I will walk prayerfully among them in spirit and remember their needs before God. I will sometimes celebrate blessed hours when, like a householder before the camps of his sleeping children, I secretly stop before every man and place and people for whom I know something to ask or to thank. I will pray in Jesus' name, and my prayer, like a priestly blessing, shall descend abundantly and quietly, like the refreshing rain in the night, upon the darlings of my care.

K. For this purpose, God grant you his Holy Spirit! May He make you a valiant praying man, who may see in public what he prays in secret!

Loeh. When Satan torments and tortures the conscience by the law, as it is written in the Revelation of S. John, that

They say of the peacock that he has the robes of anhe accuses the saints day and night before the face of angel, a thievish walk, and a devilish song. This bird is aGod, then it is time and highly necessary to reproach him true image of the heretics, for all heretics can pretend to be pious and holy and angels, but they come creeping along and intrude before they are called to preach, and want to teach and preach. But they have

They preach a devilish song, that is, lies, error, heresy, and seduction.

Luth. Tischr. Leipz. A. S. 294. V.

In 1539, January 29th, M. D. lamented and lamented the sects that would still come from false brothers. There will be so much writing, he said, that the least grammarian philosopher will want to write special things, and we will fall back into the old errors. For the devil is an artist of a thousand things, and may embellish and adorn an error in many ways.

(Luther.

No heretic can be persuaded to depart from his own ofdelusion and mind, and give glory to the truth of the Divine Word: No, they see and hear nothing, as Michel Stiefel should come in that same year; he neither saw nor heard me. Throughout my life no adversary has given me such evil words as he.

(Luther.

Oh, it is soon done for a man that the devil even takes him, that he has neither sense nor reason. We do not believe that we are such weak people and that the devil is so powerful.

(Luther.

He that seeketh glory in the scriptures is a fool, and foolish: for the scriptures are given for the glory of God, and not for the glory of men.

(Luther.

The doings and conduct of heretics and seditious, of Jews and of enthusiasts, are always more arrogant, more heated, and have a greater appearance than that of true Christians, for which reason they are not otherwise thought to be righteous, and their thing to be holy. But one can and must meet them with this one argument and reason, and ask them, "Dear, is this also the command of our Lord God? Then they must fall silent.

(Luther.

Thou shalt thus deal with the scriptures, that thou mayest think as God himself speaketh. But because God himself speaks it, it is not for you to turn his word to any place you please.

(Luther.

When Satan torments and tortures the conscience by the law, as it is written in the Revelation of S. John, that

he accuses the saints day and night before the face of God, then it is time and highly necessary to reproach him with this verse in such a way, saying, "What do my sins concern you, devil? I have not sinned against thee, but against my God. I am not thy sinner, what right hast thou to me?... . But my lord God is not a devil, nor a raging monster, nor a tyrant, nor an executioner, as you are, who do nothing but terrify us both men, and threaten us with death and hellish fire. (Luther.

If the devil were so wise as to keep silent and let the gospel be preached unhindered and unpursued, he would have less damage in his kingdom, for if the gospel is not challenged or persecuted, it even rusts. (Luther.

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(Hebr. Job. 11: 6, 7.)

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Heranzugeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 9, St. Louis, Mo. June 21, 1853, No. 22.

The new constitution

or

Constitution

of the German Lutheran Synod of Missouri,
Ohio and other states. *)

Cap. I.

Reasons for the formation of a synodal - association.

§1. the example of the apostolic church. (Acts 15, 1-31.)

§2. the will of the Lord, that the various gifts should be for the common good. (1 Cor. 12:4- 31.)

§3. united spreading of the Kingdom of God and enabling and promoting special church purposes. (Seminary, Agende, hymnal, Concordienbuch, schoolbooks, Bib3lverbreitung, missionary work within and outside the church 2c.).

§ Preservation and promotion of the unity of the pure confession (Ephes. 4, 3-6. 1. Cor. 1, 10.) and common defense against separatist and sectarian evil (Rom. 16, 17.).

*) This new Constitution having been received in Cleveland by the members of our Synod, during the last sessions of the same, from the 1st to the 11th of June of this year, and the same now having to be presented to the congregations concerned, the same is herewith communicated.

§. 5. estimation and 'preservation of the rights and duties of pastors and congregations.

§6. bringing about the greatest possible uniformity in church government

Cap. II.

Conditions under which the union with the synod may take place and the communion with it may continue.

§Confession of the Holy Scriptures of the A. and N. Testaments, as the written Word of God and the only rule and guide of faith and life.

§ 2. acceptance of the entire symbolic books of the Lutheran Church (as there are: the three ecumenical Symbola). Symbola, the unchanged. Augsburg. Confession^, its Apology, the Schmalkald. Art., the large and small Catech. Lutheri, and the Concordia Formula), as the pure unadulterated explanation and exposition of the Word of God).

§3. renunciation of all church and religious misconduct, such as: the serving of mixed congregations, as such, on the part of the ministers of the church; participation in the worship and sacramental services of false believers and mixed congregations.

nnahme an allem falschgläubigen Traktaten - u. Miisionswesen 2c.

§ If it is not feasible in congregations to exchange existing irreligious hymnals with orthodox ones, the preacher of such a congregation can only become a member of the synod on condition that he uses the irreligious hymnal with public protest and promises in all seriousness to work towards the introduction of an orthodox one.

§5. the regular (not temporary) appointment of preachers and the regular election of deputies by the congregations, as well as the integrity of the conduct of preachers and deputies.

6. providing Christian schooling for the children of the communities.

§7. The German language shall be the only language used in synodal meetings. Only guests may address the synod in other languages if they do not speak German.

§8. unknown persons may not enter as members of the synod unless they can properly legitimize themselves with regard to doctrine and life.

Cap. III.

External establishment of the! Synod.

§The members of the synodal staff are: The ministers of the church and the deputies of the parishes, each of whom has the right to elect one of the same. Preachers or deputies, if they are absent for just cause, may, in a given case, cast their votes in writing.

§2. only advisory members shall be all orthodox preachers, candidates for the office of preacher and teachers who are not authorized by congregations, and all delegates of a congregation of the synodal association who appear in addition to the deputies.

§ The whole (or the general) Synod is divided into district Synods, whose geographical boundaries are determined by the general Synod and may be changed by it according to circumstances.

§ The general synod shall hold a meeting every three years, the district synod every year, but each of the latter at different times. In the third year the members of the district synods shall assemble during the time and place of the sessions of the general synod, in order to attend to their current business for the year in question.

§ The general synod and the individual district synods shall, during the session of the former, elect among themselves for three years, from among the servants of the church, by majority vote, a president, a vice-president, a new secretary, and a councillor, who may also be elected from among the deputies.

§The district synods are independent in the administration of matters that concern their district alone. They have the freedom to draft for themselves such subsidiary laws to the present general constitution, which is also the constitution of each individual district synod, as they may deem expedient for their own particular circumstances, provided that such subsidiary laws are in conformity with the constitution of the district synod.

overall coustitntion.

§All synodal assemblies are public, but the synod may make an exception to this rule if it deems it necessary or is requested to do so.

§The preachers belonging to the synod also use their presence at the synodal assembly to hold a conference of preachers.

(9) During the session of the synod, synod members shall preach several times on subjects determined by the presiding officer at least three months in advance.

§(10) Matters of doctrine and conscience shall be decided by the Word of God alone; all other decisions shall be made by majority vote; in case of equality of votes, the President shall decide.

Cap. IV.

Business of the Synod.

A. Scope of business of the synod in general.

§.1. Supervision of the purity and unity of doctrine within the synodal district.

§. 2. supervision of the conduct of the office of the Preachers and teachers of the synodical district.

§3. joint defence and breaking out of the church.

4. to issue theological objections and opinions, and also to settle disputes between individuals or whole parties in the congregations, but the latter only in cases in which the synod is requested to do so by all concerned.

§5. striving for the greatest possible uniformity in the ceremonies.

§6. care for a faithful fulfillment of all duties of the preaching ministry, especially for the exercise of a genuine evangelical pastoral care in all its branches; accordingly also the demand for a thorough confirmation instruction in general and especially with regard to the erroneous teachings of the prevailing sects, and the introduction and maintenance of Sunday catechism with the confirmed youth.

§ 7. collection of ecclesiastical statistical news from the synodal district together with the creation of an American Lutheran church chronicle.

§8. living intercourse with the Lutheran Church abroad.

(9) The synod is only an advisory body with regard to the self-government of the individual congregations. Therefore, no resolution of the synod, if it imposes something on the individual congregation as a synodal resolution, has binding force for the latter. - Such a synodal resolution can only be binding if the individual congregation has voluntarily accepted and confirmed it by a formal congregational resolution. - If a congregation finds the decision not in accordance with the word of God or unsuitable for its circumstances, it has the right to disregard the decision and to reject it.

B. Business of the general synod in particular.

The business of the same includes all that is to be administered for all the individual district synods as a general body, as: general supervision of the doctrine and of the faithful execution of what the general constitution prescribes, within each individual district; determination of the limits of the territory of the individual district synods; investigation & decision of all such cases in which either from the decision of their officers or from the decision of one of the district synods an appeal has been made to the decision of the general synod; internal mission in the states of North America over which none of the district synods can decide; and the administration of the general synod.

District Synods; Heathen Mission; Establishment, Maintenance and Supervision of Teaching Institutions for the Training of Future Preachers and School Teachers for the Service of the Church, and Election of Teachers and other Officers in such Institutions; Examination of those who apply in any of the Districts for Admission to the Synodical Union, for the Granting of Theological Candidacy, or for Ordination or requesting admission to office; publishing religious periodicals as public ecclesiastical organs; establishing new ecclesiastical connections; entering into ecclesiastical contracts, etc.

C. The business of each individual district synod in particular.

Within the business of each individual district synod, as such, belongs all that pertains to the administration of the special affairs of the same; the district synods being herein

The district synod is independent, except in those cases in which the general synod has been expressly reserved and delegated by the constitution for the administration of the district synod. The business of the District Synod shall include in particular the examination of their candidates for the school office and the ordination of their candidates for the preaching office and their induction into the office; the affairs of the

s. g. internal mission within their district, namely, supplying the preacherless congregations within the same who apply to them; assisting poor congregations within their district to obtain regular service from a preacher 2c.

Cap. V.

Version
The District Synod - Business.

§Each district synod shall meet at the time and place determined at the last meeting held. The duration of regular meetings may never be extended to more than 6 days.

§The synod opens its first meeting with a public service conducted by the general presiding officer, after which the names of the preachers and deputies present who are entitled to vote, as well as the members who have already been admitted to the synod, are registered by the secretary, after the credentials of the deputies have been examined and acknowledged. Later, the admission of those who report for membership in the synod is carried out, and their names are also entered in the synodal register. If congregations are to be admitted to the synodal association, the order or constitution, if any, adopted and recorded in writing by the synod shall be submitted to the synod for inspection. If preachers, candidates for the office of preacher, or candidates for the office of schoolmaster

If a teacher applies for admission to the Synod who has not hitherto been a member of a recognised orthodox ecclesiastical body, he or she shall, before admission, submit to a colloquium to be held before the Synod with the Examining Commission or its appointed substitutes.

§The district president shall deliver the synodal address and read the annual report.

§The district president shall give a summary report of the matters to be discussed at the present meeting. Anyone wishing to present such matters to the synod shall submit them in writing to the district president four weeks in advance and only exceptionally on the day of the opening of the synod.

§The district president shall, in order to avoid lengthy proceedings, assign certain matters to individual committees for discussion and reporting and proposals to the synod for decision. However, in important cases, each member of the synod has the right to protest against this rule.

§The summary report, together with the proposals, shall first be submitted to the synod for its approval; once it has been approved, it shall be submitted for discussion. After careful consideration of the reasons and counter-reasons, the presiding officer shall call for a decision or vote.

§The district synod shall request from its president a report on the results of the visit he made last year according to the instructions, in order to supervise the teaching, life and conduct of the preachers and school teachers. Should the case arise that the district president denounced a preacher to the synod, who persisted in false doctrine or annoying conduct even after repeated admonitions by the district president, the congregations concerned, and the ministry, the synod as a whole shall make a final attempt to convert the denounced person from the error of his ways. If the person thus punished does not hear the synod, he is excluded from it, and the congregation, if this has not yet happened, must carry out Christ's command to him, Matt. 18:17: "If he does not hear the congregation, consider him a Gentile and a tax collector. The district president must also report on the ecclesiastical condition of the congregations visited, among other things, whether he has found anything in them that contradicts the conditions mentioned in Chap. II. without having been able to bring the congregation in question to an agreement.

§The district synod, which in its entirety has the supervision of how the pastoral care is handled by the preachers belonging to it, inquires about this and evaluates the reports; at the same time it asks its preachers how things are in the congregations with regard to the reading of the Bible, the home service, the discipline of children, the reporting of confessions,

The question is whether the congregations are in a state of ecclesiastical morality, whether they are in a state of church worship, whether they take communion, whether they select and use religious writings, and whether they have separatist non-conformities, (lodges).

§The District Synod examines and discusses together in its annual meetings which articles of church doctrine are mainly to be pursued in word and writing, which false doctrines and infirmities in life in particular are to be fought against, and how to proceed in such teaching and defense.

(10) The assembled District Synod shall discuss the needs of the Lutherans within their district who have been abandoned in the church and shall take the steps necessary to meet those needs.

(11) If Lutheran congregations without preachers apply to the Synod only for preachers, the Synod shall

take serious care that the former are provided with faithful pastors as soon as possible, by proposing candidates for the vacant pastorate to these congregations. If, however, the requesting congregation should be a mixed one, i.e., consisting of Lutherans, Reformed, and so-called Protestants or Uniate, it will not be rejected with its request without further ado, but, as the honor of God, Christian sincerity and integrity, and the true love of neighbor require, it will only be granted a preacher by the Synod under the following conditions:

- a. when it declares its unconditional submission to the Word of God, as the Lutheran Church alone does;
- b. if, after previous instruction, it confesses the doctrine of the Lutheran Church, which is true to Scripture alone, namely that of the Holy Sacraments and the office of the keys, and rejects the contrary doctrine as contrary to Scripture;
- c. if the formerly non-Lutherans agree to the declaration that by receiving Holy Communion from the hand of a minister of the Lutheran Church they publicly enter into the communion of the Lutheran Church and hereby cease to be Reformed, so-called Evangelicals or Uniate, and the like.

§(12) Only in such cases can the synod be called upon to issue theological objections and opinions and to settle disputes that are in progress, provided that in so doing it does not involve secular disputes, nor impinge on the rights of each individual congregation, nor in general transgress or violate the rules of Christian love and ecclesiastical order.

If the Synod is approached about this at the time of its meetings, what is requested is done.

by the present assembly, unless an investigation on the spot is necessary; if, on the other hand, such a request is made to the district president outside the session time of the synod, the matter shall, if it is urgent, be settled by the district president or by a committee chosen by him.

§The examination of those who wish to become candidates for a school office or who are to be appointed to a school office shall be conducted by the pastor of the place, if possible with the assistance of one of the neighboring pastors, who shall issue a certificate to the examinee for presentation to the Synod. The subjects of the examination are, as the highest goal: Bible knowledge and understanding of the Scriptures, doctrine, with special reference to the symbolic books, especially Luther's catechisms, church and Reformation history, world history, patriotism, German language, arithmetic, penmanship, description of the earth, music. In addition, the examinee must submit a written catechesis and deliver it, as well as a written treatise on a pedagogical subject determined by the examiner. The new school teacher is to be publicly and solemnly instructed in his office by the pastor of the place in the school with commitment to the symbolic books of our church.

The ordination and inauguration of the newly called preachers into the ministry shall be performed by the respective district president, subject to the restrictions stated in Chapter VI, A, §9. VI. A. §. 9. by the respective district president; he does this in the company of at least one of the neighboring preachers and, if possible, before the respective congregation with solemn commitment to the entire symbolic books, according to the form of a recognized orthodox ordinance.

Ordination is granted only to those who have received a lawful call from and to a particular congregation, and who, after previous examination, have been found sound in faith, capable of teaching, and of irreproachable conduct. So-called licenses, which are in use here, are not given by the synod, because they are contrary to Scripture and all church priests.

§The District Synod supports only those congregations for the preservation of the preaching ministry which are in great need of it and which manifest a sincere desire for the desired enjoyment of the means of grace.

§The district synod sees to it that its preachers only grant confirmation to the catechumens if they can at least recite the text of the catechism by heart without interpretation and have been taught the understanding of it to such an extent that they are able to examine themselves according to 1 Corinthians 11:28. The Synod demands that more able catechumens, where possible, be taught the Catechism.

The people should be brought to the point where they can substantiate the doctrines of the Christian faith with the clearest proofs from Scripture and refute the false doctrines of the sects.

Where possible, about one hundred hours are to be spent on teaching confirmation. The preacher must see to it that his confirmands have a good number of such good church core songs imprinted in their memory, which can serve them as a gift for their whole life.

h. The District Synod makes it the duty of conscience of its preachers not to lose sight of the catechumens after their confirmation, to take care of them in a particularly fatherly manner, and therefore, among other things, to conduct public Sunday examinations of the Catechism with them wherever possible.

§The District Synod shall require each of its preachers to submit to its annual meeting statistical parish news from the past civil year according to one of the following schedules.

§The preachers of each district synod are divided by the synod into different conferences of district preachers, which hold meetings twice a year, if possible, and the minutes of which are sent to the district synod for evaluation.

§Section 20: For the district synodal assembly to be validly held, it must be legally convened and at least one-third of the members entitled to vote must be present. If officials are absent from meetings, the members of the synod present shall elect temporary representatives of those officials.

§The new officers shall be elected at the close of each session of the general synod.

D. Conduct the business of the general synod.

§The general synod shall have for the performance of its business, in addition to the ordinary officers mentioned in Cap. III. Z. 5. the following officials:

a. two Boards of Examiners; b. two Boards of Supervisors; c. an Electoral College; d. a Commission on Missions to the Gentiles; e. a Correspondent with the Lutheran Church Abroad; f. a Chronicler; g. an Editor for each of their periodicals; h. a Committee for the Publication of the same.

§One of the two examination boards shall consist of the director of one institution and the district president of the district concerned, and the other of the director of the other institution and the district president of the district also concerned. These District Presidents shall preside over the Examination Commission and, together with their co-examiners, shall be empowered, in cases of urgent necessity, to entrust the examination to another competent person.

The examination must, however, always take place in public before competent witnesses. However, the successors shall at the same time be trustees of the examination must always take place in public before establishments. The members of the supervisory witnesses who are competent to judge, so that in such authority and their legal successors shall at the same time be trustees of the respective establishments.

§The teachers at the institutions of the general synod shall be elected by an electoral college consisting of the a sermon on an assigned text, an elaboration on a supervisory authority and five persons of the synodal dogmatic and church-historical subject, and finally a short association to be elected by the general synod. This outline of one's curriculum vitae, as well as a credible college nominates three candidates for the vacant testimony of morals, are to be submitted. Orally, the teaching post, from whom the teacher is elected by the following subjects are examined: Bible knowledge and members of the electoral college, whereby the majority of interpretation of Scripture, Christian doctrine, knowledge votes decides. However, the teaching staff and each of the symbolic books and the teachings of false believers, congregation has the right to request that a certain church history, especially the history of the Reformation, person be nominated as a candidate for the vacant practical pastoral care; likewise, the candidate for teaching post. They also have the right to protest against examination must preach the submitted sermon and give the appointment of the person chosen by the electoral a catechism. All this, as already noted, is done publicly. college. If the electoral college does not grant the protest, The examiners have above all to investigate whether the the protesters may call the electoral college to account person to be examined has a thorough knowledge of the before the synod.

With regard to the requirements made of the examiners, there are two classes of them; to the first belong those who have a claim to complete theological training, who are therefore to be examined as a rule in Latin and only in certain subjects (in the so-called practical disciplines) in German, especially also with regard to their knowledge of the basic languages of the Holy Scriptures. To the second class belong those who have received a predominantly practical training for the conduct of the office of preaching; these are to be examined in the German language.

After passing the examination, the candidates shall be issued with a detailed certificate of their proficiency.

Those who wish to be examined must apply in writing to the district president concerned about six weeks beforehand, enclosing their curriculum vitae and testimony of morals. Thereupon, at least 4 weeks before their exam, the named person will send them the text for the exam sermon and the topic of their paper. The candidate to be examined must send in these two papers 8 days before the examination. The Examen is to be waived for those candidates who can sufficiently prove by certificates that they have already been examined by other recognized orthodox ecclesiastical bodies and found capable.

§For the two teaching institutions of the synod there are two supervisory authorities, each of which is composed of the respective district president, a scientifically educated preacher to be elected, and a suitable person from the congregation to be elected.

The election shall be valid if it is confirmed by at least two-thirds of the parishes entitled to vote. Immediately after the election, the electoral college shall publicly announce the result of the same through the "Lutheran", with the request to send in the vote of each entitled parish within eight weeks after the date of the insertion of the request to the secretary of the electoral college, who shall thereupon announce the current result and, respectively, the confirmation that has taken place through the same paper.

§The Commission for the Missions to the Gentiles consists of a President, a Secretary, and a Moderator, who are elected by the members of the general Synod for a term of three years, and who must perform their duties according to the instructions given them.

§The elected correspondent is appointed to maintain correspondence on behalf of the general Synod with the Lutheran Church abroad, especially with the witnesses of truth in Germany. The purpose of this correspondence is to bring about a living communion between the church here and the church abroad, and thereby to testify and affirm that the church is only haste in spirit, faith, doctrine, and confession at all times and in all places.

§It is the duty of the Chronicler, in the name of the Synod and with its credentials, to chronicle briefly and truthfully the most remarkable events and movements within the American Lutheran Church at the present time, its struggles, and the influences it experiences from without, and thus to make continuing contributions to a chronicle of the American Lutheran Church.

§8. the general synod shall meet once in every three years at the time and place fixed in the last session of the synod.

provision has been made at a general synodical assembly. For exceptions see: Cap. The duration of these assemblies may never be extended to more than ten days.

9. the form and order of the meetings of the general synod shall be the same as that of the district synodal meetings, as indicated in Chap. V. § 2 - 7, except that in the meetings of the general synod its own officials function and the admission of new synodal members is carried out solely by the district synod concerned.

§The general presiding officer reports on the results of the visitation he conducted during the last triennium in the congregations of all districts. The assembled members then enter into serious discussion about what should be done as a result of the knowledge of the state of the entire synodal congregation.

§The achievements of the editors of the journals, which are organs of the general synod, are evaluated and instructions are given to them for their further activity.

§12. the assembly discusses the appropriate measures for the operation of the inner mission outside the district synodal districts.

§The report of the Commission for the Missions to the Gentiles is read and deliberations are held on further steps in the matter of the Missions to the Gentiles.

§14 The report of the supervisory authorities on the state of the educational institutions shall be read to the general synod, and the necessary orders shall thereupon be made in regard to these institutions.

§The foreign correspondent and the chronicler give their report.

(16) In order to validly hold a meeting of the general synod, it must be legally convened and at least one third of the synodal congregations must be represented by their representatives. If officials are absent from meetings, the synod members present shall elect temporary representatives of those officials.

(17) The new officers shall be elected at the close of each meeting of the general synod.

Cap. VI.

Rights and duties of officers and other members of the synod.

The officers of the Synod shall exercise only such rights as are expressly conferred upon them by the Synod, and for these, as well as for the discharge of their duties, they shall be responsible in all things to the Synod. They may therefore be dismissed at any time by

The synod shall call to account the members of the synod and, according to circumstances, remove them from office in accordance with Christian order. The synod also reserves the right, if any office established by it no longer serves the purpose of salvation, to revoke it immediately, even that of the general presiding officer.

Rights and Duties of a District - Audit.

§1. he shall direct the proceedings of the meetings of the synod of his district, that all may be conducted in Christian order.

§2. he shall have the casting vote in the event of a tie when voting on matters which are not a matter of conscience and if the matter cannot be postponed.

§He is authorized to appoint certain committees to deal with the business in hand. (Cf. Cap. V. 6.)

§ 4. He has all to him for submission for! to submit to the synod any submissions made to the synod.

§5. he shall sign the certificates of examination and ordination and all letters and documents issued in the name of the synod of his district.

§During his three-year term of office, he shall make every effort to visit each parish of his district at least once, and shall report thereon at the annual meeting of the district synod. During his stay among the parishes visited, he is permitted to convene a parish meeting office through the board of the latter. He shall also, where necessary, preach a sermon in the visited congregation at that time.

§7. he shall, where possible, attend the Pastoral Conferences of his District.

§8. he shall ordain the newly called ministers of the church, if possible with the assistance of the neighboring preachers.

§9 He may, if necessary, delegate his duties at the time of ordination to any preacher who has already been ordained. However, this commission must always be given in writing by him, the district president.

§10. he shall also give advice and answers outside the meetings of the synod on request.

§11. in his supervisory duties he shall be strictly guided by the written instructions which he receives from the general synod for this purpose.

§(12) He has the power to convene special meetings of the synod of his district in urgent emergencies, but he must first obtain the consent of at least two-thirds of the voting members of the district synod to hold a special meeting. If, however, the meeting cannot be postponed, he shall, after having informed the general presiding officer, call a meeting.

The synod shall convene without further ado, and its meeting shall be valid if two-thirds of those entitled to have assembled. Moreover, the district president must in any case have previously informed the general president and all members of the purpose of the announced special assembly.

§If, between synodal meetings, individual preachers, whether they are voting or advisory members, should have made obvious remonstrances with regard to doctrine or conduct, and if they have not repentantly confessed and pledged to amend their conduct, the president is authorized to temporarily suspend their membership in the synodal body until the next meeting, and to publish this procedure. In urgent cases of emergency, the district president is authorized to announce publicly beforehand that the member in question is under investigation.

§14. whenever a preacher of his district leaves his office for another or otherwise resigns it, especially if he declares that he has been expelled from his congregation, he shall investigate the legality of the

§15. he shall see to it that the decisions carried out by the general synod of his district synod.

§16. he shall be obliged to submit a quarterly report to the general presiding officer on his effectiveness in office as district presiding officer and to allow him all possible inspection of his (the district presiding officer's) effectiveness in office.

L. Of the District Vice-President.

§1. he shall, at the request of his District President, act in his stead in all matters.

§2. in the event of the death of his District President, he shall take his place in full until the expiration of the term of service of the former.

C. Of the District Secretary.

§ 1. He shall keep the minutes during the proceedings of the synod of his district.

§He shall execute and sign all letters and documents of the synod of his district.

§ 3. he shall take care of everything that is to be published in the name of the synod of his district.

§ 4. he shall keep an accurate register of all the members of the synod of his district.

§5. he shall keep a book containing the ecclesiastical statistics of his synodal district.

§. 6. He has the duty to keep the

to communicate the collected statistical news to the the general presiding officer, has been given arbitration of the meeting. The meeting shall be valid if two-thirds of chronicler of the general synod. power in a particular case by the parties concerned those entitled to vote have turned up.

§ 7. he shall administer the district synodal archives. themselves, provided that his decision is not contrary to God's word. In any! In any case, his decision, like that of any other, may be appealed to that of the whole district concerned or of the general synod.

D. Of the district - Cassirers.

§1. he shall attend to all the pecuniary affairs of the synod of his district in the name of and according to the directions of the synod. §2. at the meetings of the general synod, he shall have for their direction the same functions as are assigned to the district presiding officer for the direction of the district synodal meetings.

§After defraying the special expenses of the synod of his district (expenses for the negroes, travel expenses of the district president, printing expenses, any extra-ordinary expenses), which do not include the expenses for internal and pagan meals, he shall deliver the surplus of the synodal funds of the same to the treasurer of the general synod, with the exception of the funds which have been handed over to the district synod for certain special purposes of the same. §It shall also be his duty to be present and active in consultation at all meetings of the district synods and to report thereon at the next meeting of the general synod.

§3. He shall render an account of receipts and disbursements at the annual meetings of the synod of his district ^and shall at all times submit to an audit ""ordered by the synod of his district or its officers." §6. during his three-year term of office, he has the duty to visit each parish of all synodal districts at least once, about which he also reports to the assembly of the general synod. It is also incumbent upon him, on the occasion of his presence in the congregations, to preach a sermon himself in each of them, where possible.

E. Of the general presiding officer.

§1. he shall have the superintendence in respect of doctrine, practice and administration over all synodal officers and all preachers and teachers within the whole synodal district, over the individual district synods as such, over the pastoral conferences and over the individual congregations of the district synods. §7. he has the duty to appear in person, if possible without delay, if this is requested in any congregation of the synodal district in order to remedy any disproportions which have occurred, §8. he shall, upon request, give counsel and answer both to the officers and to each individual member of the synod.

§It is his duty to see to it that those named in the preceding § 1 proceed in accordance with the Constitution of the Synod in doctrine, practice, and administration of office; to issue admonition in all cases of deviation therefrom, and, if the same is not granted, to bring the matter in Christian gradual order, according to the nature of the matter and person punished, either to the District President, or to the District Synod, or finally also to the assembled General Synod. §9. he has the right and duty to attend the pastoral conferences personally, as often as he can combine this with the purpose of his visits, but in any case to inspect the minutes of all preachers' conferences and to discuss with those concerned during the meetings of the District Synod what appears to him to be objectionable or to require further discussion.

§The general presiding officer shall conscientiously use all means at his disposal to maintain and promote the unity of all district synods in truth, in doctrine and practice, to awaken and nourish in all individual members and congregations of the entire synodal district the living consciousness of their belonging to the whole, and to ensure that the blessing intended by the members and congregations of the same, as well as for the church in general, is realized. The aim of the synodal association is to awaken a living consciousness of their belonging to the whole and to ensure that the blessing intended by the establishment of a synodal association decisions can only be given by an assembled synod or for all its individual members and congregations, as well as for the church in general, becomes a reality.

§. 3 The general praeses, as visitor, has and should and always have only the power of consultation, admonition, establishment of a synodal association for all individual and remonstrance; he therefore has administrative power members and congregations of the same, as well as for only in those cases in which the special business of the the church in general, is realized. The aim of the synodal general synod makes the exercise of such power association is to awaken a living consciousness of their necessary on his part and for which he is expressly belonging to the whole and to ensure that the blessing invested with such power; Other official prescriptive intended by the establishment of a synodal association decisions can only be given by an assembled synod or for all its individual members and congregations, as well as for the church in general, becomes a reality.

§He has the right to call an extra meeting of the general synod in urgent emergencies, provided that the majority of the district presidents agree with him that this measure is necessary and beneficial. He shall, however, inform all members of the various District Synods of the purpose of the extra meeting through the District Presidents.

F. The Vice-President of the General Synod.

He stands in the same relationship to the general Praeses as the District Vice-President stands to the District Praeses.

G. Of the secretary of the general synod.

He shall have the same business in his district as is vested in the district secretary.

II. of the Cassirer of the general synod e.

§ 1. He shall have charge of all pecuniary affairs of the general synod and as directed by it.

§2. he shall render account at the meeting of the general synod, which shall take place every third year, and "shall at all times submit to an audit of the books and coffers, which shall be disorderly, by the general synod or its officers, or by all district presidents.

I. Each individual member of the synod.

§Each member of the synod shall, according to his profession, powers, and means, use all diligence and earnestness in order that the purpose intended by the synodal association may be attained in the best possible way, namely, the most necessary preservation of the purity and unity of doctrine and the preservation and propagation of the church.

§. 2. every standing member shall effect his entrance into the synod by signing the synodal constitution.

§Only the preachers and deputies authorized by the congregations are entitled to vote; both must present the written authorization given to them by the congregation, the former when they join the synod, the latter when they appear each time. If a congregation sends two or more preachers, they shall have only one vote.

§4 The deputy of a congregation remains entitled to vote even if the preacher of that congregation is prevented from attending the synodal assembly, as is the case in the opposite situation.

§Every preacher and teacher who is a member of the synod shall pay at least one dollar annually into the synod treasury. The former shall also levy voluntary collections from their congregations for this fund. This money is to be used:

a. to defray the general expenses of the synod (expenses of the officials, crying materials, printing costs for the synodal report, postage, etc.).

b. to achieve ecclesiastical purposes (founding and maintaining ecclesiastical institutions for the education of future preachers and teachers, etc.)

(From Luther's W. H. A. VII, Pag 2445 - 51.)

There is a separate cash register for missions.

§Every standing member of the synod shall be required to attend the annual synodal assembly regularly until its conclusion. Anyone who fails to attend three consecutive meetings without excusing himself shall be deemed to have ceased to be a member of the synod. However, he shall be questioned by the presiding officers concerned during this time as to the reasons for his absence and punished according to his condition.

§7. If the conditions of membership stated in Chap. II. 1. 2. 3. 4. 5. 6. are violated by the congregations associated with the Synod or by their preachers, then, after a previous fruitless admonition, nothing can be done but expulsion, whereby the expelled person loses all interest in the property of the Synod, the educational institutions, etc. The latter also applies to those who separate themselves from the Synod for any reason. The latter also applies to those who, for any reason, separate themselves from the synod.

Cap. VII.

On changes in the constitution.

Amendments to the Constitution and additions thereto may be made if they do not conflict with the provisions made in the second chapter of the present Constitution and if all the members of the Synod vote in favor of them on behalf of their congregations to which they have previously been submitted.

The declaration for or against the amendments and additions to the Constitution adopted by the assembled members of the Synod shall be sent in writing by all congregations entitled to vote to the President before the beginning of the next Synodal Assembly, or shall be submitted to him in the same manner at the beginning of the same. The congregation which remains behind with this declaration shall be deemed to have given its consent.

Ebr. 13:8.

Jesus Christ yesterday and today, and the same forever.

Changed addresses.

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rcn; there is only one doctor, whose name is Christus.

Secondly, not only should one not believe the doctrines of others, but also not his own thoughts; for everyone will feel that the devil will come with thoughts that you will consider as if they were divine thoughts, as if those who come in despair, sorrow, or devotion would live in peace. But say thou, I believe it not. Go down to the man's word, and let these thoughts go, even as you have let go the doctrine, and say to your thoughts: Ye are not God, nor the Holy Ghost, nor his word. Nor the Holy Ghost, nor his word. If thou hast any such thoughts as these, which make thee despair, and it seemeth as if the Lord God shrank from thee, say, Hold, let us go to the judge, and stand before the tribunal, and hear what Christ saith. How speaketh he to the proud, or to sinners and the sick? To these he saith Matt. ii, 23, Come unto me, all ye that labour and are heavy laden, and I will give you rest. Then to the proud scribes he saith Joh. 9, 41: If ye were blind, ye would have no sin. Item Joh. 15, 22: If ye say ye have no sin, ye shall die in your sins. So he punisheth the hopeful saints, saith Luc. 14:11, They that exalt themselves shall be abased: I am of the hopeful sinners, and count them great sinners.

So the false doctrine and the devil's thoughts would fall out if one were frightened with the thoughts of presumption or despair or unbelief; but few people know this art, and when these thoughts occur to one, they come so that all men must say that these thoughts are spoken by God himself, and that they are not human thoughts or the devil's thoughts, but God's thoughts and those of a good angel. If a man therefore conclude, he is gone and lost, for he must despair. Therefore let such a one know that he does not know God, but let him turn and hear what Christ says, judging and smiling with the afflicted and the terrified, or with the secure and the proud. To them that are afflicted he saith Matt. 11:28, Come ye that labour 2c. But to the proud he saith, Trollet yourselves from me, ye proud.

Then I can judge and conclude that the thought was false and of the devil; therefore run to the man Christ, and with doctrine, faith, heart, and mind, let us be bound and hanged at his mouth, and shut our eyes; otherwise you will not avoid the snares and nets of the devil. Except thou do thus unto him, when any thing of the preaching, or of the word of God, or of thy thoughts, cometh into thy mind, saying, I will know nothing, save the word of God, and the voice of Christ; I will go unto Christ, and see and hear what is the matter.

he says, I will accept that. So you can escape from the devil and be safe from him if you keep Christ before your eyes, but if you lose sight of him, that's it. Otherwise, close your eyes, ears, and heart, and believe only what he says.

St. Anthony saw at one time that the world was full of cords, and they were laid one after another; and he sighed deeply, and said, Who shall escape from all the cords? Then was he answered: He that is humble. This is not very well spoken, if it were spoken by God; it is too weak, for the world is full of snares, not only of sins of the flesh, but also of unbelief, despair, and other vices. But he cannot get rid of the devil, nor escape him, that knoweth not Christ. Therefore say, I know nothing, but Christ: I will hear him alone, what he saith: then all cords must break. But if I will have humility, I will fall upon my works, become a monk, and humble myself before men. For a barefooted monk is humble in the sight of men, even in the sight of God, and yet he makes himself a rogue; but if I say to him, Thou art a rogue, he is angry, mad, and foolish.

Therefore it is a dark word, humility; if he meant it so, he meant that one should despair. But it is not enough to do as Judas did. But if you let go of your humility, and hold and trust in the one man, Christ, it will do. Therefore it is to be done, as he saith, If ye know me, ye know the Father also. Do not put on the back, nor put on the top, to know the Father beforehand, for nothing will come of it; but so do to him; shut your eyes, and say, I know nothing of God, nor of the Father; I come hither, then, and hear what Christ says. For whatsoever else is preached and devised out of this man's word, though it be high and whatever it be, it is not the Father, but remains blindness, error, and the devil himself. If ye have known me, ye have known the Father: but if ye have not known me, ye have known nothing of the Father: for the Father hath said that he will be known by the Son. And taketh us out of all high schools, out of all wise men's laws, out of all holy men's lives, out of all religions, creeds, and doctrines, out of all monastery caps and plates, and saith, Whosoever will know who I am, God the Father, let him hear Christ the Son.

This is our Christian doctrine. We do not want to know it from the pope, nor learn it, nor let our necks be covered, if he wants to take us to heaven, for he does not know the Father; we do not want his faith; the Turkish, Jewish, and papist faiths are almost one thing. But say, Teach me to know Christ beforehand, and lead me to him.

If the man has said it, if it is his word, if it comes from his mouth, I will accept it, and I will kiss your feet, and I will do you even more honor. But if thou wilt put it out of my sight, I will not hear thee; yea, I will trample thee under foot. Let your life and doctrine be founded and established on the word and doctrine of Christ, that it may proceed from the mouth and word of a man. I am to be baptized and believe in Christ, so that I may be saved through his death and bloodshed. So I believe, and live: all this proceedeth out of a man's mouth, and not out of a priest's, or a Turk's, or a Jew's mouth.

After this we love one another, and judge our profession and our offices: all this cometh out of the mouth of a man. Then I know whom I hear, and whom I follow. Then God says, "When you hear the man Christ, you hear me, and when you have heard me, whatever you do in your position and profession is right and proper, for my Son has decreed and commanded it. This is when he says, "If you knew me." As if to say, Ye know not what he wills, nor what his mind is; but by me ye shall know, who am sent unto you, who am to preach unto you: if ye receive me, and hear me, and cleave unto my mouth, ye shall learn all things. But if ye turn aside, and say, as the Jews say: Where is thy father? be sure that ye know not the father: for ye hear the pope, and the Turk, and the monk. For ye say, If ye will not hear me, neither know ye me, nor the Father, neither know ye of God, nor of Christ: for he came to tell us.

Therefore all things are to be done, that a man may know Christ, and that a Christian may know nothing of God without Christ, and of all other things that are necessary unto his salvation; and that he may shut his eyes against all preachers, and against all thoughts, and say, I hear no preacher, neither receive I any thought; if they come into my ears, I leave them out again; I hear Christ, what he saith unto me. As for the rest, I shut up my ears, saying, It is all talk; wash to and fro, I hear it not: but bring me this man's thoughts and words, and I will hear thee; and all the rest may be muffled.

| Received . | | |
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| For the cv. Lutheran congregation at Neumelle, Mo. to rebuild their by sacrilegious hand burned^" Church: Vo.i of the congregation in and around Mishawaka, St. | | |
| Joseph Co., Ja. | H.50 | |
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„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten,
Redigirt von C. F. W. Walther.

Year 9, St. Louis, Mo. July 5, 1853, No. 23.

Extensive tabular survey of some of Pastor Grabau's manifest errors, presented in his own words, and compared with the false Roman, as well as with the pure Lutheran doctrine.

| Pastor Grabau's teachings. | Doctrine of the Roman Church. | Doctrine of the Lutheran Church, which Pastor Grabau calls the Missourian. |
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| V. | V. | V. |
| On the Relationship of the Ministry of Preaching to the Church and to the Spiritual Priesthood of the Faithful. | On the Relationship of the Ministry of Preaching to the Church and to the Spiritual Priesthood of the Faithful. | On the Relationship of the Ministry of Preaching to the Church and to the Spiritual Priesthood of the Faithful. |
| (31) "The Missourian Master also errs in thinking that from 1 Pet. 1:1 and 2:9 it is to be concluded that the scattered multitudes, being without the ministry of preaching, but by means of <u>faith in Christ</u> and Christ in them, were entrusted with the power of the keys of preaching. The Missourian Master further concludes that the power to preach 2c. was placed in every <u>believing</u> multitude. This is stated in Matth. 18, 20. Such a gathered multitude then has (understand in the container of its <u>faith in Christ</u>) the keys, that is, in its inward <u>spiritual priesthood</u> ; for "by virtue of faith Christ is in the midst of them," Faith and the spiritual priesthood are therefore the <u>means-cause</u> , from which (the faith's) effect follows, namely, the church service or the pastorate (understand in the hand of the multitude), whereupon it is then, by the proper appointment of a person, to preach in the church. | The <u>Tridentine Conciliar</u> writes: "If anyone maintains that all Christians without distinction are priests of the New Covenant, or that all are endowed <u>with equal spiritual power</u> among themselves, he seems to do nothing but confound the ecclesiastical hierarchy, which is arranged like the order of battle of the armies, as if, contrary to the teaching of St. Paul . All were teachers." (23. Sit. 4. Hptst.) To the words of the <u>Tridentine Council</u> , "If any man say that all Christians have the power of administration in the Word and all the Sacraments, let him be accursed,"-Chemnitz, in his refutation of the same, adds, "The words which ^e they condemn in this Canon, they have drawn from Luther's book of the Babylonian Captivity; but they have both mutilated Luther's words, and distorted his sense, in order to make Luther's doctrine accessible to the unintelligent. | 31 So <u>Polycarp Leyser</u> writes: "Christ has bequeathed to the Church the keys of the kingdom of heaven Matth. 18, 18. And we care not here for the scorn and derision of the Jesuits, who cry, "So with you cobblers and tailors, all cooks and workmen, have and use the right of the keys, and so you build the Babel itself, and introduce a complete confusion." I answer: Who will deny that in case of need any believer can baptize another believer, teach him, absolve him from sins, and so open for him the entrance to the heavenly city, as it were by means of the keys? . . . But except in cases of emergency, no one is permitted to do this unless he is a duly called and appointed minister of the church. For this would be contrary to the divine rule, "How can they preach unless they are sent?" Rom. 10:15; likewise, "They ran, and I sent them not." Nevertheless, <u>every single believer, even the least, retains his right</u> , which he has from Christ's bestowal of the keys. For as all the citizens of a free imperial city, as many of them as inhabit the city, have a common 'right,' and equal liberty, so far as the republic is concerned, and yet as they elect senators for the sake of <u>order</u> . |

| Pastor Grabau's teachings. | Teachings of the Roman Church. | Teachings of the Lutheran Church. |
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| <p>If the people are judged by the Lord's will, then they will transfer their spiritual common priesthood to a collective priest (as we must call it), who priests and performs in his place. This crude Missouri error is based on a false interpretation of Matth. 18, 20, where the Lord says: "For where two or three are gathered together in a pure name, there am I in the midst of them. (Informatorium I., 74.) - Pastor Grabau seeks to prove from our doctrine, that the ministry and its power did not originally lie in a special <u>estate in the church</u>, but in the <u>church itself</u>, i. e. in all <u>believers</u>, admittedly, that we reverse all divine and human order. But as can be seen from the Columne opposite, and from what is cited in it from Chemnitz, the papists once reproached Luther in the same way, and misinterpreted his teaching in the same way. But just as <u>Luther</u> once taught that the office was originally in the faithful, so that the proud clergy might know that they were in no special spiritual privileged <u>state</u> and had nothing in advance of the children of God, which the latter could only attain by their grace, but that the office was only a divine <u>order</u>, for the administration of rights which all believers originally possess: <u>so also we</u>.</p> | <p>as if it destroyed all divine and human order in the church. But Luther never meant that every Christian without distinction and without legitimate profession could or should arrogate to himself or use the office of the word and the administration of the sacraments in the church. The laity looked upon them (the papists) with contempt, as swine and dogs . . . The perfection and efficacy of the sacraments they placed in part in the character which, according to their pretence, would be impressed upon them at ordination. -- <u>Against these tyrannical principles Luther taught from God's Word that Christ had given the keys, that is, the office of the Word and of the Saints to the whole church</u>; not, however, in such a way that each one might usurp and use the office at his own pleasure and out of his own presumption without a legitimate calling, but in such a way that God, after the direct calling had ceased, would ordain the ministers of the Word and of the Sacraments by calling and ordaining them. <u>Secondly, that the ministry is with the church</u>, as by which God indirectly calls, elects, and <u>sends the ministers</u>; <u>thirdly, that it is with those who are lawfully chosen and called by God through the church, as with the ministers who are commanded to use and administer the ministry of the word and sacraments</u>. By this distinction, which is true and clear, Luther wished to repudiate the "foolishness of the ministers of the Mass, who were filled with the proud delusion, <u>as if they alone had all power over the Word and Sacraments</u>, so that the Sacraments were powerful because of the character, I know not what character, impressed upon them of a <u>state</u>; and so that the rest of the Church had no power at all over the Word and Sacraments." (Exam. Concil. Trid. fol. 222 - 223.)</p> | <p>And this one mayor before them, to whom they commit the <u>keys</u> and statutes of the city, that he may administer them in <u>the common name of all</u>, and govern the republic after the same: so do also the citizens of <u>the city of God</u>. How have Zwar a communion of all saints, and <u>all things are theirs</u>, whether Paul, or Peter 2c. 1 Cor. 3:21; they have all things under one Head, Christ, who hath purchased all things for the salvation of his Church, and in the same especially of <u>every member</u>, even of the least, by his bloody merit: <u>and yet, for the sake of order, they choose certain persons, to</u> whom they commit the administration of the keys of the kingdom of heaven, as with us are deacons, pastors, doctors, bishops, or superintendents, and the like, that so with us all things may be orderly and honest according to the doctrine of Paul, 1 Cor. 14." (See: Continuation of the Evangelical Harmony of Chemnitz, on Matth. 16, 19.) So further <u>Luther writes</u> in his last larger writing, "God wants to be unconnected with the multitude, greatness, height, power, and what is personal with men, but wants to be alone with those who love and keep his word, <u>and should be vain stable boys</u>. What doth he ask of high, great, mighty lords? He is the greatest, highest, and mightiest alone . . We have the (Matth. 18, 19, 20.) the Lord Himself over all angels and creatures: <u>who says they shall all have 'equal' power, key and 'office', even two bad Christians alone gathered into His name</u>. Let us not make this Lord Pabst and all devils fools, liars, and trumpeters, but let us trample Pabst under foot, and say that he is a desperate liar, blasphemer, and idolatrous devil, who has snatched the keys to himself alone under St. Peter's name, when Christ has given them to all alike in common, and will make the Lord Matt. 16 a liar." (From the writing: Wider das Pabsthum zu Röm, vom Teufel geslift. Anno 1515.) So it finally says in the Schmalkaldic Articles: "About this one must confess that the <u>keys do</u> not belong and are given to one man alone, but to <u>the whole church</u>, as then this can be sufficiently proven with healing and certain making. For just as the <u>promise of the gospel</u> certainly and without means" (directly) "belongs to the whole churches, so <u>the 'keys'</u> are born without means" (unmediated, that is, not by means of a person or a position in the church) "to the whole church, <u>because the keys are nothing else than the 'office',</u> by which such promise is communicated to everyone who desires it, as it is then in the work before us that the church has power to ordain church servants, and Christ speaks with deep words: What ye shall bind 2c., and <u>signifies to</u> whom he hath given the keys, namely, to the <u>churches</u>: Where <u>two or three</u> are gathered together in my name." (I. Appendix.) In the Latin text it bites, "Christ giveth the conclusion to the church be <u>original and immediate</u>." Further, in the 2nd Appendix of the Schmalk. Articles: "Herein belong the sayings of Christ, which testify that the keys are given to the whole church, and not to some, but to persons, as the text says; Where two or three:e. Lastly, this is also confirmed by Peter's saying, <u>Ye are the royal priesthood</u>. These words actually concern the true church, which, because it alone asked the priesthood, must also have the power to elect and ordain ministers." - Here our symbolical books, by which Pastor Grabau also swore, declare that the whole church, i.e. the faithful, and even if only two or three of them were assembled somewhere, have the keys, i.e. the whole power of office, directly and originally, <u>by virtue of their spiritual priesthood</u>.</p> |
| <p>(Sent in by Dr. Sihler.)</p> <p>Unionist ecclesiastical views of the</p> <p>Mr. Professors Ph. Schaff.</p> <p>Third article.</p> <p>In the course of his treatise, Prof. Schaff further asserted that it was so certain from the research of more recent times, especially from the valuable descriptions of the lives of famous church teachers of the first centuries, as well as from several of the most important events of Christian antiquity, that ecclesiastical antiquity was far more Catholic than Protestant in spirit and tendency, and that the Middle Ages were only a natural continuation of the</p> | <p>Nicene Church. The most striking difference between the early church and Protestantism was in the doctrine of the rule of faith, of the relationship of Scripture to tradition, of the church, its unity, generality, and exclusivity, and of the sacraments. Of the material principle of Protestantism, too, of justification by faith alone, in the sense of Luther, the Fathers, even Augustine, knew nothing, and instead of placing this at the center of all Christianity, the doctrine of the Incarnation of God took precedence with them, -the mystery of the Incarnation (the incarnation of the Word, that is, of the Son of God) and of the Trinity (the Trinity) occupy this central position, and the confession or denial of the Incarnate God occupies the central position.</p> | <p>According to 1 John 4, Christ is with them the sure sign of orthodoxy or heterodoxy (different faith). - Now suppose it to be so, as Prof. Schaff says, that the ecclesiastical antiquity and the Middle Ages were more Catholic than Protestant, the question is whether this, held to the standard of Scripture, is rather a praise than a blame; for since Professor Schaff does not exclude from the concept of the catholic the papacy contrary to Scripture and the heap of human commandments and essays that have sprung from it, but rather includes in it, it is difficult to conceive what glory is contained for the medieval church in the fact that it already lay imprisoned under papist tyranny and was led bound in the ropes of the commandments of power entangling human statutes and consciences, and that it was not the case that it was the church that was the most catholic.</p> |

Precisely in this papist falsification, the Church of the Middle Ages is nothing less than a continuation of the Nicene Church, which defended the orthodox confession of the true Catholic Church against the Arian heresy and developed and defined it more precisely on the side under attack.

On the contrary, in the false Catholic Church of the medieval papacy the Nicene aberration appears, according to which the celibacy (celibacy) of the ministers of the Church would have been decided by church law at the Council of Nicaea in 325, if Bishop Paphnutius had not resisted this law-breaking commitment of evangelical freedom and thwarted this foolish proposal by the victorious truth of his sole testimony.

In fact, an unbiased view of the medieval church (not of course, from the standpoint of unionist dissolution, but from that of the Lutheran church, faithful to the Scriptures) would yield just the opposite result, namely, that it had long since lost the healthy evangelical form of the apostolic church through the rise of the semipelagian papacy and its powerful errors and human commandments. And just the overestimation of the oral so-called apostolic traditions against the holy Scriptures, the strong errors of the nature and government of the church, of the so-called divine power and right of the pope, of the parish office in relation to the church, of the partial righteousness before God in the works of the law, and so on, which, in the course of the centuries, asserted themselves more and more, and partly clouded, partly supplanted the apostolic doctrine of the Holy Scriptures - all this, the longer, the more, impressed upon the church of the Middle Ages a papist, that is, a false catholic character, which does not agree at all with the simple evangelical form of the apostolic church; For this, as far as we are able to arrive at a clear view of it through the Acts of the Apostles and the Epistles of the Holy Apostles - with this we should, as a matter of right, compare the later forms of the Church, and there, with an unbiased look and a just judgment, the result would certainly turn out to be that, for example, the Church of the Apostles was not formed in the same way. B. the Lutheran Church of the sixteenth and seventeenth centuries had more resemblance to the Protestant Apostolic Church than that of the Middle Ages; I say purposely, the Lutheran Church, i.e., the Church of the Lutheran Confession; do not say, the Protestant Church, under which expression Prof. Schaff, in a good unionistic way, the Lutheran and Reformed Church; for the latter is in fact and truth, by its unbelieving abnegation, especially in the doctrine of the person of Christ and of the holy sacraments, and in its pious distortion and falsification of the doctrine of the election of grace, of the person of Christ, and of the holy sacraments of the apostolic church. The Church of the Apostles is as dissimilar in its purity to Protestant doctrine as the papist-Catholic Church of the Middle Ages was in its superstitious actions.

We will gladly subscribe to what Professor Schaff says on the occasion of the above remarks:

If Ambrose, Athanasius, Cyprian, Irenaeus, Ignatius, and Polycarp could all at once rise from their graves and be transferred to the Puritan New England, they would there hardly recognize the Christianity of those venerable martyrs and confessors for which they lived and suffered, but far more likely to discover, not only in the Universalists and Unitarians, but even in the Baptists and Puritans, clear traces of a spiritual affinity with the heretics (heretics, false teachers) and schismatics (separatists) of their day; for the law- and work-driving naughtiness of the Puritans, these descendants of the Scottish-Reformed Church, would, however, appear no less strange and uncanny to those venerable Church Fathers and faithful witnesses of the evangelical truth, although they, too, in their private writings, build in detail this and that wood, hay and stubble, upon the one and eternal ground of salvation, Christ. The Lutherans, on the other hand, would find the sound church faith of our old Lutheran doctrinal fathers, namely of the sixteenth century, no less strange and sinister than the scripturally contrary heaps of human commandments and false doctrines of the papists, and the theatrical pomp of the Roman church service. On the other hand, they would have found a deep inner spiritual experience and evangelical anointing in our old Lutheran doctrinal fathers, namely of the sixteenth century, the sound church faith, at the same time with the living faith of the heart and righteous godliness in words and works, and would have felt and recognized the unity of the spirit very soon, that they were on both sides equal and right sons of the same spiritual mother, the one, holy, Christian church, which has been the pillar and the foundation of the truth from time immemorial; they would also have seen in the symbolic books of the Lutherans, i.e. of the orthodox church, that they are the true believers. i.e., the orthodox Church in the present time, as a sign of the unity of faith and doctrine with them, the witnesses of the truth in their time, the three most important, universally recognized symbols of the true Catholic Church, i.e.: the Apostolic, Nicene, and Athanasian Creeds; and on searching the Augsburg Confession and other confessional writings, they would hardly refuse their assent anywhere; they would rather rejoice in how the mass of Pelagian papist heresies and human statutes on the one hand, and then the colorful heap of enthusiastic private opinions and fantasies on the other, have only given the precious Holy Spirit the opportunity to enlighten Luther and his fellow witnesses and comrades-in-arms from God's Word ever deeper and further, against the superstitious aid of the papists and against the unbelieving detraction of the enthusiasts, and especially against both of them clouding and falsifying the highly important article of the justification of the sinner before God, by false spirits and workmanship, to bring the pure apostolic doctrine to light again, to which they also professed with heart and mouth.

Then those old witnesses of the truth and teachers of the church would find it quite understandable that against the driving and working spirit of the papists, as well as the enthusiasts - for in this they are more or less one - and against the mass of self-conceited proverbs

The Lutheran Church was quite right to establish and hold fast to the following 2 principles, which are absolutely true in themselves and which guide us outwardly.

(1) The divine Word in the Holy Scriptures, that is, in the canonical books of the A. and N. Testaments, is the only valid and all-sufficient, in itself absolutely perfect and clear rule and guide of the faith and life of all Christian men.

(2) Justification, that is, the sinner's declaration of righteousness before God, is by the grace of God alone, through the merit of Christ alone, which faith alone (wrought only by the gospel) seizes, appropriates, and holds fast, without the cooperation of the works of the law before, and of works of love after. The dear fathers would undoubtedly recognize the establishment and adherence to these principles, in opposition to papist and fanatical Christianity and ecclesiasticism, as absolutely necessary and proper, and not as crooked and one-sided as Prof. Schaff does; for he holds that the Protestants, and thus also the Lutherans involved in them, are in this respect less ecclesiastical and less truly Catholic than the Church of the first six centuries, which did not place those two fundamental doctrines, but those of the triune God and of the incarnation of the Son of God, at the center of all Christianity, and that the confession or denial of the incarnate Christ was, according to 1 John 4. Joh. 4. was the sure sign of orthodoxy or heterodoxy (unbelief).

Let this serve as an answer, which certainly those venerable fathers of the church would gladly confirm, that at that time such false doctrines were opposed to the orthodox church on the ancient liar's, that is, the devil's, impulse and inspiration: that is to say, the devil's impulse and inspiration, such false doctrines arose, which in part either denied and decisively disputed the unity of the divine essence in the trinity of the distinct persons of the Godhead, or the distinct trinity of the divine persons in the unity of the essence, and thus, first, separated the divine essence, second, mixed the persons into one another, and, third, (besides the false doctrines already contained herein, also concerning the person of Christ and the Holy Spirit) set up special false doctrines against the pure ecclesiastical doctrine of the person of Christ and the Holy Spirit; for while, e. g. While, for example, the Nestorians separated the two natures in Christ from each other by abolishing the unity of his person, the Eutichians took the other extreme, above the retention of unity, of mixing and blurring the two essentially different natures; still Andrew, like the Ebionites, grossly denied his true deity, while their opponents, the Docetics, denied his true humanity, and both consequently denied his true God-manhood.

Of course, it could not be otherwise than that the orthodox church of that time, to which the Lord had also sent powerful, highly gifted equips and pure teachers, such as the Athana

sius, awakened, developed these attacked fundamental doctrines of truth to blessedness, according to the side of the attack, from God's Word all the more precisely, and set them in all the clearer light against the opposing false doctrines - which have always been the shining plasters of the light of pure church doctrine. And this has happened and always happens in such a way that the orthodox church, which is always founded in the love of truth and in the truth of love, does two things; first, that it eliminates and rejects in the strongest and strictest terms the false and contrary to Scripture which the conceited arrogance of the false teachers, through the devil's delusion, usually brings into the pure doctrine from the opposite side, and thus clouds and falsifies it; But secondly, that it again gathered and united, as it were, the old beatific truth, which shines forth all the more clearly and in a more structured manner, as if anew, through such elimination of the attached error, from the mostly opposing sides of the attack; and precisely in this combating, eliminating the foreign, the errors, but uniting the similar, i.e. the different sides of the truth. The church of the true faith has always been the true union, apart from which there was, is, and will be no other.

Compare, for instance, the Nicene and still more the Athanasian Symbolum with the so-called Apostolic, and you will see how those two only develop and define more closely the truth already contained in it, as an answer to God's Word, against the opposing heresies of the anti-Trinitarians of various kinds and colors.

It was therefore quite natural that at that time, in the first centuries of the Christian Church, the fundamental doctrines of the triune God and of the person of Christ should have come to the fore because of the attacks of the false teachers; and that the Lutheran Church, as the orthodox Church of our time, held these noble and rich doctrinal treasures in high esteem, is proved by them, as I have said, by the very fact that it prefixes the Apostolic, Nicene, and Athanasian Symbols to the Augsburg Confession and professes them.

But I ask, is it therefore less ecclesiastical and less truly Catholic, because Luther and his co-workers and witnesses were influenced by the semi-Pelagian - papist heresies of that time, which were later ecclesiastically established and confirmed in the Tridentine Council, were obliged to put those two no less important basic doctrines of the Holy Scriptures and of justifying faith all the more decisively in the foreground?

Moreover, this latter article of faith concerning the justification of the sinner before God is just as essential a fundamental doctrine as those two concerning the triune God and the person of Christ; for what good would the purity of these two doctrines be to us if the acquisition of salvation in Christ for the forgiveness of sins and for the salvation of souls from the gospel, by means of faith alone, in its evangelical purity and purity, were to be replaced by the pernicious interference of the divine law and its works, or even of human works.

Commandments and their fulfillment as contributing to blessedness is polluted and falsified in the most harmful and dangerous way, as is uniformly done by papists and enthusiasts?

Finally, however, this is certainly not to be denied, that insofar as the doctrine of justifying faith, so thoroughly and comprehensively worked out in the Lutheran church and presented in the right connection with the related doctrines, is also inwardly experienced and learned - as a healthy Lutheran rightly lives and weaves in it - that with it, through the grace of the Holy Spirit, also a special enlightenment about the meaning and connection of the holy Scriptures is connected. Therefore, for example, in Luther's writings, especially in his greater interpretation of the Epistle of St. Paul to the Galatians, in his explanation of the 14th, 15th, and sixth chapters of the Gospel of St. John, and in one of his favorite books of Holy Scripture, namely, the first book of Moses, the sound and thorough understanding of the meaning of Holy Scripture is found. Book of Moses the sound and thorough understanding of Scripture, especially in regard to the fatherly disposition of God towards the children of men, and especially his faithful, to the utter depravity and impotence of human nature, in consequence of Adam's fall, to the difference between the law and the gospel, to the power and glory of faith, which appropriates God's gracious promise in Christ through the gospel, to the operation of this faith by love to the consolation of this faith under all manner of crosses and temptations, to the adoption of God and the future glory of this faith, by which alone, even now, true Christians are in God and God in them. And the same thoroughly evangelical spirit is also found in the Lutheran sermon, hymn, edification and prayer books of the sixteenth and seventeenth centuries. It is a spirit that, in its purity, power and anointing, in its healthy application to heart and life, to action and suffering, would be difficult to find so consistently even in the pure teachers of the first centuries, in whom, as it seems, a semi-legal sanctification hindered and clouded the clear and thorough knowledge and experience of the justifying faith and the resulting joyful and blessed state of grace of the children of God.

The eastern evang - luther. District-Ohio Synod.

Pastor Bierdemann, secretary of the Synod mentioned in the heading, has had the kindness to share the following excerpt from the proceedings of the Synod during its last annual meeting with us for the "Lutheran". We share this excerpt with our readers with special pleasure, not only because they see from it that the Synod has decided to recommend the "Lutheran" to its congregations, but above all because of several other excellent decisions by which the Synod has demonstrated its zeal in matters of doctrine as well as life.

testified. As far as the second part of the 6th resolution and No. 7 are concerned, we freely admit that we have objections to them; we hope, however, to be able to express our conviction concerning both points on a more suitable occasion.

We now let the excerpt follow,

The Synod began this year's sessions on Thursday, May 19, at 9 o'clock in the morning. 12 preachers and 9 congregational delegates were present in addition to Schweizerbarth.

This meeting was an unusually serious one, since it was our sad duty to exclude three members from our midst, and we all felt deeply how soon a man sinks when the mighty hand of the Lord does not hold him. On the other hand, it was again very refreshing because of the brotherly spirit of all the members towards each other, and the faithfulness to the confession, which was revealed in all their speeches and actions.

In the meetings of the Synod the following 10 items were discussed in particular:

1. schismatic congregation. The principle was stated that we cannot recognize congregations which separate from existing congregations without cause. This principle was applied to the "first free Evangelical Lutheran congregation of St. Stephen in Zelenopel."
2. English Luther. Hymnal and Liturgy. A committee was appointed to work with committees of the Western and Northern Districts to publish a true Lutheran English Hymnal, to which an English Liturgy with Responsories shall be appended.
3. disapproval of secret societies. It was decided:

That the Synod not only regrets, but recognizes it as wrong, when Lutheran preachers become members of such societies, or support them.

4. connection to the General Syuode This was decided:

That the Eastern District Evangelical Lutheran Synod of Ohio can never unite with the General Synod so long as the latter takes the anti-Symbolic stand which it has hitherto taken.

5. disapproval of those who blaspheme Christian preachers who are faithful to the confession was expressed with regard to an attack in the "Missionary" on Pastor Hölsche.

- (6) With regard to the suppression of professing preachers, the Synod decided the following:

Resolved: That our Synod cannot by any means approve of the fact that, if a preacher who is faithful to the confession, for the sake of pure doctrine, should, from his congregations. is displaced, another member of our body such communities thereby in their

Church consecration.

Resistance to the truth strengthened that he takes the place of the former.

Resolved: That if a preacher should be in dispute with his congregation concerning doctrine, both parties shall be governed by the pronouncement of the president of the synod until the matter can be investigated and settled by the synod.

7. In regard to immoral living or false teaching by preachers, it was decided:

That any conference of this body shall have the right, by itself, or by a committee, to impose suspension until the next meeting of the synod upon any preacher of its district.

8. the missionary society of this synod has been raised up, and the synod will continue to manage the missionary work through a committee.

9. with regard to the "Lutheran" it was decided:

That we recommend the "Lutheran" to our congregations, but expect from it that it will include articles relating to our Synod in its columns.

10 The Lutheran orphanage and hospital at Pittsburgh was strongly recommended to the Christian public.

The whole activity of the Minister was limited to the following 4 points, which, however, because of their importance, occupied him in five long meetings:

1. the admission of the pastor Schwankovskov to Zelienopol.

2. the connection of J. G. Hahn:

"Since, unfortunately, all too clear evidence lies before us that Hahn's moral conduct has been most unchristian and unworthy, therefore Resolved, that his name be stricken from our list." 3. the exclusion of C. G. Stübchen:

"Since C. G. Stübchen, because of his very immoral life, has rendered himself unworthy to hold the office of preacher and to be a member of our ministry, let this be done.

"Resolved: That his name be stricken from our list, and that we warn all congregations and synods against him."

4. about G. Schweizerbarth, the

"Resolved: That Schweizerbarth's name be removed from the list until he has given the Ministerio righteous evidence of sincere newness and improvement."

Resolved: That the secretary be instructed to publish the above 3 resolutions in all Lutheran journals of the St.

On the 4th Sunday after Easter a. o. our Lutheran Trinity Church in the Indian Reservation near Buffalo was consecrated. With praiseworthy zeal, the building of this church was decided upon by my congregation the previous Christmas, and with restless activity from our own resources, without outside support, it was promoted in such a way that we were able to consecrate it for worship after only four months. The members of the congregation proved themselves so zealous in their financial contributions and in their work and help with the construction that our congregational debt consists of only a few dollars, which will be paid in the near future. Especially the building committee elected by the community has made great sacrifices. The young men, virgins and children also competed in their activities. Half of the costs for the construction of a choir in the church were borne by the young men's association, as well as a beautiful altar cloth and window curtains, and the young women and children jointly purchased baptismal equipment and a baptismal font. The congregation is not a small one, but it is not a large congregation either, and has only twenty and a few families, so that the sacrifices they have made here are significant; proof that a congregation can accomplish a great deal if it wants to.

The fourth Sunday after Easter was the day of the consecration of our church and a real day of celebration for Linz. I do not want to describe all the details of the celebration, and only share the following: Early at 9 o'clock the congregation had gathered in the English schoolhouse, where we had previously held our church service.

After a short prayer of thanksgiving by me for all the spiritual blessings we have enjoyed here so far, the congregation moved in an orderly procession, singing: "I will come with thanksgiving," to the church a quarter of a mile away. Once there, the church, which was decorated with wreaths, was opened after a short address on the words of Psalm 24:9, 10: "Open wide the gates" and so on. Pastors Ernst from Eden and Diehlmann from Buffalo, as well as the choir of singers from the Buffalo congregation, helped to make our celebration truly glorious, the former, the pastors, by their edifying sermons (Pastor Ernst preached the early morning sermon and Pastor Diehlmann the afternoon sermon); the latter, the choir of singers, by their beautiful singing. The confirmation of eight catechumens was performed by me after the inauguration sermon. It was especially pleasing that the congregation had decided to use the old Lutheran order of service for the first time at the dedication and, if it was found edifying, to keep it, which, since we were so powerfully supported by the choir of singers from Buffalo, turned out to be quite splendid and lovely, as well as the rhythmic choral singing used in some of the songs. My through

The depressed spirit of the house cross was mightily comforted by all this. My sixteen-year-old son Martin lay deathly ill with a nervous fever, and the consolations which I received into my soul on that day still echo after he had blessedly fallen asleep in the Lord only a few days later.

The Unirten and Reformirten are very dear to us and cannot tolerate our adherence to the Lutheran confession. Confession. They do everything they can to scare people away from us, for example, by lying that people are being made Catholic in our church, that church property is written in my name by Jesuit tricks, that I am a Catholic priest gone astray, and so on. This hostility, however, contributes to the fact that my congregation is more fortified in the recognized Lutheran truth and that the sleeping Lutherans are shaken up and made aware that pure, unadulterated Lutheranism is an important matter and that there must be a great difference between Lutheran and Uniate Reformed doctrine. As little as the Unirte and Reformirte here would like to do something for church purposes and would like to be content with attending a Unirte or Reformirte church now and then in Buffalo, seven miles away, our church building has made them so mobile that they now also want to build a church and have already bought a place for it. The main leaders are people who believe nothing at all, even blasphemers and open enemies of the Word of God.

May the Lord, then, be with us in his Word and Sacrament; may he sustain and promote us.

us in right knowledge and in true faith, so that abundant fruit may also follow; He may also win many souls to heaven here, the kingdom of Satan may be destroyed more and more, and the kingdom of God may be built more and more. Amen.

E. M. Bürger.

Church News.

On Sunday Rogate, being the 1st of May of this year, Mr. Martin Guenther, Candidate of Theology, was called by the Lutheran congregations at Cedarburg and Grafton, Wash. Co., Wisc., was called, ordained to his sacred office in the midst of them before a numerous ecclesiastical assembly at Cedarburg, after the morning service, by the Lutheran pastors of Milwaukee, Lochner and Dulitz, and was commissioned to the same in the afternoon at Grafton. Likewise, on: Feast of the Holy Trinity, May 22nd, the candidate of theology, Mr. Otto Eißfeldt, as well as the aforementioned, departed from Concordia College in St. Louis, where they had completed their studies and, after having passed their exams, had been found capable of leading the ministry of preaching, after having been previously appointed,

in Sheboygan, Sheboygan Co., Wisc., by the Lutheran Pastor of Freistatt and Kirchhain, Fürbringer, assisted by Pastor Dulitzen, and ordained into the holy ministry for the congregation there, as for the congregations of Towa Serrmann and Towa Wilson. Both were done by order of the Presidii of the Missouri Synod. They were received with joy by their respective congregations. May God bless them there with many blessings and crown them with graces as with a shield, amen.

It will no doubt give our dear Lutheran readers great pleasure when we inform them that a German preacher of our confession has finally found a place to work in New Orleans (Louisiana), in this great city where so many thousands of our German compatriots and fellow Lutherans are located. Not long ago, we read in a magazine that a small Lutheran congregation had formed in that city, which, although already in possession of a beautiful church, was still lacking a proper preacher and was therefore making do with reading services, in which the Luther's and Arndt's postils were used. In this magazine the wish was expressed at the same time that some synod might take care of this orphaned group of members of our church. The news that the congregation had chosen the writings of Luther and Arndt as nourishment for their souls naturally aroused in us the best prejudice for them, people who prefer Luther's writings to others will hardly be indifferent to pure doctrine and inclined to enthusiasm, and people who associate Luther with Arndt will hardly beto dead people who, forgetting the godly life, only insist on the orthodoxy of their head. Since, among all Lutheran synods, the one in Missouri 2c. was the closest to the congregation, and therefore had the duty to take care of it wherever possible, our dear President, Pastor Wyneken, sent the candidate Mr. Georg Volk from Nuremberg, after he had completed his theological studies in the Concordia College here and had passed his candidate examination to the aforementioned city, in order to first inquire about the circumstances and needs of the congregation in question. Mr. Volk did so and returned after only a few days with a written request for a preacher to be sent to him, since he himself had not dared to respond to the request to remain with the congregation without the advice of the President. The congregation had just been 15, 29. Thus the Lutheran reader can be assured that in the greatest embarrassment about a preacher to be hired; the appearance of Mr. Volks in their midst just at this time had therefore brought great joy.

and awakens the firm confidence in all members that this comes from the Lord, who hears prayers and is closest with his help precisely when the need is greatest. Although the President had already recommended Mr. Volk elsewhere, he soon became convinced that the congregation already expressed wish of the congregation in New Orleans to receive this dear sung brother of ours was a sign from God; he therefore arranged for Mr. Volk to begin his journey to New Orleans again as soon as possible, and instructed the editor of these papers to accompany the sent man and to ordain him if necessary, brothers in New Orleans, when they were still lonely and alone, continue to take care of them warmly, grant their grace to raise his voice like a trumpet for the revival of the dead and the strengthening and the current year, we were welcomed by the congregation with great joy. The writer of this cannot say what strengthen, fortify, and establish the dear members of the congregation, and gather in the great city an ever greater congregation, still small, but consisting of people who will honor and worship Him and proclaim His holy name. Amen.

knowledge of the full, pure, truth. Through the faithful, a simple testimony of an Oldenburger, named Holländer, to the truth, a small group of righteous Christians from the unchurched, Methodist and Roman churches had quietly gathered here, who recognized the error of their former fellowship and the inconsistency of Lutheran differences pending between the two Synods for a public disputation or a religious discussion, not only the latter a congregation of the Augsburg Confession, had built a beautiful church with pulpit, altar and sacristy, and had of its senior, has declared, not only has the latter rejected the request and, after the proceedings of its senior, declared that it could not collude with us to settle the doctrinal disputes until we had repented - in the latest number of his "Informatorium" Pastor Grabau, as he says, "on behalf of the Minister of the Church," instead of issuing an approving answer against our Synod, has rather issued a bull of which even a pope would not have cause to be ashamed. It is sufficient for this time to have only mentioned it; in the next number, God willing, more.

the granting of a proper profession, the institution of confessions and the like were therefore things that did not meet with the remotest opposition. Mr. Volk was finally unanimously elected with heartfelt invocation of God, and on the Feast of Trinity he was ordained and installed in his office by the clerk of this church in St. John's Church (Roman Street and Corner of Customhouse Street) after a previous sermon on Rom. 15, 29. Thus the Lutheran reader can be assured that there is now also a congregation in New Orleans which "stands in one mind with us," believes, confesses, suffers and fights with us. There is also every prospect that the

Pastor Grabau's latest response.

After our Synod had again recently called upon the Synod of Buffalo from Cleveland for the settlement of the differences pending between the two Synods for a public disputation or a religious discussion, not only the latter has rejected the call and, according to the proceedings of its senior, has declared, not only has the latter rejected the request and, after the proceedings of its senior, declared that it could not collude with us to settle the doctrinal disputes until we had repented - in the latest number of his "Informatorium" Pastor Grabau, as he says, "on behalf of the Minister of the Church," instead of issuing an approving answer against our Synod, has rather issued a bull of which even a pope would not have cause to be ashamed. It is sufficient for this time to have only mentioned it; in the next number, God willing, more.

The Song of Eternity.

II.

How many stars in the firmament, How many droplets in the dew. How much misse in the water bright. How many pours in the rain swift. How many spots on skins soft. How many flowers of many colours, How many smells of herbs, How many colours of cloths, How many berries on vines. How many apples on trees high, How many ears in the field seven, How many leaves in the forest blow. How many beasts on earth teem, How many sticks under all the heavens, On the head how many little hairs, With the children how many little tales, How much sand in the bottom of the sea, How much grass in the meadows stood; - If so much were eternity, It would still have measure, goal and time.

Though the hundred thousand years were so many, and twice as many, As moments have passed, Since the sun with fiery steeds leads the course in the firmament, Still it had an end.

But what number will you choose to tell The Days of Eternity?

Seek ye the exit, and ye shall not find it; And he that hopes for it, shall not come to thee.

Happy is he who finds eternal rest and joy in infinity!

G. Sh.

(To be continued.)

Receipt and thanks.

n lowers of my friends in St. Louis I received For my support Seminary here on the 1st of Fcbr. name, and on the 6th of an dollars.

y the faithful God, according to His gracious promise, reward gifts of love with temporal and eternal goods.

H. Jüngel.

Fort Wayne, d. June 6, 1853.

\$6.00 from Mr. Pastor Hattstädt and his congregation in Monroe, Mich., and \$1.50 from the congregation of Mr. Pastor Trautmann in Adrian, Mich., the undersigned certifies, asking Gort to bless his benefactors with bodily, but rather spiritual goods for eternal life.

Johann M. Moll.

On June 11, during the Cleveland Synod meeting, I received through Mr. E. Beck in Baltimore \$16.81 to "purely support in the seminary at Fort Wayne.

In certifying the proper receipt of this sum, I at the same time wish God's rich blessing on the benevolent givers.

A. W agner.

I hereby gratefully certify to have received from the Virgin Association at Fort Wayne 82.00, and from Mr. Rev. Häckel \$6.50, both through Mr. Pastor Kühne.

Heinrich Bauer, a sophomore at Fort Wayne Seminary.

In support for the church building in Kirchbain are

Tackled:

Bon rcm pharmacist Mr. Herrmann Bünger from * St-Louis\$1

.00

"Mr. Pastor Fricke from Jndianapolis1

00

"Mr. Heinrich Seele "" 1.00

" an ungen.in by Mr. Graves of St. Louis0

H 10.70

th the wish of rich divine blessing and grace, and with the ast thanks, we certify in the name of the congregation

Ottomar Fuerbringer, Pastor.

e Lutheran Young Men's Association of St. Louis, Mo., spent y on poor students at Concordia College near St. Louis: month of February821 .95

""Mar; 2.00

""April30 .75

\$51.70

H. Chr. Wi bracht, Cassirer.

th heartfelt thanks to God and the benevolent donors, I y certify that I have received for my support: from Mr. Pastor : \$2.00; from Mr. Past. Schürmann \$1.00; from Mr. Pastor nann \$1.00-.

Hugo Hanser.

r the redemption of our church debt we have further received: of the congregation of Mr. Pastor Schieferdecker in Altenburg, Perry Co, Mo. \$6.30

Parish of Mr. Pastor Grüber in

Paitzdorf, Perro Cv., Mo. 2.00

r. Pastor Lehmanu in Cape Girardeau, Mo. 0.75

Samuel Kämpfe, Ill. 1.65

d bless the dear brethren for this forever, wherewith they meet mporal need.

Wilhelm HollS, pastor, Centrcvillc, d. 5

Jnli 1853.

Received

u. z n r <LY tt od al - C a s s e r

By Mr. Divine Judge in St. Louis\$0

50

"" Pastor Häckel f. 1852 m. 18532 .00

"" Ncnnickc1 .00

" " Schoolleli-er Erk1 .00

""Pastor Banmgart f. 1851 u. 18522 .l)0

"" Lcbmaun1 .00

"-dcrGcmcindc Eislcbcn, Mo. 1.50

" Hrn. Pastor Lcbmanu for the Colporteur 1.00

"" Shrifcrdecker1 .00

""

Alan in Frog in Fort Wayne2 .00

(the previous year's Collecte is Nro. 26. Jbrg. 8. acknowledged)

Mr. Pastor F. W. Nichmann1 .00

" Röbbelen1 .00

" School Teacher Pinkepank1 .00

"" Winter1 .00

"" Wolf1 .00

"" Zagel1 .00

"" llichtcr1 .00

Pastor Habel1 .00

its communities6 .75

Mr. Pastor Diehlmann s. 1852 u. 18532 .00

""

Werfelmann1 .00

its community2 .88

Mr. Pastor Weyel1 .00

" Kv/b1 .00

whose St. John's parish in Allen and Adams Co., Ja3 .74

of Fort Wayne Township22 .67

Mr. Pastor Nordmann3 .00

"" Cools5

.b>0

" Schoolteacher Brewer Cumberland, Md. 1.09

"" Fritzsche in Buffalo, N. A- 1.00

" PastorSummer1 .00

"" Sauer1 .00

"" Ttcinbach1 .0l)

whose osscuicinde2 .75

Mr. PastorSchwan1 .00

"" engraver1 .00

"" Bergt1 .00

whose community3 .0l)

Pastor Schaller1 .00

" Jäbker1 .l>0

whose Gemciude5 .00

the HH. Pastors: Stricker, Hüscmann, Gevcr, Polack, Lemke, Volkert, Reichhardt, Hus-. mann, Naufchert;e \$1.009 .00

Mr. Pastor Strcckfuß1 .00

Mr. Pastor Alinkcnbrçg1 .00

its congregation4 .60

Mr. Pastor Detzer1 .t>0

whose community iir Dcfiance2 .00

" St. Jacobs - Parish1 .87

of the congregation of Mr. Pastor Schumann1 .50

"" Perlcwitz in Holmes Co, O. 4.13

Hm. Pastor Nützet1 .0g

whoseSt . Jacobs - Parish2 .M

" St. Johannis - Parish0 .75

Mr. Pastor Wunder1 .00

its congregation5 .50

Mr. Pastor Kalb 1.00

of St. Imman. - Parish of Lancaster, O. 3.00

Mr. Pastor Schuster 2.00

its community 4.42

Mr. Dr. Sihler 2.00

" Schoolteacher Jul. Koch 1.00

" Pastor Stürken 2.0t)

its community 2.56

Hm. Pastor Hattstädt and some members of the congregation for the colporteur... 3.00

Mr. Pastor Seidel 1.00

its community 4.00

Mr. Pastor I. A. Fritze 2.Oo

whose St. Petri - parish 3.18

Mr. Pastor Trautmaun 1.00

its community 2.35

of the St. Peters - Gem. of the Hm. Past. Ernst 5.79

its upper municipality 4.86

of the congregation of Mr. Pastor Fürbringer at Freistadt, Wisc. 2.00

"Parish of Mr. Pastor Lochner at Mil waukie, Wisc. 7.69

the HH. Pastors: Stubnatzy, Küchle, Fricke, Kunz, Fürbringer, Lochner, Dnlitz, Lange, Hoyer, Eppling, Brauer, Ticke, Sallmann, Keyl, each \$1.00 14.00

Hru. Schoolteacher Bartbling 1.00

"" Roshkc 1.00

" Professor Crämer 1.50

the Gcmcindc dcs Hm. Pastor Sallmann 2.00

"" Frankenmuth, Mich. 15.67

"" dcs Hm. Pastor Keyl in Bal timore, mv. 101.43

individual links of the same for colportage 3.25

Mr. Pastor Brohm in New York 3.00

the parishes of the Hru. Pst. Biltz 3.20

Hm. Pst. Hattstädt 1.0t)

its communities ' l 6.00

Mr. Pastor Selle 1.00

whose Zion community 2.04

Schoolteacher Dietz 1.00

\$361.32

b. z n r Synodal - Mis sionS - Casse:

From the parish of St. Louis\$30

.25

" Heinrich Ehlers in Sulphnrspriug, Mo. 1.00

" Mr. A. B. Tschilpe3 .80

" Divine Judge1 .25

" Confirmands at Columbia, Ill. 1.10

" Mr. B. H. Succop in Pittsburg2 .00

" the HH. H. Niemann, H. Evcrs, Rnd. At of the heath and an unnamed man there... s e \$1.00 .j,oo

Collection at the wedding of Mr. Lconhardt in St. Louis7 .10

From dcrMunicipality Altenburg, Mo. 12.00

Pastor Schliepsiek 6.45 a.m.

Smmmlung by Mr. Pastor Schot; on the Hoch-time of his first confirmation2 .00

From Hm. Georg Rctrerer in Marion, O. 2.00 " of the parish of Mr. Pastor Löber in Frohna4 .25

" Mr. Joh. Martin Frosch in Fort Wayne2 .00

" of the congregation of Mr. Pastor Keyl in Bal-timore, Md. 105.00

" Mr. Christ. Spannagel in Zairfield Co, O. 1.00 " " Christ. Faßler 1.00

" the HH. Friedrich Kircher, Friedrich Kult, Glob Klenk, each \$0, 501. 50

" the HH. Jul. Koch, Geo. Streng, Gottfried Archer, Amalie Spannagel, Fried. Bickcl, Gottfried Ruf, Friedrich Tiefenbacher, 2 unnamed, each \$0.252 .25

" Mr. Ludwig Baum.inn, izendaselbst0 .35

" deu Confirmanden der Dm'eim'gkcits -Gem. 1.14

" the Jacobus - Gememde alone2 .04

" " Gent, of the Hm. Pastor Schaller in Detroit 8.50

As a replacement for a Lost Box1 .00

From the congregation of Mr. Pastor Nordmann in Washington City6 .38

At a baptism of children collected by Mr. Pastor Northman2 .95

"" Wedding collected by the same0 .62

From the congregations of Mr. PastorHabel15 .03



Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 9, St. Louis, Mon., July 19. 1853., No. 24.

(Submitted.)
**The voice of our church in the
Question of church and ministry**

A Collection of Testimonies on this Question from the Confessional Writings of the Evangelical Lutheran Ark and from the Private Writings of Orthodox Teachers. By the German Evangelical Lutheran Synod of Missouri, Ohio, and other States, as a testimony to their faith, in defense against the attacks of Mr. P. Grabau, at Buffalo, New-York, presented by C. F. Walther, Professor of Theology and Pastor at St. Louis.

This book, the editing of which was decided by our Synod in St. Louis in 1850 and assigned to Professor Walther, and then examined and confirmed in Milwaukie in 1851, is a book of our Synod itself and should, for its own sake, be in the possession of every member of it. Not only should we all profess this book by acquiring and distributing it, but we should also rejoice to see before us the pure Lutheran doctrine of the church and the ministry of preaching in all its relations, clear and simple. We need such instruction, even though we ourselves have already declared the doctrine of this book to be ours; for, on the one hand, the true doctrine of Scripture is like a beautifully cut diamond, and therefore requires that we study it without ceasing, in order to gradually become acquainted with all its shining sides; but, on the other hand, the air is full of the spittle of false doctrine, and our own

The first is that the heart is easily overwhelmed in defiance and despondency, and therefore we must constantly renew and strengthen ourselves in the faith of the pure doctrine; thirdly, and finally, it is a powerful comfort to see that we confess the same doctrine which has been confessed in the word of God by the orthodox fathers and witnesses of the truth throughout the ages. You shall have your joy in the book, nor be disturbed in your joy by the form or manner of speaking of it; it speaks comprehensibly to everyone, and if one must often stop to read, it is not from strange and obscure words and phrases, but from the fullness of the contents.

As the title promises, the book deals with the church and the office of preaching in two different parts. Both doctrines are first presented in theses, i.e., in brief. Both doctrines are first presented in theses, i.e., briefly summarized main and fundamental points, "in order to present, in short and rounded words, the main points on which it is chiefly important here." Then each thesis or main proposition is taken by itself, and first shown how God's Word teaches just this and nothing else; secondly, how the Lutheran Confessions, contained in the Concordia Book of 1580, lead just this and no other doctrine; thirdly, how the orthodox church teachers of the Lutheran Church, e. g. Luther. Chemnitz, Joh. Gerhard, and finally also the

The first reason for the writing of this document was the attacks and schoolings with which Father P. was confronted by us. The next cause, by which the writing of this document was brought about, namely, the attacks and tutelage with which Mr. Fr. Grabau in Buffalo, will not be further mentioned in the execution of the book: there is no need for it; for if we have proved here that we maintain the same doctrine of church and ministry which the orthodox teachers of the church have held in accordance with the word of God, then all the accusations of Mr. Grabau, as if we were mistaken in those doctrines, are thereby rendered null and void. But that proof is here clearly before us.

Consider the first part, the nine theses on the church. First, it is declared and proved as a doctrine of Scripture and the Church that the One Holy Christian Church, which we confess in the third article of the Christian faith, is the communion of saints, and therefore cannot be seen, but only believed; second, that this Church has received the keys of the kingdom of heaven, God's Word and Sacrament, from God as her own, and therefore can be recognized by the pure doctrine of God's Word and the right administration of the holy Sacraments; third, that the outward, visible communion of Christianity in an inauthentic sense is also a communion of saints.

Fourth, that although God also has and keeps his faithful in such communities, which err in some doctrines, but there is no special state of clergy or priests in the do not entirely deny the covenant of blessedness, yet everyone is bound in his blessedness to keep to the communities, in which God's word is purely taught and the holy sacraments are rightly administered. Therefore, no Christian, where he could not find any churches of orthodoxy, was allowed to join churches of error, since only membership in the invisible church was absolutely necessary for the salvation of the soul. That this doctrine is false, no one will maintain, who sees in the present book, how Scripture, Confession, and Doctors of the Church all agree in it; indeed, the oldest Confession of the Church, the Apostolic Symbol, and afterwards such excellent old Doctors of the Church, as Ignatius, Jerome, Augustine, and others, all lead this doctrine. When, therefore, Father Grabau teaches that, apart from the Lutheran church, which is indeed visible, no one can be saved, because it is not the Lutheran church. If, therefore, Father Grabau teaches that, apart from the Lutheran church, which is indeed visible, no one can be saved, because in it alone the invisible church of the saints exists, no simple-minded Christian will allow himself to be challenged by such misleading speech. If he claims that the visible church has the power of the keys not because of the congregation of saints that exists in it, but because of the preaching ministry that exists in it, then everyone will have to see that Father Grabau is on the way to setting up a papist priesthood over the congregation, and to regard this as the real church. Nor will anyone agree with Father Grabau if he considers our doctrine dangerous, first, because the proposition that the church has been given the power of the keys seems to him to lead to fanaticism, and second, because he thinks that the individual will easily evade membership in the external orthodox church if he knows that membership in the invisible church is absolutely necessary for salvation. There is not only danger, but unfortunately it happens only too often, that the pure doctrine is misused for all kinds of fanaticism; but shall we therefore conceal this doctrine? The fact that the church has the power of the keys does not mean that every man may use this power for public service; if any man does so without being called, he sins, and the pure doctrine cannot help that. But the fact that only membership of the invisible church is absolutely necessary to the soul's salvation will, on the one hand, keep him who lives among all the erroneous churches from joining any of them; on the other hand, it will drive no one to keep away from the true-believing churches, unless he wanted to abuse this doctrine; but the pure doctrine is not responsible for the abuse.

The second part teaches as follows: As on the one hand congregation, but rather all the faithful are priests, so on the other hand our Lord Christ Himself has ordained that until the end of time individuals in the congregation shall be called and appointed to the public preaching of the Word of God and the administration of the holy sacraments, and has thereby established an office in the congregation which is distinct from the priesthood of all the faithful. The office of preaching, therefore, has everywhere no temporal power or regiment, but it has the spiritual power of public preaching and administration of the holy sacraments, and therefore the power of spiritual judgment. God himself calls to the ministry of preaching, but he does this through his priesthood, the congregation, by which, even as it exists on earth in its mixture with muzzlers, is by no means to be understood a rough and angry mob, but a community of those who profess the word of God and at least outwardly obey it, and who either already have preachers or elders or, if possible, are advised by preachers. The ordination of the called by the laying on of hands is an apostolic ordinance for the confirmation of the calling and should always be sought, although only the calling is absolutely necessary for the appointment to the office of preacher; the office of preacher is the highest, actually the only public office in the congregation, but the preachers may dispense with these or those works of the office and cause the congregation to elect special persons to the same, e.g. to the service of the care of the poor and the sick, to the regiment, and so forth. When the preacher speaks God's word, he is entitled to unconditional obedience, and in all other righteous matters to special reverence and respect; on the other hand, he does not have the right to interfere with external ordinances and ceremonies on his own authority, or to impose a ban on his own without the congregation's prior knowledge. The duty of judging doctrine according to the word of God is incumbent upon the preachers above all others, but also upon the members of the congregation, who should therefore be consulted in the church courts and meetings. - This doctrine, too, is again derived from Scripture, the Evangelical Lutheran Confessions, and the writings of the legalists. The testimonies increase towards the end and become downright powerful sermons to us that we should leave the glory to God and his holy word alone and preserve for his congregation the freedom from papist priesthood and human statutes that was so dearly purchased. Luther's sermon is so powerful that one can hear the sword of the Spirit in his hand; the quotations from his writings, as in the entire book, so especially in this second part, prove that as long as he taught about church and ministry, he always taught the same doctrine. It seems

Now, to be sure, even after this account which we have given of our doctrine, Father Grabau will not cease to accuse us of ecclesiastical independentism or Schwarmerei, and to confirm the complaint of some of our friends in Germany, as if we were bringing the sovereignty of the people into the church and making a democracy out of the Christian congregation. But whoever reads the present book will have to see that the Christian church of which we speak cannot be put on a level with such a heap of people as is called a people, hence also our teaching that the Christian congregation possesses the right to appoint its preachers has nothing to do with the doctrine of popular sovereignty, and therefore makes just as little of the church a democracy. On the other hand, this second part of the book convicts Mr. Fr. Grabau of the false doctrine, first, as if it were the office of preaching by which the power of preaching, binding and loosing is in the congregation, and as if the ministry or the public administrators of the office, as the sole holders of it, conferred the office on the chosen preacher by ordination, from which, of course, it would also follow that preachers may pronounce the ban on members of the congregation without first having effected a unanimous congregational decision in the matter; second, as if the efficacy of the holy sacraments depended on the preaching of the congregation. Secondly, as if the efficacy of the sacraments depended on the preachers and their profession, so that preachers who were not lawfully appointed, e. g. Third, as if the members of the congregation had to be obedient to the preacher even in worldly matters that are not contrary to God's word, since in this way, contrary to God's word, the preacher would be given a worldly authority. Fourth, as if the preachers were appointed lords over the consciences of the members of the congregation, in that they alone would have to examine doctrine and life, while the members of the congregation would only be entitled to participate in the examination and judgment of doctrine and life with the permission of the preachers. - The path of pure doctrine is narrow; Fr. Grabau's deviations from it may seem small and insignificant, but already the one doctrine for the sake of which he so severely constrains and twists the Word of God and the church confessions, the doctrine that the power of preaching, binding and loosing is not with the congregation of the saints as an immediate gift and present of God, but by the ministry of preaching, therefore preachers of preachers ought to be entrusted with that power by ordination, this inclination to the papist propagation of the ministry by the ministry leads him away from the narrow way of church doctrine to the wide confused ways of the sectarians, on all of which papism is rampant, openly or covertly. If he will not let himself be led back to the true church doctrine even by the full and clear testimony of this book, he will finally also fall among the sectarians, from which God will protect him with grace.

Through this advertisement, I would like to encourage the dear readers of The Lutheran to study the book for themselves. The matter with which it is concerned is of the utmost importance, a burning question, as one is now wont to say, i.e. such a question, the correct answer to which is most necessary, because people everywhere no longer know what church and preaching ministry are, and yet must and want to have church and preaching ministry. What has almost become common speech in recent years, that our confessions and the writings of the church teachers only incompletely contain the doctrine of church and ministry, is victoriously refuted in this book; in our confessions we have all the principles according to which we can confidently and safely build up our congregations here in this country. By the way, I promise all readers of this book that they will find in the excerpts from the writings of the Fathers true grains of gold of clear and deep interpretation of Scripture, e.g. Lyser's excellent interpretation of Matthew 16, 18 ff. on page 42 ff.

The book is to be obtained through Messrs. Barthel in St. Louis, J. H. Bergmann in New-York, and Schäfer and Koradi in Philadelphia, at the price of \$1 10Cts. a copy far, and will be sent by postage prepaid at \$1 25Cts.

To our dear Professor Walther, who not only took over the editing and publication of the book and carried it out so excellently, but who also has to endure so much humiliation and scorn in front of us all for the sake of our good cause, we want to express our heartfelt thanks and wish God's blessing, peace, joy and strength as a reward.

A. Hoyer.

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Whether the alternate chants in our Evangelical Lutheran services are really Roman Catholic?

Everywhere where the service is again held according to the old Lutheran agendas or church books, many people have raised a great cry that it is Roman Catholic when the preacher intones: "The Lord be with you! and the congregation answers: "And with your spirit! or when the preacher sings the collecte and the benediction and the congregation answers at the end with "Amen! A simple-minded Christian, of course, would answer such criers, "Prove that such alternate songs are contrary to God's word, and I will call them Roman, and know nothing of them; but this you cannot prove: if, however, you assert that this manner of worship is Roman, because it occurs in Roman Catholic churches, it would follow that the lectures of the Epistles and Gospels are also Roman, and that it is wrong to sing and preach in the churches, because the Romans do the same. Those who should thus answer, let themselves be

They are at least frightened by the shouting of the people and are themselves challenged by it. They should now consider that the Roman Catholic Church has those wonderful hymns from the old orthodox church, that could perhaps be reached in this way and the pernicious especially the alternate hymns, antiphonies and discords were already used in the Christian church already know that unfortunately! Pastor Grabau could not long before the Roman Catholic heresy penetrated. The Christian Church, for example, which from the beginning, has often been taken by orthodox Christians in the even under the Old Testament, took so much pleasure in singing, retained, even when the greater part of the Jews separated from the people of God, the singing of the Psalms, as it had been practiced in the Jewish schools: one part of a Psalm verse was sung by the men, the other by the women and children; the precentor or preacher sang a verse according to the circumstances, e.g.: Give thanks to the Lord, for he is kind, and the congregation sang out the verse, such as: And his kindness endureth for ever; then the precentor or preacher sang a prayer, and the congregation sang out at the close, "Amen!" as even the Apostle Paul already supposes to be known and usual 1 Corinthians 14:16. A pagan Roman, named Pliny, whom the emperor Trajan had made governor over Bithynia in Asia Minor, wrote to that emperor in the year 110 that the Christians sang to their Christ alternately or against each other; Indeed, it is said that Bishop Ignatius of Antioch, who was torn to pieces by lions in Rome in the year 116, saw in a dream angels praising the Holy Trinity in alternate chants, and therefore first introduced this form of worship into the Syrian Church. For more than 1700 years the orthodox Christians have enjoyed this form of worship, and we should now be persuaded that it is Roman Catholic? God forbid. By retaining these beautiful services and reintroducing them where they have been lost, we rather confess that we stand together neither with the newfangled sectarians nor with the Roman Church, but with the One Holy Christian Church, which is as old as the world and built on the foundation of the apostles and prophets.

Pastor Grabau's latest response to repeated offer to negotiate verbally with him.

Although Pastor Grabau has publicly proclaimed the pure evangelical doctrine, which first we, a number of Saxon preachers, and then the entire German Evangelical Lutheran Synod of Missouri, Ohio, etc., have for a number of years most horribly condemned and blasphemed, treated us as heretics, and in the most unchristian and vile manner, with his invectives, sought to defile and disparage us before all the world, he has not been able to do so.

Nevertheless, a year ago we gladly agreed to the decision of our synod to offer Pastor Grabau a colloquium, so that, if God would have it, an agreement could be reached in this way and the pernicious discord could be brought to an end. The dear readers already know that unfortunately! Pastor Grabau could not be induced to follow such an open, honest path, which course of disputes that have arisen, and in part to the great benefit of the Church. Pastor Grabau foresaw that in this way his cause would be in the most obvious danger. He knew quite well that a public discussion of the doctrines in dispute among us would make it evident before his congregations and before all the world that the agreement with the confession of our Evangelical Lutheran Church was on our side, that we sought to preserve this confession against him, and that he had hitherto fought it in us and persecuted in us the church after which he calls himself.

P. Grabau, by refusing the colloquium he had been registered for, has placed himself before the whole church under the most urgent suspicion that he has lost confidence in his cause. To give himself the appearance of not necessarily rejecting a public examination of his doctrine, he has declared that he would only agree to a disputation on the doctrine if we first admitted the wrong done to him, if we sent back to him the things he had said and those we had accepted, and that we would publicly admit them as a wrong, ready to repent. Grabau has been able to deceive no one but himself and his associates, for no man in his right mind, let alone a man of Christian knowledge, can recognize this as a just demand, that of two parties between whom a colloquium is to be held for the purpose of union, one must first admit its wrong against the other! Every sane man understands that the imposition of such a condition on the part of one party is only a stratagem used by the other to avoid an open and honest battle, and that he who imposes such a condition reveals that he himself feels the injustice of his cause and that he has lost it.

There is no doubt that the other members of the Buffalo Synod were even more ashamed of the cancelled colloquium than Pastor Grabau himself. So this Synod, at its last session in May and June of this year, took up the matter once more, and sent a letter to our Synod assembled at the same time in Cleveland. Alas! but the Synod of Buffalo not only confirmed the proceedings of their Senior Ministem therein, but also

repeated. For, among other things, it said in the letter, the Synod of Buffalo reminded of 1 Pet. 3:15, 16. where Synod of Buffalo something that it could unhesitatingly which this time, however, was not filled with invective and it says, "Be ye always ready for the responsibility of every fulfill without any violation of conscience. Although we scolding as usual: "As long as the Honorable Synod of man 2c." Now how did Past. G- escape this clear saying were fully convinced of the Scriptural validity of our Missouri does not recall the preachers sent to our of divine word, by which he should certainly have been doctrine and the Scriptural falsity of the doctrine of the excommunicates, but retains, absolves and glad to be taken captive and moved to colloquy? - He Synod of Buffalo, we did not make it a condition of a communicates the excommunicates, we are, according replied, "The word which the Hon. Synod of Missouri colloquium to be held that it be preceded by an assent to to this act, no longer a Lutheran church in their eyes, and emphasizes, "Be ready for responsibility against every our doctrine or an understanding of the hierarchical if we colloquy with them without this recall and penitent man," does indeed quite indicate those who have the practice which we owed to the Synod of Buffalo, still less reconciliation and apology, we confess just as well that power or right to demand responsibility, as: Authorities, the prior readmission of those whom we considered we are a sect and no longer a Lutheran church, "as Mr. superiors, and the like." Strange, as I have said, is that unjustly banished from it, but we simply desired nothing Pastor Grabau does to the slander that a pope is at the Jesuits Grether and Tommer, who were forced to more than a meeting in which, for the time being, the Lutheran. If we colloquy with them without this recall and collude with the Lutherans in Regensburg, made a similar disagreement in doctrine, which had been the cause of penitent reconciliation and apology, we confess interpretation of the Petrine saying held up to them, in the schism that had arisen, should be resolved by God's ourselves just as well to be a sect and no longer a order to excuse their refusal to speak and answer about grace; nor did we refuse to give the Hon. We have not Lutheran church, "as Mr. Pastor Grabau would have their judge in religious disputes *). - To do the utmost that refused to answer the charges of the venerable Synod of confessed to the slander of being a pope, if he had might serve for peace, our Synod answered the Synod of Buffalo, nor have we ourselves refused to recognize and accepted it, when the Synod of Missouri, bypassing our Buffalo again, and among other things as follows: "The deny a wrong which has been proven to us, only that it ministry and Synod, offered reconciliation and colloquy Synod of Missouri feels compelled to reproach the may be truly proven to us. We also ask the honorable only to him."? If the matter were not so bitterly serious, Honorable Synod of Buffalo once more with the Synod to consider that if, without prior agreement on one would indeed be tempted to take such conclusions unreasonableness of its impositions and the fairness of doctrine, a decision were to be made on the individual as the honorable gentlemen make here for jokes and our Synod's offer. The latter demands of us, as a cases in which they accuse us of wrongdoing, agreement ridicule; under present circumstances, however, we must condition on which it will enter into a discussion with us, on this would prove impossible as long as we, in view of explain such conclusions from the embarrassing a prior recognition and repudiation of a wrong, of which, the differences in our doctrine, would necessarily have to embarrassment in which the gentlemen were, since they however, we cannot convince ourselves that we have pass different judgments on these cases as well. If the also wanted to refuse the colloquium and yet give a been guilty. Is it not contrary to all rules of Christian equity honorable Synod of Buffalo had any willingness to reason for it. As for the Synod of Missouri, it could not, of to want to force us to act against our conscience? Does reconcile, how should it not have been glad to comply course, agree to this condition. Why? it explained this to it not obviously mean spurning the way of peace, if the with our request?" Our Synod again finally declared that the Synod in its letter of reply, among other things, in the honorable Synod of Buffalo wants to enter into a it was still willing to hold a colloquy. following words: "Our simple reason is this, because we colloquium with us only on condition that we perform To this last letter, then, a "public answer" by Pastor Grabau "in the name and on behalf of the Minister of the Church" has appeared in the latest number of the could then only be convinced that we had done injustice something that violates our conscience? †) We, on the "Informatorium". The holy name of Jesus is at the head of this "answer," but nothing of His spirit is to be felt in to the honorable Synod of Buffalo, if it were proven to us other hand, desired from the Hon. it; but that spirit which arrogates to itself dominion over the consciences; that spirit which blows in the bulls and decrees of those who are the most important of all. But that spirit which assumes dominion over consciences; that spirit which blows in the bulls and decrees of those who call themselves "the servants of all servants"; the spirit which says: Sic volo, sic jubeo, sit pro ratione voluntas, that is: So will I, so command I, instead of reasons let my will prevail. Wisely is the motto chosen, which Pastor Grabau has set over his ultimatum, namely, "Men loved darkness rather than light, because their works were evil." Joh. 3, 19. We say, wisely; for, at any rate, Mr. Pastor Grabau has thus forestalled us. Who shuns the light? we ask all our readers, be they friend or foe, we, or Mr. Pastor Grabau? - We have already offered five times to speak publicly with Mr. Pastor Grabau, or in front of as many witnesses as Mr. Grabau pleases, about the ob-

*) Calow mentions this in his Biblia illustrataa to 1 Petr. 2, 15. He writes: "So (one should be ready for responsibility) not only if the authorities demand it, as the Jesuits replied in the Regensburg Colloquium - which restriction Perkins also makes - but everyone who demands it is to be given an account, if he only acts the thing in earnest and at the proper time and in the proper place".

†) We are to deprive preachers of their offices as "redneck preachers" to whom we "first of all have not given the office at all, and whom we secondly recognize as duly called and faithful servants of Christ; we shall expel those who have gone out from the congregations of the Synod of Buffalo, and whom we have accepted at their request, as those who have self-judicially and unjustly withdrawn from their ecclesiastical tribunal, while we have recognized, after strict investigation, that the same have renounced their ecclesiastical tribunal for the sake of conscience, namely, for the false doctrine of their preachers, and only when they found no more justice in the same; we are to return to their banners those who have been lawfully banned, and who either had already been unjustly banned before, or, as usually happens, have only been subsequently banned as a result of their leaving and joining our fellowship. - It is true that Father Grabau denies all this with unheard-of audacity, but he proves here how necessary a colloquium is in order to bring the truth or falsity of the mutual claims to light before one party can demand that the other repent. **D. R.**

Mr. Grabau has always sought excuses, and finally his entire synod was able to avoid an open, honest fight with him just as dishonorably. We have offered ourselves over and over again, where only a wrong is proven, to gladly admit it; yes, we have admitted in advance that we may have erred here and there in individual cases; we have only rejected the one thing, to condemn our doctrine in advance by rejecting our course of action based on it. - Pastor Grabau, on the other hand, has demanded blind obedience from us to his dictatorial desire to first admit our wrongdoing in relation to him before he can hold a religious discussion with us. - We ask hereafter, who is it to whom the word of God applies, "He that doeth evil hateth not the light, neither cometh to the light, lest his works should be punished"? Is it we, who have continually implored a public inquiry into the matter, first as to the doctrine which gives the standard of judgment, and then as to the actions which must be judged by it? - Or is it not rather Mr. Pastor Grabau, who by no means wishes to come out on the scene, and by no means wishes to stand before witnesses in the sunlight of a public inquiry, but continues to place himself under the shadow of conditions which he knows we cannot fulfil without handing over to him the jewel of pure doctrine which God has entrusted to us poor sinners, and of the faithful preservation of which he once gave a heavy account will demand of us? - Oh, I wish Pastor Grabau would mean what he is doing! It is true, he has a dexterity, when he sees himself beaten by God's word, to play the victor, and to drill and thunder into the consciences, which has scarcely its equal, and by which he himself catches many honest hearts; but what good is such a short victory? God, who tries hearts and kidneys, who has eyes like flames of fire, will not be caught by it. He will

The sincere man will succeed, and in his time tear apart the cobweb of seemingly pious human arts. Mr. Grabau, if he succeeds in silencing the Missouri Synod with its testimony, consider this: he has by no means silenced the truth that it represents. If we ceased to lend it our mouths, it would soon have sought another and still more eloquent mouth. "Right, after all, must remain right, and to it all pious hearts will fall." But what is the final conclusion that Father Grabau gives in his latest answer? First of all, he writes: "What has not yet been proved, nothing can be founded upon it. Since the Synod of Missouri has proved neither of these things, neither doctrine contrary to Scripture nor practice detrimental to conscience, it cannot base its decision on the fact that it is against its conscience to dismiss those who have been excommunicated to us; on the contrary, conscience demands it. For we have often much proved that our doctrine and practice agree with the holy word of God and with the symbols of the church, as, for example, in the doctrine of the holy office of preaching, of the church, of the office of the keys, of the spiritual priesthood, of Christian liberty 2c. For there are so many proofs from our side given to the Missouri from God's Word, that it needs none at all from us."

Answer: Pastor Grabau could hardly have beaten himself more obviously than with this. He says that for this reason we must first release those he has banished and deliver them into his hands before a colloquium can be thought of, because we have not yet proven heresies and conscience-crushing practices of which we accuse him. He admits, therefore, that if we had proved this, it would certainly be against our conscience to deliver up to him those whom he has repudiated. But since we now know and hereby assert, and call to witness all impartial and judicious readers thereof, we have furnished the proof, what is to be done now? Is it not then irrefutably clear that the only remaining means of coming to an agreement is precisely a colloquium? Or shall it be enough for Pastor Grabau to say: "No! no! it has not yet been proved! but I have proved my case! What need of further testimony, then? The Missouriians are guilty of death! Sic volo, sic jubeo" etc.! - By the way, even this is wrong, to assert that if a man has not yet proved the injustice of an act, it cannot be against his conscience to commit that act. If this were true, there could be no erring consciences. On the contrary, all colloquies have been instituted by orthodox Christians for this very reason, because they proceed from the principle that not all wrong-doing is contrary to conscience.

The fact is that there are many who, out of error and weakness, celebrate the opponents of the good cause without being able to provide the necessary proof against it; that therefore a clear oral argument could make the matter clear to them and, if God wills, win them over. In the event, then, (but not admitted!) that we have not yet proven Pastor Grabau's false doctrine and conscience-damaging practice, this would by no means be proof that it is just or even reasonable to first demand that we admit our wrongdoing and only then want to grant us a colloquium. If one did not want to tyrannize our consciences with slogans of power, one would rather have to gladly accept the offer of a colloquium for the purpose of convincing us of our wrong and that our consciences are mistaken in this; provided, of course, that our opponents themselves have a good conscience, consider their doctrine to be true and their cause to be good in their conscience, and therefore trust in the power of truth and their good cause, against which prerequisite, of course, the behavior of our opponents speaks only too loudly.

The public reply goes on to say: "Disputes about Christian doctrinal articles have often been in the faithful Church. From the mere dispute as it now stands, no schism or schism follows; since the same may be properly discussed and settled caeteris paribus among from time to time. This our Synod recognized as early as 1845, and wrote in its Synodal Letter, "We would not be separated from the Missourians for the sake of doctrinal difference, if they would wcn the Red preachers. However, the offensive and insulting practice of the Missouri Synod has never ceased, in that they have readily erected Red altars in our parishes to disturb our congregations. Accordingly, the Missourian Synod caused a schism. In our eyes the doctrinal controversy, however just, should not make a schism; only the Missourian Synod has wished to stamp it the cause of a schism, by heresying us, slanderously, in order only apparently to excuse the Rotish counter-altars erected."

Answer: We could hardly believe our eyes when we read this. How? Pastor Grabau can dare to write that in his eyes there was no cause for division in the doctrinal differences, only we had heretical him? and he does not blush? Where did we condemn him? Has he not always been able to exploit excellently for himself and against us in the course of this year our concession that we do not yet regard him as a heretic and his Synod not as a sect, but that we regard them only as erring members of the Lutheran Church, and on the other hand has he not for many years been calling us heretics and our Synod a shameful sect or mob before the whole world?

*Pastor Winkler proved to be just as shy of the light. He had publicly written that preachers of the Missouri Synod had themselves confessed to him that for years this Synod had been bent on destroying the Synod of Buffalo, no matter what the cost 2c. He was hereupon publicly called upon in the "Lutheran" (No. 10. of this year) to name these "Missourian pastors," otherwise "the public charge of lying should stick upon him." What did Pastor Winkler do? He gave an evasive answer. So our Synod, after having inquired of its pastors in its living assembly, asked Mr. Winkler in an official letter to name his "Missourian" confessors, and at the same time requested the Synod of Buffalo to impose upon Mr. Winkler, its member, that he publicly name the pastors of our Synod who are said to have made that confession "freely and openly" to him. And what happened? - Both Pastor Winkler and the honorable Synod of Buffalo have not yet let themselves be heard with a word about this point? Should these gentlemen not apply the motto John 3:19 to themselves rather than to us?

even expressly called us heretics and a mob, and cursed not to be found among well-mannered and right-minded and condemned us innumerable times? Now it is true that heathens; disgraceful to the point of horror!"

not every difference of doctrine that arises between two Answer: It is a dishonesty when Pastor Grabau, since ecclesiastical communities immediately gives the one a we only speak of accusations made against him in the right to receive those who are banished and separated application for a colloquium, draws the conclusion for his from the other, if the difference of doctrine does not doctrine that we want to give ourselves the appearance concern fundamental articles, by which the one becomes as if we had done nothing more against him up to now a sect; but if the erring ecclesiastical community not only than to make accusations against him. If we speak here errs, but also wants to force error upon its members, and only of accusations, it is precisely because it is by the practice founded upon it to weigh down the contradictory to propose a colloquy to someone and yet consciences of the latter, how then? - Then it happens speak as if the matter were already proven; for as soon that an ecclesiastical community, without being a sect, as a colloquy is initiated between disputants, it is incurs the guilt of a schism, and forces the other precisely declared that the matter in dispute and where community to receive those whom it drives away from the right is, should first be subjected to a further itself by its presumed rule over consciences. And this is investigation.

just the case with the Buffalo Synod. We have already It further states in the public response, "They have reproached it for this in the first answer it received from accepted the most atrocious excommunicated sinners Cleveland. There, our Synod writes the following: "Finally, without a demand."

the Honorable Synod (of Buffalo) accuses us of self- Answer: This is untrue as far as the Synod is contradiction if we concede to it that we have not yet concerned (for as far as individual preachers are undertaken to declare it a sect or a group, and yet accept concerned, the Synod, although it looks to the best for those who separate from it into our association. We admit them, cannot vouch for them), if it is to be said that the that a church which errs, even with difficulty, but through Synod has admitted people who have separated from our weakness, may not immediately be abandoned; but if the opponents or have been excluded by them, without same does not tolerate the witnesses for the truth with having had the opponents' own testimony. The Synod their testimony, and weighs down the consciences by bringing up its errors and practice based thereon, then the case arises that Christians who recognize the truth must also separate from such a community, and are entitled to do so, whose errors are not in themselves groundbreaking, and therefore do not yet make the same a sect. Unfortunately, however, the Venerable Synod of Buffalo occupies this sad position, and we cannot therefore fail to remind it of St. Augustine's warning that there is no schism which, if it takes root, will not finally turn into a sect. May God prevent us, who, though we have hitherto to declare the Venerable Synod of Buffalo a dangerously erring, yet not yet a sectarian community, from learning in it the truth of that Augustinian saying." -

In Fr. Grabau's public reply it further says: "But the Synod of Missouri is untrue and presumptuously domineering against us. For it represents itself falsely, merely as having made accusations against us, which it does not even require that we first acknowledge to be well founded! But they are not mere accusations which would have been made against us, but they have acted upon accusations in such a way in public practice as one would

Finally, the public response states

Mr. Pastor Grabau's with blocked writing as follows:

"Revealed now is the curse brought upon the Honorable Synod of Missouri."

Answer: If the curse that we are to bring upon ourselves is only "now manifest/" as it says here, then it is sad for Father G., for Father Grabau's mouth has already been full of cursing (Ps. 10:7) about our synod for many years! Nevertheless, far be it from us to curse again. Our revenge should rather be this, that we bless Father Grabau for it and ask God, who according to his great mercy wants to change the darkened and bitter heart of our opponent, and not let him die in his unjust cursing, nieces and condemnation, but give him a sincere repentance from his deep trap, so that we one day inherit the blessing on both sides, to which we are called (1 Petr. 3, 9.). At the same time, let us hold to the comfort of God's word: "As a bird passeth by, and as a swallow flieth, so an undeserved curse doth not fall." Prov. 26:2. By the way, we would like to see a lessening of Pastor Grabau's guilt in the fact that he now believes that we want to persevere in a matter that he considers to be a manifest sin; but here he himself makes it evident how dangerous it is to basically execute curses and banishments according to individual moral convictions. By such conduct one commits the most grievous sins, and yet thinks to do God a service by it (Joh. 16, 2.). We too were once in this error and bore the bitter fruits of it when we were still caught in the Stephanistic-hierarchical direction; as God now gives us repentance and conversion from it by grace, so may the faithful God also give these to our unhappy adversary. In JESUS name! Amen.

Vivia Perpetua, the holy witness of the blood of the Lord Jesus at Carthage in Africa, about 202 AD.

1 .

How Perpetua confessed and loved the Lord Jesus more than her father and her child.

Perpetua was born in the land of Africa. Her youth was lost in darkness; But once she saw in faith the Lord Christ, Then she let nothing rob her of him again.

What men only desire, she possessed with great delight: Married, young, rich in honours, enraptured by motherly love; But Christ was her life, to him she remained steadfast And faithfully devoted till bitter death.

Her father was a heathen, anxious how he might separate his child from the Lord Christ. Then she said softly and gently, "My father, we must call things as they are: Therefore will I also profess myself a Christian."

They led her captive to the dim dungeon away. Sw saw the dreadful place full of fright and fear; But when she soon composed herself - They left the child there for her - She spoke: To me the dungeon was a pallast.

Once she saw in a dream how she stepped on the print, And to the heavenly room on a golden ladder stepped. The Lord said, "Welcome," and gave her food: And all earthly hope was taken from her.

Then her father came again. From the Lord to withdraw her; With tears he sank down And said, "Mistress! Hear my supplications, and let them be made." She said, "What God wills shall be done for me."

And with the child he approaches, When she goes to the judge. "Oh, for the child's sake!" he begs. And even the judge pleads, "Sacrifice to the glory of the emperor!" - She confesses, "I will not, for I belong to the Lord."

Her sentence is pronounced. And joyfully she hears it. Then her father, broken with grief, appears. The daughter sorrowfully laments her unhappy husband: "As if I suffered it myself, so it goes to my heart."

2. how Perpetua and her brother Saturus are comforted by heavenly visions.

Thereupon she looks in her face, How she wrestled with a villain, Till at last she forced him. And heard him say, "Peace!" Then she realized with thanksgiving Now she would beat Satan victoriously.

But should also attain Saturate Paradise, your brother, whom imprisoned One thrust into the dungeon, To whom God showed the glories of blessed heaven, To strengthen them for holy strife.

They passed away; And behold! Angels are calling, on whose hands they float up to the morn. They see a sea of light. And Saturus lifts up, "We have received the promise of Nun."

They see the loveliest garden, That is full of roses, Where angels await them.

"It's them, it's them!" it resounds gladly from every mouth: "Now come in at once, And greet the Lord!" They enter to the Hour.

There tower high walls, As if built with light; There sounds without end The thrice holy loud. In the immeasurable sea of light the Lord is seen, and all around the holy armies of angels.

They hover and kiss the Lord of glory; They kiss and greet the angels: "Wait for the time! And go now hm and play." Perpetua speaks with joy: "I never felt so glad in the flesh."

3 .

How steadfastly Perpetua suffered and obtained the martyr's crown.

And so it was done. - The martyrs were seen in number Before their death the holy love-feast commit, Whereby they earnestly pointed The people to that torment On the day of wrath, and praised their bonds.

Judgment Day had appeared. They drew so full of peace Hm after the battle-show stages, As if it went to heaven. They trembled with joy, That they should ascend to the Lord in a moment After their short suffering.

Then they would clothe them in Baal's priestly garments. Perpetua cried to the heathen, "Behold, therefore came we hither of our own free will. "And therefore we die, that our liberty may be undone."

When you undressed her on it. And in a net put. Was she so chastely endeavoured, As she shamefully covers herself, That she even awakens the heroes Thereby to pity: They let her dress again completely.

So she was abandoned; And at her rushed the wild cow, rushed. She fell at the first blow. But when her dress was torn, Her sorrow was great, And she was bashful to cover herself.

When they brought her again Then to Carthage, it was as if she awoke From a deep sleep. "When shall I once be exposed to the wild cow?" She said, till she saw she was hurt.

So she suffered heroically. Since God was her help. Then she kindly and graciously exhorted the Christian crowd: "Be strong and firm in faith,

And love you faithfully and truly; Let not our anguish rob you of your courage."

Dock still waved the heaths To see Perpetua die. To gloat over it. She had to go again Hrn to the battle stages; There they saw her standing With quiet peace and joy in the facial expressions.

Thereupon she hath received the stroke of death. So she has entered the blessed kingdom of heaven; There she now wears the crown Transfigured, angel-like, And rejoices in the Lord in the reward of grace.

Hermann Fick.

| Receipts for monies received. | | |
|-------------------------------|--|----------|
| 1852. | | |
| Rovbr. 13. | from Mr. Barthel, payment from Stegelmann, Kirchencollecte | \$26.00 |
| Decbr. 23. | by Hm. Barthel, payment from P,au, | 63.48 |
| 1853. | | |
| Jan. 26. | From Mr. Barthel, MissionSgeld obtained in N. | 10.00 |
| Frbr. 10. | By Hm. Barthel, surplus of Funds for Ludkiz | 63.64 |
| March 9. | From Mr. Barthel, payment Hm. Past. Brohm'S for .Lutherans | 13.00 |
| | Payment to Mr. Pastor Brohm'S for... Mr Löber | 2.50 |
| April 30. | From Mr. Barthel, payment wife Stegelmann's for \$1.00.., Payment from Lever and Allen for the abgrbranute church in ReumeNe 41.25 | 2.25 |
| | Payment from Mr. Pastor Brohm for .Lutheran | Ick" |
| May 13. | From Mr Barthel, Rimesse | 331.80 |
| | From Mr. Barthel, surplus of your Rt-measure ulto. 1852 | 25S.S9 |
| | From Mr. Barthel, surplus of your RI-Measure for Ludwig | 50.00 |
| | | \$829.56 |
| Rovbr. 13. | Bon Stegelmann, for the No" York community sold books | -8.00 |
| Jan. 14. | From Stegelmann | 6.00 |
| June 28. | " Mrs. Stegelmann | 10.6V |
| Rovbr. 24 | . " Pastor Ernst | 5.00 |
| Decbr. 10. | " I. Dobler | 4.23 |
| " 16. | " Pastor Diehlmann | 11.25 |
| April 6. | // | 18.00 |
| June 25. | - " Brickner and others in fN . York | 9.37 |
| Decbr. 16. | " 31. " Pastor Saupert | 32.55 |
| June " | "" on d. Synod"" | 9.15 |
| Decbr. " | " Professor Crämer | 25.00 |
| Jan. 24. | /, ,, " | 20.00 |
| Aprli 6. | | 0.53 |
| Jan. 7. | " Pastor Keyl | 38.00 |
| | "" Calf | 10.00 |
| " 17. | "Brewers | 5.00 |
| Feb 0. | " ,, | 14.03 |
| March 4. | /, ,, | 15.00 |
| May 2. | | 15.00 |
| May 26. | " ,, | 10.00 |
| Jan. 18. | " Pastor Pinkepank | 13.00 |
| " 31. | "" Miracle | 5.00 |
| April 18. | | 1.00 |
| June | """" in lowland | 6.7 |
| Feb. 10. | "" HattfiLtt | 4.75 |
| " 19. | "" Trautmann | 6.94 |
| " 22. | "" Albaugh | 6.00 |
| March S. | "" Brohm | 8.00 |



(Offenb. Joh. Cap. 14. v. 6, 7.)

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten
Redigirt von C. F. W. Walther.

Year 9, St. Louis, Mo. August 2, 1853, No. 25.

Extensive tabular overview

of some of Pastor Grabau's manifest errors, presented in the latter's own words, and compared with the false
Roman, as well as with the pure Lutheran doctrine.

Pastor Grabau's teachings.

Doctrines of the Roman Church. V.

Doctrine of the Lutheran Church, which Pastor

V.

On the Relationship of the Ministry of Preaching to the
Church and to the Spiritual Priesthood of the Faithful.

Grabau calls the Missourian.

V.

On the Relationship of the Ministry of Preaching to the
Church and to the Spiritual Priesthood of the Faithful.

On the Relationship of the Ministry of Preaching to the
Church and to the Spiritual Priesthood of the Faithful.

In the bull of condemnation which Pope Pius VI issued
32. The holy office of preaching is not given or against several propositions of the bishop of Pistoia,
conferred by the church, but by the Son of God, together Scipio de Ricci. against several propositions of the
with the Father and the Holy Ghost." (Shepherd's Br. Bishop of Pistoja, Scipio de Ricci, and against the Synod
Anticritic p. 39.), Here again they assert that the church of Pistoja, convened by the same, in the year 1794, under
has a right from God to confer the office on its preacher. the heading: "Of the authority attached to the communion
. . Accordingly the church members are made the second of the Church, so that it may be communicated by it (the
working cause, for he that conferreth the ministry Church) to the pastors," it reads as follows: "The
worketh it. But we know that the members of the church, sentence which determines that the authority of the
in so far as they appoint competent persons in divine Church is given by God, that it may be communicated to
order, do not confer and work the office, but that God, by the pastors, who are its ministers for the salvation of
the order in which they remain, gives and sets faithful souls - understood in such a way that the authority of the
church servants himself, conferring and working the church office and regiment is derived from the community
office. Thus God is and remains in general, and also in of the faithful and thus passes to the pastors: is
election and ordination causa efficiens, or the only condemned and rejected as heretical." (Conc. Trid. ed.
working cause of the office." (2nd Synodal Epistle. p. Smets. p. 285.)
107.)

32 Balduinus: "The Church is Christ's bride John 3:24, and spouse,
Ps. 4s:10, and the mistress of His house, Ps. W:13; therefore, as the
keys are given by the 'master of the house' to the mistress of the
house, so also Christ, the Lord of His house, which is the Church, has
given the keys to His bride, who gives the same to her servants, who
are called stewards or stewards of the mysteries of God." (*De casibus
conscientiae* p. 1104.) - Pol. Leyser: "As the public office of the church
properly belongs only to those who are lawfully appointed to it by the
church, and who have power in the name of God and the church to
loose and bind their hearers, so in case of emergency this power
reverts to the first best Christian; for as the power to loose and bind
Matth. 16, 19. is promised to Peter, and Joh, 20, 23. is conferred on
all the apostles, so is this power Matth. 18, 18. given by Christ to the
church, which ordinarily conferred the same on persons lawfully
appointed thereto." (Continuation of the Ev. Harmony of Chemnitz fol.
1748.)- Quenstedt: "The original effectual cause of the church office
is the one and only God . . . The less original cause constituting the
church office is the whole church." (*Theol. did.* - pol. fol. 1497.)

Teachings of Pastor Grabau

doctrines of the Roman Church

Teachings of the Lutheran Church.

33. "We also believe and confess that this office, as God's own order in the church, constitutes a peculiar Christian state . . . The apostle Peter does not say (1 Epist. 5:1, 2), 'ries instead of the host, which hath committed unto you something . . We priests not of our own faith, or spiritual priesthood, in our stead, or other men's. . Where then does it say in the 5th article of the Augsburg Conf. Conf. that God has instituted a preaching office which must first crawl out of the immature egg of a spiritual priesthood? and where does it say in this article that God has instituted a preaching office which a multitude of spiritual priesthoods exercire." (Informatorium, 1st ed. p. 73. 74. 75.)

(33) That the holy ministry is other than the public administration. That the sacred office of preaching is something different from the public administration of the offices which believing Christians, as spiritual priests, originally and directly possess, by common ways or in place of and in the name of Christians or the congregation, that preachers rather form a special spiritual estate, possessing certain privileges which the church alone has by means of them: this, as is well known, is the cardinal point in which the differences between the Roman and the Lutheran churches move. If the Protestant church abandons the belief that the whole body of believers is the church and Christ's bride, to whom Christ gave all the glory, which he acquired by the works of his redemption and which they appropriated by faith, and that therefore the preachers are only the church servants and stewards, not the masters of the house of God, and only officiate in place of the congregation of the saints, then the true Protestant church is lost: Then it is all over for true Protestantism, and it has itself planted the poisonous root in its field, from which, properly cultivated, the whole papal hierarchy must again grow forth. That just the Augsb. Conf., to which Pastor Grabau refers, does not expressly touch upon the relationship of the spiritual priesthood of the faithful to the office of preaching, like many other things, has its reason in the fact that the Augsburg Confession had the purpose, wherever there was any, to make it easier to understand the church. Confession was intended to leave open, wherever possible, the way to peace. Hence, say the theologians assembled at Augsburg, "the hateful articles," i.e., those which would be due only to hatred, "were not regulated at that time." Among these articles they include the following: "Whether Christians are all priests? Whether a layman can consecrate the sacrament? Whether the ordination to the priesthood imprints an everlasting character?" ("Causes Indicated to the Theologians, why it would not be advisable to pass more Articles." See the whole important essay in Luther's Werke. Hall. A. XVI, 1058.)

(33) Luther: "Only for this cause are some brought up out of the multitude, to hold and administer the office which they all have, instead of the commonwealth; not that one should have more power than another. Now they have established a state of their own, as that of God; they have obtained such liberty, that there is almost no greater distinction in the midst of Christendom, neither among us, nor among the Turks." (In the interpretation of 1 Pet. 2:5.) - Luther: "Therefore the bishop's consecration is no other than if, in place and person of the whole congregation, he took one of the multitude, all of whom have the same power, and chose him to exercise the same power for the others; just as if a few brethren, kings, and sons, like heirs, chose one to govern the inheritance for them; they would all be kings and have the same power, and yet would be commanded to govern yours." (X, 362. Aus der mehrst an den christlichen Adel 2c.) - Luther: "Das erfordert der Gemeinschaft Recht, dass Einer, oder als viel der Gemeinde gefallen, erwählet und aufgenommen werden, welche anstalt und im Namen aller derer, so eben das selbige Recht haben, verbringen diese Aemter" (Predigen, Laufen, Communiciren 2c.) offentlich . . Now let us speak to the papist priests, and ask them to show us whether their priesthood has other offices than these offices" (of spiritual priests, of believing Christians) "are? If they have others, their priesthood will not be a Christian priesthood. But if they have the very ones we have mentioned, they will not be a special priesthood. So we conclude, they turn to him where they will, that either they have no priesthood that is other than that which is common to all Christians: but if they have any other, it must be Satan's priesthood. For Christ hath taught us, Matt. 7, that we should know all trees by their fruit: but now we have seen the fruit of our common priesthood, let them show us either other fruit than this, or confess that they are not priests. For that "this" fruit should be borne specialy or publicly, proves not another priesthood, but another and different custom of the priesthood . . We insist that there is no other word of God than that alone which is commanded to be preached to all Christians; that there is no other supper than that which all Christians may give; that there is no other remembrance of the Lord's supper than that which every Christian commits, which Christ has appointed to be kept; Neither is there any other "sin" than that which every Christian may confess and redeem; item, we hold that there is no sacrifice but the sorrow of every Christian man; that also no man can or may confess but the Christian alone; and that no man shall judge of the doctrine but the Christian alone. Now these are the priestly and the royal offices. Therefore let the papists either show us other offices of priests, or else, surrender their priesthood, and pardon themselves for it" (X, 1857-59. from the Letter to the Bohemians.) We, too, therefore, call upon Pastor Grabau either to show us other works and offices of a preacher, or to admit that the office of preaching is nothing more than the public administration, in their stead, of the offices which all believers originally have.

(Sent in for the 'Lutheran'.) "But the king Israel answered and said, Say ye, he that putteth on the armour shall not boast, as he that putteth it off."
1 Kings 20:11.

Pastor Grabau has called us the 'Ahab Synod' in his second synodal letter. Thus, a member of the synod hereby answers him with a word of King Ahab to the disgraceful writing that went out anew in the 16th number of the 2nd year of the 'Kirchliches Informatorium' (Church Informatory), to throw dung behind those who vainly offered themselves for open, honest duel. For other than the glorious Syrian's presumptuous certainty of victory, it does not appear to me, in fact, when we are addressed in the "public reply" of June 21, 1853, with the following words:
"Apparently now the curse,

which the Honorable Synod of Missouri upon itself"

If "the curse" here is the one that the final signer pronounces on us "in the name and on behalf of the church minister," then at least the expression is not logically incorrect, since that is indeed obvious. However, how many times have not curses and bans been poured out on us from the same source long before in synodal letters and the Informatorium, so that the "now" can have no other meaning than that of the ill-tempered wrath of not seeing all this, even the: "Get thee Satan!" crowned with success? But if this success itself, the Amen of Almighty God in heaven to the banishing curse of the Synod of Buffalo upon those of Missouri, is to be understood under the "curse" which is now to be manifest, we really do not comprehend what judgment of punishment is thus pointed to. We can at least be comforted by the fact that it is considered necessary

was to draw our attention to it by blocking writing. Although we do not desire to have faith always in our fists, and therefore do not base our good confidence in the "work of our hands" at all on the visible fruits of our labor, and still less on anything that the world calls happiness, we have no cause to complain of the diminution of the blessings that God has hitherto bestowed on the Synod of Missouri by grace, as our Synodal Report this year will testify. But the "curse" shall not be that either, but the judgment of hardening. Although the Lord alone can decide whether we are a slave to it, and we can be satisfied with the judgment of our conscience, let us nevertheless consider the reasons which the Church Ministry of Buffalo gives for its severe accusation. They are as follows:

The Synod of Missouri "confesses by its refusing concludes, "May the merciful God bless this our faithful procedure that it wants to persist in the sin against the chastisement and exhortation, that we may win the 8th and 5th commandment against its Lutheran fellow Venerable Synod of Missouri as Christian Lutheran Christians," Pastor Grabau sends out a pastoral letter confreres by hearing us. which contains offensive sentences. The Saxon Amen!" We also accept the offer in this way, asking, even Lutherans are called upon by him to give their verdict on if only to punish and admonish us, to arrange a personal it. Accordingly they state their opinion. Pastor Grabau meeting with us, but not to tie it to conditions that we justifies himself. They defend their position. The cannot fulfill for the sake of our conscience. In a second Prussian Synod declares them to be innovators who letter from Buffalo, these conditions are limited to a lesser bring the sacred office of preaching into contempt. In the degree, but we are not entirely released from them. We meantime, unrest has arisen within the Prussian ask again not to demand anything that would violate our conscience, or to wait with the demand until the verbal congregations. Now and then distressed members of the discussion will have convinced us that it is just, and we same turn to the Saxons, because, according to their repeat our ardent wish not to be refused the Colloquium. direction of conscience which prevails in the Synod of This is the last step we have taken. Thereupon we are Buffalo. The Saxon Lutherans, of course, as people who publicly denounced as such as persist in sin "by their can judge only by the confession of their mouths, accept refusing procedure." Is this any different from the wolf in such people. This attracts to them such honorary the fable muddying the water, and the sheep standing predicates as: "godless protectors of the mob, Ahab's farther down the river afterwards complaining that it was Synod. Idol temple," 2c. Thus they are now at present, his fault that one could no longer shew to the bottom? with the rest of us members of the Synod of Missouri, But the conditions just spoken of are perhaps of the who profess to be with them in this their controversy, nature that the Synod of Buffalo was also bound in its because they have become manifest before our conscience to make the Colloquium dependent on the consciences as those who have truth and right on their same. This will be found in the discussion of the second ropes, opposed to the Synod of Buffalo. The latter has ground of impeachment: showered them with a flood of vituperative and The Synod confesses that it "does not want to release blasphemous speeches. They have, on the other hand, our excommunicated from their alliance. as they sacredly affirm, only defended "God's word and This the Synod of Buffalo had required as a condition on Luther's doctrine" and have, of necessity, exposed which alone a colloquy could be held between it and us. abuses and injustices to which Pastor Grabau has been For among the former members of titled ones of the led by his erroneous teaching. This is their "sin against Buffalo Synod who have joined us are such as are under the 8th and 5th commandment against their fellow the spell of the Synod of Buffalo. Now the practice which Lutheran Christians." this body follows in the matter of excommunication is so closely connected with the errors of its doctrine, that we must from the first have misgivings about regarding as a colloquium on the pending doctrinal disputes. Although banned those whom it excludes from church fellowship. we had to deal first with Pastor Grabau, by whom the On the one hand, it does not agree with sound doctrine to erroneous doctrines in question had been spread and demand from the parishioner obedience to his pastor to defended, while our defense against them has the the extent that Pastor Grabau claims. How easy it will now happen that, if this erroneous principle of Hm. Pastor consensus of the entire church as its support and is Grabau someone is excommunicated who has done nothing more than a defense of the common heritage of nothing unjust? Then, too, from the erroneous view of the the Fathers, our application was rejected precisely relation in which the sacred preaching office stands to the congregation of the saints, as it prevails in the Synod of Buffalo, but to Pastor Grabau. An apparently congregation of the saints, as it prevails in the Synod of unintentional error of form served to fence off again the Buffalo, incorrectness in the execution of path of peace which we had not blazed. At this year's excommunication cannot be separated. If we were to synodal meeting we received a letter from the synod of enter into this Buffalo, which was assembled at the same time, in which the synod deigns to offer us a colloquium as a preacher of repentance, so that we may be won over by hearing "them". The same

If we were to do those of us whom Pastor Grabau, and with him the Synod of Buffalo, considers to have been excommunicated, before we had come to an agreement with our present opponents on the pending points of doctrine, we would therefore admit before the union that we had hitherto been in error, and, moreover, would confuse the consciences of those whom we had cast from us. But supposing the excommunicated were really by impenitence in the ban pronounced upon them by a pastor of the Buffalo Synod, why should we not have far more right in such a matter to be offended at a mere defect of form, since for the sake of such a thing Mr. Pastor Grabau did not even want to go into a much more trifling matter as a colloquium is? For it has already been pointed out that the execution of the ban, considered merely according to its form, must be incorrect, if the office of preaching is printed out of the congregation in the way it is done in Buffalo.

That we could not comply with the request of the Synod of Buffalo is obvious,' it will also not doubt itself. But not even this follows from the fact that we do not want to let the excommunicates of the Synod of Buffalo out of our alliance; we just do not want to do this without further ado, before the Colloquium and the agreement in doctrine. In our second letter of reply, we offer to answer the honorable Synod of Buffalo's accusations and to recognize and dismiss a wrong proven against us, only that it is really proven against us. How can we then be accused of irreconcilability, blame it on us that nothing has come of the Colloquium, and even exclaim over us: "The curse which the Honorable Synod of Missouri has brought upon itself is now evident?"

Let us assume, however, that there were individual preachers in our synodal association who strengthened those in impenitence who had rightly been banned by pastors of the Buffalo Synod. They, of course, would then be solely responsible for it, because, as little as the Synod of Missouri would permit it, but would rather punish it if it saw such a thing, it would be impossible for all its members to be responsible for pastors and congregations whose misconduct has led them far away from their home. And we, although this latter conclusion would require the still-to-be-proven prerequisite that we knew of the sin of such thieves and murderers and could be convinced of it without transgressing the 8th commandment, would, like them, be subject to the curse and ban of these excommunicates' --- and so it would be just now with the Synod of Missouri: would then the Sy.

node of Buffalo have just cause and right to deny us the Pastors of the honorable Synod of Buffalo ask: Can you is correct. However, it does not follow that one may not Colloquium?^ avoid talking, I will not say talking, with such as have the collude with those who have accepted such appearance of godliness, but deny its power, but absolve excommunicated persons into their church association 2 Thess. 3:14, 15; Rom. 16:17, 18; 2 Tim. 3:5; 1 Cor. 5:13, them and admit them to the Lord's table? They will not on the premise that they have been unlawfully answer in the affirmative. For of the same are those who, excommunicated. Rather, a comparison with 2 Thess. though they do not do it for long, yet do it for a time, whose 3:15 shows that this commandment of excommunication, foolishness will be evident to everyone, but is not always which contains neither an instruction on how to proceed evident when they come to Holy Communion. with the excommunication nor a regulation on what to do Nevertheless they can be avoided, and even if they were with the excommunicated after they have been with you every day, and opened their mouths once or excommunicated, does not even prohibit meetings and twice, they would get an answer. For the discipline of the conversations with those who have been lawfully Spirit, in which the Christian stands, separates him excluded from church fellowship. inwardly, as from his own flesh, so also from all fleshly- Thus all four sayings, in spite of their powerful minded hypocrites. Excommunication in the army camp contents, prove nothing for the present case but the of Christians is but a testimony to the fact that this inward horrendous ignorance of the Synod of Buffalo: for that discipline belongs to the essence of the church, as it were they would have wished to frighten us with them, and the flag which one holds, while all have the sword at their thus pervert the word of God against their better side and daily defend themselves with it. Without this knowledge, would be too ungodly for us to accept. But inward discipline, however great the severity of the we have learned so much from it, that it must indeed be outward church discipline, it is only the appearance of a no small task to stand in connection with such a synod, whether as shepherd or as sheep of a flock, and yet to godly being whose power is denied. The hypocrite feels wait in all patience until God will see into it. Now we are very well that the clergyman, i. e. the Christian, avoids still much calmer about the whole matter. On the him, when the latter takes him for the very best Christian. contrary, we would have to fear the reproaches of our For since his speeches are seasoned with salt, he, conscience if we were to respond to the demand of the without knowing that one of them is near him, spits out Synod of Buffalo. How could we easily hand over every moment before them, turns his back on them, cuts members of our Synod to an ecclesiastical body that has off intercourse with those who have only the appearance publicly documented its ignorance of the Word of God of godliness, but deny his power. This is "shunning" and and its own elevation of discipline over doctrine, which is "having nothing to do." This does not draw an outer, otherwise only the preserve of mad enthusiasts? We visible, but an inner invisible wall of protection around would be border hunters and not shepherds! God's saints and beloved, planted only for faith, which is not at all at their discretion, like the holding of a colloquy, K. Röbbelen. but, as dependent on the indwelling of the Holy Spirit, who makes a new man of us, so inseparably connected with it. (Bráfan Hcmc PHWr Hatten.) It is therefore only an abuse of the doctrine of the visible **From the East Indies.** church, when the Synod of Buffalo reckons it to the Trankebar, September 1, 1852. avoidance commanded in 2 Tim. 3:5, that it refuses to hold a colloquium with us before dismissing the members Grace, mercy and peace from God the Father and from of our congregations excommunicated by their pastors. Jesus Christ our Lord and Saviour be with you! Putting all other things aside, the apostle does not forbid The news you have shared with me from your to talk to the excommunicated and to admonish them as North America about your experiences, your joy and much as in the first passage, 2 Thess. 3, 14. 15. because sorrow, have delighted my soul, since they so clearly it is the same to avoid someone as not to have anything show and testify that the Lord has poured out His Holy to do with him, and this not only does not exclude Spirit in abundance upon His church, which only a few admonition, thus conversation and consequently also decades ago was almost completely in ruins, and has colloquium, but requires it according to 2 Thess. 3, 15. caused a breath of life to blow anew from His face over Now there is still 1 Cor. 5, 13 left. It says, "But God shall that loves Zion and desires that its walls be built, that judge them that are without. Put out from among wishes Jerusalem happiness and seeks its best, when it yourselves them that are evil." The fact that the church of hears that the Lord has agreed to help His people, to God is commanded here to bring to judgment openly rebuild the walls of His city, and to give peace to His own. And verily, whithersoever we turn our unrepentant sinners

Everywhere we see the wonders of our God, and from every side we hear the cry: "The Lord has done great things for us, and we rejoice in them! Your dear letter also joins in this hymn of praise by speaking of the great deeds of God in the church in North America. Truly it behooves us above all things, we whose eyes He has opened, to see His work and to know the power of His might. Therefore may our mouths be full of His praise and our tongues be full of His glory! But you are not lacking in all round warfare, either, and you must be armed on the right and on the left. But this is a very pleasing sign. The church in which we find ourselves here is a contending one and lives in a perpetual struggle. Where this goes out, there is sleep and death. The more struggle, the more prayer and the more victory. As everywhere, so also with you the struggle is not only turned outward against the ungodly being and the kingdom of darkness;

there are many things to be resisted even among one's own housemates. This is highly to be deplored, but it is in the nature of things. Sickness is not in human nature like a peg that one only needs to pull out in order to bring everything into the best condition, but it has permeated our whole being, and the healing process is not a momentary one, but one that continues throughout life. But so long are we exposed to error, and against it must be guarded, and the sword of the spirit must always be wielded. * * * *

May the Lord grant the Church that all misunderstandings among those whom He has called to the extension of His Kingdom may be removed, and that between the Mother Church in our dear German fatherland and the Daughter Church in your America, as well as unity in the confession of the truth, so also unity in the struggle outwardly and in the further building of the house of God inwardly may remain, so that neither the mother may withdraw her hand from the daughter, nor the latter look disdainfully on the latter, because she discovers in her so many things that do not correspond to the ideal to which she aspires.

In my previous letter I gave you a brief overview of how the Lord has blessed His work and His church here in southern India in recent times, and you will certainly not be unhappy to hear something further about it. The Lord has not left himself unwitnessed by us since then, has looked kindly upon his mission and church, and has graced them with rich blessings, and has especially helped that the rift by which the arrival of Mr. Dir. Graul in our mission was not widened, but for the most part closed. I can imagine that you would like me to give you some more detailed information about these distressing events.

But as the cause of the quarrel lies deeper and farther back than I can set forth in this letter, it is better to command it to the Lord and to be silent about it. * * * *

Soon after I wrote my

When I sent the previous letter to you, my own position also underwent a significant change, which put me in no small distress for a long time and made my stay here in India very uncertain. However, since this point has now been settled and I do not like to revive old wounds, I would rather not burden you with the telling of this story. I no longer have the care of the Bethlehem congregation in Poreiar, but of the congregations in Pudukotto, Tritschinopoli and Tanjore, which are scattered in the west and belong to our church. If I am not mistaken, I have already told you how the field of work in Pudukotto has fallen to us, and how a small congregation in Tritschinopoli has joined our church. In the course of the last year, our field of work there has expanded even more by God's grace, in that mainly in three places in Tanjore, Tiruweior and Mottupotti several families separated from the English church and converted to our church, to which they also belonged for the most part originally. The chief western town of this field of labor is Tritschinopoli, 90 English miles from here. It is an important place of about 80,000 inhabitants, lies on the right bank of the Kaveri River, and is of considerable military importance, for which reason several regiments of soldiers are always garrisoned there. Since the Nabob, a Muhamedan, used to reside there, there are among the inhabitants of the city a not insignificant number of Muslims, whose fanaticism has so far thwarted any influence on them on the part of the missionaries. But also among the pagans there, the Gospel has so far celebrated few victories, although there has been a Protestant mission station there for almost 100 years. The first Protestant missionary to settle there was Blessed Ch. F. Schwarz, who was followed by Missionary Pohle when he moved to Tanjore. The few Christians there are not gathered both from the heathen, but rather descendants of such Christians as had moved thither from here for the sake of their livelihood, or had converted from the Roman Church.-37 English miles from Tritschinopoli in a south-southeasterly direction lies Pudukotto, the capital of the Tondiman, a small prince, who, though an English vassal, yet enjoys considerable advantages as a reward for the attachment which his ancestors had shown to the English in the preceding century. To call him an independent prince would be too bad a mistake; officially, he is only called "Excellency" by the English government, while even the retired regents of Tanjore, Arkot 2c. receive the predicate "Highness".

few Christians, and in the country the missionary work is only beginning. The Rajah (king) is entirely in the hands of the Brahmins and nothing less than favorable to the Christians.-Vsn Pudukotto, 38 English miles to the northeast, lies Tanjore, the residence of the king of Tanjore, who now has nothing more in his power than the city of Tanjore itself, which he may not even leave without permission of the English resident.-The founder of the mission there was the blessed Ch. F. Schwarz, during whose life it also had its heyday. After his death, his pupil Joh. Caspar Kohlhoff, a pious, faithful man who unfortunately lacked only confessional clarity and determination, took care of the work there. Beside him worked other men, who were often more or less infected by nationalism, and therefore did not spread life, but only death. - The Lutheran church system, which the older missionaries had introduced everywhere in the congregations they had founded, was soon abolished after the appointment of English bishops in India, the churches were consecrated anew, and the congregations were put under the yoke of the High Church. Thus, at the beginning of this year, a small group in Tanjore returned to our church, and still others have asked to be admitted. -I need hardly tell you that we are not in the least anxious to make proselytes of the English Church, but rather to make it considerably more difficult for them to join us. Our profession is first to preach the gospel to the heathen, to advertise to them the unfathomable treasures of divine grace, and to invite them to enjoy them. But since our church, as it has received grace from the Lord to possess the truthful preaching of the word of life and the right administration of the holy sacraments, so also has the command not to withhold these goods of grace from anyone who desires to partake of them, we cannot, according to duty and conscience, easily reject those members of other confessions who desire to partake of the grace which the Lord has bestowed upon our church, unless we are certain that their desire is not sincere. We are not, after all, masters of God's secrets and treasures of grace, but merely servants who cannot do as we please in God's household, but must obey and obey the commands of their Lord and Master.-It is precisely this conscientious procedure in accordance with our official duty, however, that has drawn from us an enmity from all the English missionaries that can scarcely be described, and we must now go through many a rumor here.-One of these missionaries, a most ignorant man, has now believed that he could kill us, his opponents, with one stroke. One of these missionaries, a most ignorant man, has now believed that he could kill us, his opponents, with one stroke of his hand, when he publicly accused us of seeking in connection with the

Jesuits to subvert the English Church, and would have the Gospel society is a place where pride and ignorance that they had to be careful. It is no wonder, therefore, if one Roman doctrine and customs. When we asked this man can blind even the most well-meaning people. A striking example of this is given by the speech of an eminent and general. Much is made of what is happening now, but there for evidence, he gave it in a manner worthy of him. On the first point he said that he did not mean to assert that distinguished man, delivered in Madras on January 6 of this year at a public meeting to celebrate the jubilee of the show that much money has been spent. Compare the we were really connected with the Jesuits; on the second, this year at a public meeting to celebrate the jubilee of the mission as it was here about 120 years ago, and as it is the proof lay in the fact that one of his catechists (a native-gospel society, and printed in the organ of that society mission as it was here about 120 years ago, and as it is born assistant) had found out from a conversation with (Madras Quarterly Missionary Journal, now in India. Our fathers began the work here under very me, and he himself from a conversation with some of our Vol. II. No. 7. pag. 242.), in which, among other things, in adverse circumstances, the country was closed to them parishioners, that we taught transubstantiation or its twin is said of the English state church: "She was the great everywhere, torn by war and internal unrest, and their brother, consubstantiation; because, furthermore, in our barrier of Protestantism; the great fortress, compact and means were very small, and yet by the grace of the Lord catechism the commandments were divided in the same well defined; a tower of strength; she was their more than and blessed by Him they gathered congregations, built way as the Roman church divides them; because we Fort St. George; (the fortress at Madras;) a tower of churches, translated and printed good Scriptures, and so made the cross when saying the blessing in the service; strength round which the Protestant world might rally Heron. Now the circumstances are extremely favorable, the because we referred to the same biblical passages to felt assured that all Protestants would come in at the last. Country everywhere open, accessible, peaceful, and safe, prove our doctrine of the Lord's Supper that the Romans These words need no translation, they speak for the means of the English societies extraordinarily great, cited for theirs: because in one of our churches there is a themselves; and if the good man had spoken truth, it would and yet what is done is very little. I do not mean by any Crucifix on the altar. That this has always been the be unnecessary to sing further, "A strong fortress is our means to hurl a stone at others, nor to seek to draw out custom, not only in the Lutheran Church in general, but God;" since the English State Church, with the defense of their splinters, when we have to accuse ourselves so also in the local mission, does not concern this miserable fidei at its head, and the princely paid bishops on the variously; but this nevertheless I believe, were more of the man, who, by the way, knows next to nothing about the bench, would visibly supersede the invisible Lord, whom Lord's glory sought alone, less experimentation made, nor heart of the Lutheran doctrine, justification by faith alone. the Lutheran Church knows and professes to be the the fatherly ways of our old missionaries so nobly ignored I would not even remember his attack if he had not everywhere present rock of her salvation, and her strong or despised, - the Lord would again pour out His Holy Spirit thereby given expression to the attitude which our fortress. It goes without saying that not all earnest and His rich blessings in full streams upon the mission. - I opponents here have against us. Our church and mission Englishmen here are so deluded, or entertain such foolishness, however, just, just, and necessary, when we speak of here is a thorn in their flesh, and if therefore less hopes; yet they are almost universally hostile to our the small successes of the mission here in India, to conscientious among them unhesitatingly bear false mission, and not a few declare outright that their helping consider the character of the people. The Judaisers are witness against us, we should not be very surprised, but hand is at the service of every one without regard to his childish, characterless, crawling, without a sense of justice, one must be astonished when one sees and hears how faith, but not of the Lutherans. Against other confessionals and their desires are entirely absorbed in earthly things. they make a mockery of the whole of history in order to societies and missions one is extremely tolerant, they are The belly is their god. Whether a man is happy is inferred stamp all our older missionaries as lickspittles of the abundantly supported with gifts by members of the English from his wealth. They have no sense of the higher and the English church and thus as men who would have rallied Church, and occasionally also receive some praise, since eternal. As the Europeans are now the masters of the the English church unaware of their given oath? The one recognizes quite well that the congregations gathered country, the Hindus also put up with hearing the word of blessed goat bellows is said to have already been in the by the same will sooner or later enter into the fold of the God from missionaries; and in order not to displease the service of the English Church and to have used the Episcopal Church.-- You must not, however, conclude masters," (to please the master,) they also make known Common Prayer Book, although not a syllable of it is true. from what has been said, as if the enmity against our their approval, praise the delicious Yes, in order to make him completely their own, they even Church were found only among members of the State they are not afraid to teach, to express the hope that all let him die and be buried in Cudalore, 60 English miles Church; the sects, and especially the Scots of the Free India will soon accept them, to say that there is nothing the north of here, while he has fallen asleep blessedly here Church, are filled with the greatest bitterness against us matter with idolatry, and then they go home, wash in Trankebar and lies buried in our Jerusalem Church and at the same time against our blessed ancestors. They themselves carefully to remove the impurity which the next to the altar. - The blessed Schwarz is supposed to difference consists in the fact that the High Church claims touch or the presence of an impure European has brought belong to the English Church without further ado, the old missionaries as its own property, and would like to upon them, and they remain as before. If one adds to this because he was ordained by the -- N. B. Lutheran-Bishop expel us as intruders; while the Scots and the sects seek the condition of the congregations gathered from outside in Copenhagen. That the Episcopal Church should seek to blacken the fathers of this mission together with us as India, one's heart not infrequently grows heavy, and one to strengthen and enlarge itself here, who could blame half Papists, even as half heathens. If we would only blow thinks that one is laboring in vain and bringing one's her? And if she, blessed by the Lord, should become a the same horn with them, it would soon be different. Here strength to bear in vain and uselessly. Therefore, we need blessing to the poor heathen here, who would not rejoice? there are missionaries who teach and spread the most frequent refreshment and encouragement, so that we do But her way of proceeding, which I have just mentioned, pernicious heresies, deny original sin, declare the Trinity not let our hands go down, nor become lax in our courage, no one would seriously call a blessing to the Lord's to be good and socinian, etc., and yet they are honored but rather sow the seed of hope against hope, and await kingdom. Since she certainly thinks that she alone can encouraged, and praised as the most worthy brethren in the blessing of the Lord? After all, our business is the defy the gates of hell and that she alone is the one to Christ; but if you confess the pure doctrine of the Lord's, and our ministry is God's. Even here in India, among whom the Lord's promises apply, we should not be sacraments, all friendship comes to an end, and you will these captives of Satan, He will 'glorify His name, and bring surprised to see how far the Lord's promises have gone. be known throughout all India as a very dangerous man them out of the finality of the world.

We will lead them to the light, guide them to the fountains of water, and refresh their souls with His peace. This is our hope and comfort, and thereupon we labor joyfully and confidently in the name of the Lord, rejoicing in the spirit of the time when India also shall become our God's and his Christ's, and when in one end of this land to the uttermost His name shall be glorious.

With regard to my personal and domestic circumstances, I can only praise our God's great grace and proclaim His faithfulness. My health is no longer as good as it was a few years ago, but I am still relatively the strongest of all the brothers here. In my house, too, the Lord, the faithful Saviour, has again graciously looked upon me, in that a few months ago He gave me again a dear, sweet wife, with whom I have since lived quite happily and joyfully through His goodness. -- The rest of the brood are, thank God, all healthy and well with their dear ones. Since my previous letter, Br. Cordes and Br. Ochs have each been blessed with a little son, and Br. Wolff with a little daughter and a little son; on the other hand, the Lord has taken the latter's eldest little daughter back to himself.-The brethren send you their warmest greetings with their dear ones.

Give my warmest greetings to all my dear brethren, especially to dear Brother Besel, whom I do not know face to face, but whom I love in the Lord, and who sent me his greetings in your letter.-Pray for us and for the poor church here, and keep us in your love. Write to me again soon. So far we have not received your dear "Lutheran," but we hope confidently that he will find his way to us. Perhaps you could send it in larger packages with a sailing ship, which often goes from New York to Madras.

In commending myself now, together with the brothers here, to your continued love and intercession, and in sending you and your dear ones my warmest greetings, I remain

Your

faithful brother in the Lord JIM. N. Schwarz.

The Michigan Districts Conference will meet this year at Saginaw City on Tuesday, August 30, and the following days.

The National Democrat.

The first issue of this new political and literary family journal has reached us. The editor is Mr. Friedrich Schmidt, publisher Buell and Blanchard in Washington, D. C., who is already well known to most of our readers. The paper is first of all dedicated to the Christians among the Germans of America and will advocate and represent both Christian and free democratic principles. - As far as the richness, variety, and efficiency of the contents are concerned, as well as the outward appearance of this newspaper, it promises, judging from the first number, to become a paper that leaves every other German paper that has been published here far behind. Although we are of the opinion that it would be better if the paper left the defence of Christian principles and the Bible to the religious papers and contented itself with giving only such reading material of a political paper as can be offered to Christians, *) we nevertheless believe that we are only fulfilling the duty of an editor of a religious periodical if we hereby urgently and heartily recommend the National Democrat to all Christian-minded Germans of this country as without doubt the best secular newspaper here. The conditions are as follows:

The "National Democrat" is published every Saturday, on a giant sheet in quarto size, for the annual subscription price of Two Dollars, paid in advance.

| | | |
|---------------|--------------|-----|
| Three copies, | oneyearforH5 | .00 |
| Five copies | "" 8.00 | |
| Ten copies | "" 15.00 | |

address at which the sheet is to be ordered.

is pull:

Buell and Blanchard, Washington, T. C.

The first number appeared on the 9th of July d. I., the second on the 23d of dess. M.

The publishers write: "Should the number of our customers remain so small, the first volume will nevertheless be delivered in its entirety, in that the possible loss will be compensated for. is fully covered for the first year by friends of our company."

*The editor cannot deny that it is impossible to represent Christian principles in such a way that all his readers, even if they are only Christian-minded, would be satisfied.

Received

Bon of the congregation of Mr. Pastor Rauschcrt to the Misiionkca^e " \$6.00 L?. Cloter.

The "Lutheran Observer."

The Conference of the Lutheran Ministry of New York, assembled at N. York, June 8, this year, passed, among other things, the following resolution ':

Resolved: That we, thoroughly dissatisfied both with the unevangelical and unsymbolical position of the "Imtberurr Observer" as a church paper, and dissatisfied with the miserable things n that occur in it, recommend the "Tutberurr LLaiulurä".

The "Evangelical Lutheran."

The second number of a new English religious newspaper of this name is before us. It is to appear once a week from now on. The place of publication is Springfield, Clark Co., Ohio; the editor is Hon. Victor L. Conrad. The purpose of this paper is to meet what is said to be a long felt need of the Synods in the West belonging to the General Synod. It will therefore, as far as faith and practice are concerned, take the standpoint of the General Synod, that is, precisely as far as the doctrines of distinction of the Lutheran Church are concerned, leave each one free to believe what he wants, and as far as the rules of measure for the revival of Christian life are concerned, recommend the new ones, as the RevivalSvstem through protracted meetings and the like. Hence, then, Dr. B. Kurtz' writes in his "Imtberan Observer," "We heartily agree with the general principles of the "Evangelical Lu-theran," and have no doubt, if the paper adheres to them, it will. God bless." Dr. Kurtz commends the paper especially to the Mississippi Valley.

Church switch.

On the 10th of July the dedication of the church was held at Minden,. Washington Co., Ill. Already in the year 1817 the Lutheran congregation there had begun this building. But until then it had to be used as a parsonage at the same time, until the Lord now helped the dear brethren there so far that they could build a nice parsonage of their own, exploit the church and use it exclusively for worship purposes. The church is 33 feet long and 20 feet wide, built of strong tree trunks and provided with a pretty tower. Situated on a hill in the Grandprairie, it towers above the forest, which is why it can be seen from afar.

The day before there was a violent thunderstorm, the rain flowed in torrents and refreshed the arid and thirsty regions. Therefore, when Sunday morning dawned, the field was resplendent,

The Lancaster Preachers - Conference of the Synod of Missouri, Ohio, &c. St., will meet at Lancaster, O., on the 1st of October next.

Forest and the flowery prairie in the freshest, most fragrant green, as if nature also shared the joy of the congregation over the dedication of their house of God. May the fountain of the pure divine word always flow in abundance and may the gospel comfort and refresh the hearts shaken by the thunder of the law with its gentle rains of grace.

Since also from the neighboring Lutheran sister congregation in Elkhorn -- Prairie many participating guests came, so there was soon a numerous assembly. First the churchyard was consecrated. After singing the hymn: "Wake up, the voice calls us," Pastor Baumgart held the dedication speech, in which he showed how the churchyard is a consecrated and instructive place for believing Christians, whereupon the congregation called upon the Lord in the closing verse:

Let me depart from Christ's death at my end;

Take the soul up to you to your joys; Grant the body a little nook by the grave of pious Christians, That it may have its rest by their side.'

The congregation then moved into the church, which had been festively decorated by the women the day before with beautiful prairie flowers and wreaths, and with its bright rooms presented a friendly sight. Pastor Scholz preached the sermon on the Ev. Luc. 19, 1 - 10, after which he showed: "In which way we should prove our tank for the church given to us against our God. In the introduction he pointed out how much cause the congregation had to thank God, since He had helped them so wonderfully so far. No sooner had the congregation been formed than a time of trial and sifting began. Finally, only five families and several individuals held fast to the pure doctrine of the Lutheran Church, who now had to bear the entire burden of the congregation's debts alone. But even though with much sighing and tears, even though miserably persecuted by the devil from all sides, they continued to build, hoping and believing. And behold, the faithful God helped them through pleading and understanding, he increased the small number of believers, trampled Satan under their feet and gave them his blessing, so that they were able to build the church in a short time, where a few years before there was still wild prairie.

Since Pastor Bunger was unfortunately prevented from accepting the invitation to this celebration, the undersigned preached in his place on Ps. 19:8-12. May the merciful God continue to bless the dear congregation together with its preacher, may all hearts be intimately united in the truth, and may His Word also produce much fruit there for eternal life.

H. Fick.

The Song of Eternity. III.

Years give and years come, Eternity is not taken away. Years come and years go. Eternity they all leave standing.

Ask the saints, ask them all, Thousands of years they are in the heavenly hall, Whether even the thousand and hundred year One mindrung was ever felt.

Not a day, not an hour, Will they speak with one mouth, Not a moment is she smaller, She grows ever larger, never smaller.

So it hath been a thousand years, Ever since we were carried on the death-bed, So lovely is it still to be interpreted, Infinite eternity remains to us.

What in eternity is all done... And what we do, and what is prayed for, That adds to their infinity. - Good saints, what is eternity?

G. Sh.

(Conclusion follows.)

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Church News.

The 5th Sunday p. trin. (June 26) the former missionary assistant, Mr. Mieler, who had been called from the Indian congregation at Bethany, Michigan, after the departure of Pastor Baierlein, was ordained by the President with the assistance of Father Sievers in the midst of his congregation.

May the Lord graciously work through this dear brother that the remaining Gentiles there may also be converted from darkness to light, and from the power of Satan to the living God, and that those who are converted may be preserved in his grace through his Word and Sacrament. Amen!

Church News .

After Mr. P. H. Kubn, until now assistant preacher at the congregation of Fort Wayne, received an appointment from the Lutheran congregation of Euclid near Cleveland, Ohio, and accepted it with the approval of the Fort Wayne congregation, Mr. Friedrich Fohlinger from Rhine-Prussia, until now a pupil of the local seminary, was appointed by the latter in place of Mr. P. Kuhn, and was ordained by me on the 6th Sunday p. trin. (July 3) with the assistance of Prof. Cramer and Father Kuhn in the midst of the congregation. May the Lord also create through him fruit for eternal life.

W. Sihler, P.

Fort Wayne, July 19, 1853.

Receipt and thanks .

The undersigned hereby certifies with gratitude that he has received 6 Thaler from the Women's Association of Fort Wayne.

May the good Lord only let his rich blessings flow down on him more and more, but grant me his grace that I may also show myself worthy of this gift.

Heinrich Bauer, pupil in the Lutheran Pre- seminary > ' at St. Wayne.

Correction.

In No. 13 of the current volume, the Lutheran quittirtH 20 16 finds

of the parish of Mr. P. Nichmann at Lancaster, O.

But it's supposed to mean:

Don of the parish of Mr. P. Nichmann to

Lancaster, O. \$10 16

From the Dreiernigkeits- u. St. Zacobsgemeinde of Mr. P. Nichmann, O. K L O 00

Received

a. to the Synodal Treasury:

Don the HH. Pastors Hvlls and Eanpert \$2.00 " the congregation of Eisleben subsequently0 .25 By Mr. Pastor Geyer2 .50 Bon of the congregation of Mr. Pastor Schwan in Cleveland18 .0

b. to S - n o dal - M i s si ons - C a s s r:

Don of the Parish at CollinSLillc, Ill. 2^,95 " " in St. Louis10 .70 " "" of the Hm. Pastor Hattstadt1 .00 " Mr. Georg Beck2 .00 Collecte at Hermin'S Wedding at the Dreieinigk. Parish of Mr. Pastor WeyelL .18 From Mr. Fried. Lange in Ccdarburg, WiSc. 0.75 " of the congregation of Mr. Pastor Rauschert

c. for the maintenance of the Concordia.College From the Collinsville Community, Ill. 3.80

6. for poor students and pupils at Concordia College and Seminary:

Don Hrn. Bicrmann at Elkhorn Prairie: 12 lbs. of ham and 65 lbs. of flour. " of the congregation of Mr. Past. Link: 17 bushels of potatoes, 1 barrel of sauerkraut, 33 pounds of ham. " Mr. Kerkhof: 1 cow with calf, 36 pounds Ham. For student Paul Beyer: From The Younglings - Club In Buffalo6 .00 From Mr. Munzel in Mr. Past. Link's Gem. 0.50 " " Rasch " " ""0-25 "...toConcordia-College-Baur...

Don Hrn Johann Friedrich Frickenschmidt^jN Elkhorn Prairie2^0 "" H. Grewe inElkhorn Prairie2 .00 "" Georg Eckert" " 5.00 "" Martin ,, "" 2.t>o "" Louis "" 2.50 " N. N. "" 2.50 " Mr. Cave in St. Loui\$5 .00 " the congregations of Hrn. Past. Summer 9.18)^ namely: Franklinville P5.50, Long-green \$2.L3^, Harford \$1.25 Collecte at Mr. Ulrich'S Wedding in Cedarburg, WiSc. F. W. Barthel, Cassirer.

Paid

the 8th year Mr. Pastor Wernle. "9. Jahrg. die HH. Joh. Briel, Fried. Bullermann, H. L. Dietz, Christian Dimar, DLnges, Donnis, Friedlrin, W. Kollmeier, Past. Kuchle, Jul. Knothe, H. Kollmeier, W. Niemann, Ortmann, Schleif, Schroppel, Tormellen, Jacob Waldschmidt, Joh. Weckefser, Pastor Wernle. " 9th year 2nd half the HH. Johann Kopf, Pastor Metz, Pastor Sommer (4 Er.) " 10. Jahrg. the HH. Friedrich Fink, Gottlich Drelcr, Pastor Kuchle, P. A. Rasmusen, Springmeier.

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Year 9, St. Louis, Mo. 16th Aug. 1853, No. 26.

| Extensive tabular overview
of some of Pastor Grabau's manifest errors, presented in his own words, and compared with the false
Roman, as well as with the pure Lutheran doctrine. | | |
|---|--|---|
| Pastor Grabau's teachings. | Teachings of the Roman Church. | Leash of the Lutheran Church, which
Pastor Grabau calls the Missourian. |
| VI.
Of the middle things. | VI.
Of the middle things. | VI.
Of the middle things. |
| <p>It is erroneous and wrong to expect of the Lutheran preacher merely that he will not refuse private absolution to a penitent sinner because he is obligated to the symbolic books. Rather, one must expect and <u>demand</u> of such an obligated person that he receive the private absolution in the whole congregation for which he is obligated, and not drop it, as the 2nd article" (of the Augsburg Confession) "says; and thus <u>also accept no one for a general absolution</u>. Furthermore, it is contradictory and wrong to leave it entirely up to the congregation to decide how it wants confession, and yet still say that one does not want to give up the second article of the Confession. . While our symbols make an <u>essential distinction</u> between evangelical preaching in general and absolution to the individual penitent in particular, this Synod" (of Missouri 2c.) "wants to deny the essential distinction." (2nd Synodal Letter p. 80. 81.)</p> <p><u>Remark:</u> If we also defend ourselves herewith against this attack by Pastor Grabau with regard to general and private confession, then this is done merely for the sake of choice.</p> | <p>(34) Concerning the accusation of the <u>papists</u> that the Lutherans themselves have fallen away from the Augsburg Confession, old Dannhauer of Strasbourg writes, among other things, the following. Confession, old <u>Dannhauer</u> of Strasbourg, where private confession was not introduced in all Lutheran churches, writes, among other things, the following: "The eighth case of conscience is, whether we are attached to the Augsburg Conf. Conf. because (1) we <u>teach</u> such things as are not contained therein, and (2) because we do not everywhere agree and do what the Augsburg Confession teaches? Confession teaches? So she wants us to keep the private absolution and the ceremonies stated therein, while we do not accept those and do not acknowledge the customs accepted elsewhere. . . But so also in the articles of the Augsburg Conf. Conf., private absolution is established, and yet Christian liberty is also admitted. So also in the church of St. Nicholas in Strasbourg, out of favor to Marbach, who belonged to Luther himself, private absolution was retained, and it is</p> | <p>In the 1538 edition of the "Lessons of the Visitors," Luther added the following to his exhortation to confess privately to the article: "<u>But in so far as it all remains free</u>, it is not forbidden to those who want the same absolution and perhaps prefer it from their pastor rather than from a public church person than from another, and perhaps cannot do without it. Again, those <u>unconstrained</u>, if they are well reported in the faith and <u>doctrine of Christ</u>, who wish to confess to God alone, and take the sacrament thereupon, are not to be forced any further; for each one takes it on his own conscience, as St. Paul says, 1 Cor. 11:28: "Let a man examine himself." (ör>▷. D. X. S >9il.) - <u>Conrad Dieterich</u> writes: "There are many of the Protestant churches in which church confession and absolution are not at all in use, the like being a common custom at Giessen and in the principality of Hesse. Similarly, in Ulm the custom is that the preachers themselves do not confess to one another, but use the Lord's Supper without confession." (Concern. p. 295. 96.) - B. <u>Meisner</u>: "None of our teachers has censured or condemned as an ungodly use the kind of <u>general absolution</u> which is used not only in Reformed, but also in some <u>Lutheran</u> churches. Knowing by the grace of God that the word of absolution, which a church minister proclaims in the name and by the command of Christ to all confessors in general, is the same word which the church minister in our churches does not assign to all in general, but to each one for his own person; and therefore we say that that absolution is true and <u>efficacious</u>, not <u>that one</u> alone, but that one only over and above the other.</p> |

Teachings of Pastor Grabau

We do this for the sake of our conscience and our Christian freedom and in the interest of truth, but in no way because we would be willing to abandon the institute of private confession. Rev. Grabau should have considered that private confession is not recommended to Christians and made accessible to them by making the Lutheranism of a congregation dependent on its reintroduction and by speaking of it as something commanded in the Augsburg Conf. Conf.; by such "making it a conscience" the matter is only harmed.

Doctrines of the Roman Church still

retained." (Theol.. casualis ed. J. F. Mayer p. 98. 99.)

Teachings of the Lutheran Church.

ses is more comfortable.' (*Colleg. adiaphorist. disp. 6. Anno 1616 E. 2.-3.*) - The Wiittenberg theological faculty of the year 1639 writes: "We do not deny that such private confession is not used in all orthodox churches, since, nevertheless, forgiveness of sins and the worthy use of Holy Communion are also used, so that the confessional has not been ordered for either of these ends." dOn '>-U. ls> 5U. iW.) - Balduinus: "It (private confession) is retained in our churches, not as absolutely necessary, for it is not commanded anywhere, but as a useful use. It was introduced especially for the purpose of specific absolution and instruction of the ignorant. Therefore Luther writes that even if the pastor himself, who performs the sacrament daily, uses the sarramnt without prior confession, he is not forbidden to do so. The same judgment applies to other unrighteous Christians, lest papist compulsion be recalled in a matter which is in itself a middle matter. If, by the way, in churches where private confession is in use, it may be omitted by one according to circumstances, it is rather omitted in places where it is not in use and yet the doctrine of the Lord's Supper is otherwise kept pure (as is done in some places of southern Germany), and the Holy Communion is still observed in the same way. Abendmahl nevertheless beild sāmlich empfangen." (D ccd. cie c "8. cansc. x. 466. 67.)

Persecution for reading the Bible in the Grand Duchy of Tuscany.

The persecution that the Italian Madiai family has endured on the part of the Roman Catholic authorities for reading the Bible has also aroused general interest here. Since, however, only a few readers of the "Lutheran" are likely to know the circumstances of this persecution, the detailed report that can be found about it in the "Christenbote" will be given here. It reads thus:

On August 17, 1851, in the evening between 7 and 8 o'clock, the Florence police entered the apartment of Franzesco Madien, who was not at home at the time. The whole house was searched from top to bottom, but nothing suspicious was found except two Bibles and a devotional book in English; these were confiscated. In the meantime Madiai came home and was immediately arrested with three other persons and led to prison, although neither he nor the others had been affected by reading the Bible. One of the arrested, the English captain Arthur Walker, was however released from prison after 22 hours in consequence of urgent representations of the English legation. The other two persons, however, had to remain there for 7 days without being interrogated or told what crime they were supposed to have committed. At the end of this time they were given the choice between life imprisonment or life banishment. They chose the latter, and one of these persons went to Turin, the other to Geneva. Madiai had to remain in prison. Twelve days after his arrest, his wife Rosina, née Pulicci, was also drafted. Both declared in the interrogation now conducted with them that they were Protestants. In order to gain at least the appearance that they had not been accused solely for the sake of their religion, the

sets, it was pretended "that they kept a bad house," though Rosina had proved the respectability of her ways by living for sixteen years in one and the same English family, before her marriage.

Both spouses were known as very respectable people in Florence. After the interrogation they were locked up in separate cells, were not allowed to have any communion with each other and no one was allowed to visit them. This treatment so shook the health of the wife that it was feared she would succumb to it. But she was not even allowed to see a doctor. After repeated interrogation, the court of Florence finally declared in the first instance, on October 16, that it was beyond its competence to pronounce judgment on this case, in that these people were convicted of the crime of impiety; for they had become apostates from the Catholic religion and adhered to an unbelieving confession, which they called Protestant. In addition, they belonged to a society of 20 to 30 persons who sometimes met in Madiai's house to read the Bible in Diodati's translation and to search out the contradictions between it and Catholic doctrine. The main witness was Antonio Marini, a former maid of Mr. and Mrs. Madiai, who stated that she too had once been made an apostate from the Roman Church in this house, but that she had now returned to it. Because the court of first instance did not believe itself authorized to pass judgment, the matter came before the royal court. But this court hesitated a long time with the decision, because it was first written to Rome, in order to ask for rules of conduct from there. In the meantime, the friends of the persecuted family made every possible effort, partly to avert their condemnation and partly to ease the fate of the prisoners as much as possible. They also finally obtained the permission to keep them in their

They were allowed to visit her cells and always came back edified by the faithfulness of her. They found Rosina extremely weak in body, but strong in spirit and full of faith, and her husband also proved his faithful steadfastness, although the suffering condition of his wife troubled him greatly and it pained him deeply that he could do nothing to relieve her. However, he declared that he was 'ready to endure even death for the love of his Saviour. At the beginning of the year 1852, both spouses were brought to a harder prison, but they considered themselves fortunate that they were now so close to each other that they could sometimes hear the sound of their voices and had a common jailer from whom they could receive news of each other. Once a week, their English friends were allowed to visit them and offer them some relief, for example, they were allowed to bring Mrs. Madiai a brazier to warm herself a little in the very cold prison. It was also permitted to bring Francis books for his amusement, only, as the warden noted from the occasion that they wanted to bring him a translation of the Psalms, they should be interesting (entertaining), but not unholy (heretical) books. Under these reliefs Nosina gradually recovered, but a regrettable irritability of the nerves still remained. Besides this, however, both grew in patience, in humility, in trust, and in love of God, and proved an admirable devotion under all trials. Once the judge asked Francis if he had not read in Merle d'Aubigne's Ecclesiastical History what punishment befalls heretics? He answered: "Of course, he had already heard of the cruelties which the Inquisition of the Roman Church allowed itself, but he was ready to suffer torture and death for his faith".

Finally, after nine months in prison, the hour of decision came. The public

The trial lasted four days. At the trial, the prisoners met for the first time, and their meeting was deeply moving. But what was it now that had been brought out upon them after so long an investigation?

001 That some thirty books and writings, all of them of a religious nature, are found in

would have been found on them;

2. that they had attended the service of the Swiss church;

3. that they had sought to instruct their householders in the gospel;

4. that they had religious meetings in their house.

Their answers to all these questions were frank, simple, courageous, but modest and full of gentleness. Although they confessed everything that they had to confess according to the truth, about thirty witnesses were sworn and examined. But what ignorance came to light among these witnesses! One of them affirmed on oath that the Protestants had only eight commandments instead of ten, and that the gospel they professed came from a certain Bishop Calvin. On the fourth day of the trial, June 8, after ten hours of deliberation, the court decided by 3 votes to 2 that Franzesco Madiai was sentenced to 56 months of hard labor in the penitentiary at Voltera, and initiated in the short time remaining until their departure his wife to 45 months in the prison at Lucca, but that their previous incarceration from the end of August 1851 should be deducted from this. In addition, they were to pay all the costs of the investigation, and after the sentence had been served, they were to remain under police supervision for another three years. - With a trembling voice, the judge read out the verdict; whether he thought about what he would one day say before God's judgement seat to answer for convicting people whose crime consisted of nothing other than holding God's word higher than the word of men?

The convicts were now informed that they were entitled to appeal to the Court of Cassation. They also made use of this, but this court also confirmed the sentence on August 7. Now there remained only the hope that the Grand Duke, to whose mercy the condemned had appealed, would take care of them; but this hope, too, had not been fulfilled by then, the Grand Duke declaring that it was a matter of conscience for him to let justice (?) take its course in this matter. -

The condemnation of the Madiai family caused a great stir, as one can easily imagine, as soon as it became known in England, and one was eager to spread the news of it in the other Protestant countries as well, in order to arouse sympathy for the fate of the persecuted. According to the English newspaper "Daily News", the King of Prussia is said to have sent himself through his envoy, Herr von

Reumonl, in a personal letter, for the liberation of the Madiais and requested the same as a favor to be shown to him personally. The Grand Duke, however, is said to have been very upset that the King of Prussia was interfering in this matter, and to have invoked with warmth his right to act at his own discretion in his states. When the envoy replied that, as an envoy from a power friendly to Tuscany, he considered it his duty, in the interests of his government, to protect the Grand Duke from the harmful consequences of the course he had recently taken. consequences of the undesirable policy he had recently adopted, the Grand Duke is said not to have answered him further, but to have turned the conversation to another subject. In the meantime, an arrangement was made in England to send a deputation of Protestants from various countries to the Grand Duke to ask him to pardon the Madiais. To this deputation were elected Count von Roden, Pair of England; Count von Cavan, Pair of Ireland; Arthur Kirmairv, Member of Parliament; Count Agenor of Gaspgrin and Alex. of St. George from France; de Sou- terande from Holland; Colonel Tronchin from Switzerland; Baron von Holbeck from Prussia. There was talk that a Würtemberger should also join this deputation; however, when this could not be given Count St. George, who was passing through Stuttgart, a petition to the Grand Duke on Oct. 13. What reception the deputation has received is not yet known. Let us hope, in the meantime, that a Gamaliel will be found, who will testify: "If the work be of God, ye cannot restrain it: therefore desist from these men, lest ye be found contending against God." -

So far the report in the Christenbote. According to later news, the hard-pressed Madiai family has finally received the remission of the sentence and permission to emigrate to America. -

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This report once again provides factual proof that Roman Catholic doctrine and practice, also in regard to the prohibition of the Bible for laymen, is still quite the same as it has been for centuries, although recently the opposite has been asserted even by a Protestant scholar with reference to that history of persecution, but in obvious contradiction to the facts of the same. Since Gregory VII (in the 11th century), several popes issued decrees restricting the reading of the Bible to the laity, and later on, to the laymen.

But they were completely forbidden. They also deceptively referred to the sayings of the Bible itself. Thus says Pope Innocent III (in the 12th century): "It was once rightly prescribed in the law of God that a beast that touched the mountain (Sinai) should be stoned (Ex. 19:13), lest any simple-minded and unlearned man should venture to touch the heights of the Scriptures, or to preach them to others; for it is written: Seek not to be of a higher estate? Therefore saith the apostle, Let no man think more highly of himself than he ought to think; but let him think moderately of himself.

Yes, even at the church meeting in Tarragona (in the 13th century) it was decreed that he should be considered a heretic who was in possession of a Bible and did not bring it to the bishop within 8 days to have it burned; that accordingly also at the time of the Reformation not only Bibles, but also their owners, were condemned to the fire is known.

The main proof, however, that it is really forbidden to the Roman Catholic laity to read the Bible in their mother tongue without permission is found in the decree of the time of Pope Pius IV of 1564, which precedes the list of forbidden books and in which it literally reads: "Since experience proves that, if the reading of the Holy Scriptures in the mother tongue is permitted everywhere and without distinction, more harm than good will result from it on account of human presumption, one should in this case adhere to the judgment of the bishop or inquisitor. Since experience proves that if the reading of the Scriptures in the mother tongue is permitted everywhere and without distinction, more harm than good results from it because of human presumption, in this case the judgment of the bishop or inquisitor is to be followed, who, upon the opinion of the pastor or confessor, may permit the reading of the Bible translated into the mother tongue by a Catholic to those to whom, in their opinion, this reading could not be detrimental, but could serve to promote faith and piety, which permission is to be granted in writing. But whoever presumes to read or keep the Bible without such permission cannot, until he delivers it to the Ordinary, receive absolution from sins."

Who does not see in this the antichristic abominations of the papacy? For is it not anti-Christian to make what Christ commanded in the Bible, namely, to read the Bible, dependent on the permission of a man? Is it not anti-Christian to permit the clergy to forbid such as are not entirely of their faith to read the Bible, when Christ himself commands his declared enemies, the unbelieving Jews? Search the Scriptures!? Is it not anti-Christian to refuse absolution to those who in this respect obey God more than men, and yet read the Bible, and thus to put them under ban?

In this decree the laity are forbidden all translations of the Bible in the mother tongue which do not have the approval of the spiritual authorities.

I've received from my superiors. Now this is what the poor send such an interpreter as was once sent to the laymen are supposed to do? They cannot read the Bible chamberlain of Queen Candace in the person of St. Philip (Acts 8:26 ff.). Philippe (Acts 8, 26. ff), so that they, in the Hebrew and Greek originals and in the Latin Vulgate, which, by the way, is also falsified, because they saved from papal errors, will not be entangled in others do not understand these languages; they are not allowed that are also dangerous to their souls, but may come to to read real translations of their mother tongue, because the knowledge of the full truth of the Bible and praise God then they could learn to understand the difference with a happy mouth for all that He has done for their between God's Word and man's Word, Roman Catholic souls! translations, such as that of van Eß, which also does not faithfully reproduce the original, or that of Allioli, whose annotations falsify the text more than they explain it, they do not want to read, and so they must finally leave the Bible completely unread.

If the pope had commanded that no one should hear his natural father speak in his mother tongue, all the world would be appalled; but is it not far more appalling to forbid a Christian to hear the voice of his heavenly Father? - That is why this persecution of Christians who are ignorant of the Bible should awaken us anew to thank God for the unspeakable blessing that we are not only allowed to read the Bible, but that we can also read it in Dr. Luther's unsurpassed translation, which even all Roman Catholic translators have tacitly used, indeed have often copied verbatim, although this is obviously against the Pope's law, since Luther's translation is also included in the list of forbidden books. But oh, how few thank God for such a blessing, to be allowed to read the Holy Scriptures unhindered? How very few use it faithfully and diligently! How far fewer still are obedient to the Word of God they have read, from the heart and in all things, and how few would be willing, like the Madiai family, to suffer for it, in ruin and death?

When one considers the mass meetings that have been held in several American cities to express sympathy for the fate of this family, one would almost believe that there is an immense zeal for the Bible and especially for other symbolic books. Confession and Luther's small reading it; But if we look closely, all this has been nothing more than an outburst of indignation against the Catholic books; clergy, for by far the largest part of those masses asks nothing about the Bible, and even less about reading it, but rejects it all as old superstitions and remnants of clerical tyranny, and even hurls all kinds of blasphemies at the Bible and all who believe in it.

But if those who read the Bible against the papal prohibition are punished with severe imprisonment, what far worse punishments do those deserve who do not read it against the commandment of the great God?

May the gracious and merciful God, who led those Christians to the Bible and preserved them in all tribulation, grant them

K. ----- E & I" -----

Who can and will give us information?

At the meeting held April 3, 7 t. I. held meeting of the German Evangelical Lutheran Ministry of Pennsylvania and the neighboring States, this body, on the proposition of Ferrit Pastor Mann, passed the following resolution:

- "Considering:
- a. That our Lutheran Church has come to a clearer recognition of its doctrinal and other peculiarities in recent times;
 - b. That we derive substantial advantages from this for the inner and outer well-being of our Church feel entitled to expect;
 - c. That we recognize the importance of a historic confessional foundation for our church;
- Therefore decided:

- A.. That we, with the Lutheran Church of our fathers, acknowledge the entire symbolic books of the same as the historical confessional documents of the Lutheran Church, and that we also, with the Lutheran Church of the past, grant special weight to the unaltered Augsburg Confession and Luther's Small Catechism among the Catechism a special weight among the other symbolic books;
- B. That we make it the duty of all preachers and candidates of our church to acquaint themselves more fully and thoroughly with these venerable documents of the faith of our fathers than has hitherto been the case with many;

- C. That by this means the absolute prestige of the Holy Scriptures among us is by no means to be diminished, but rather to be placed in its brightest light, and that by the symbols we by no means impose a constraint on the consciences, but rather by them wish to bind them to the Holy Scriptures as the divine source of truth. Scripture as the divine source of truth." -

What does the Lutheran Ministry mean when it declares that it recognizes the entire symbolic books "as the historical confessional documents of the Lutheran Church? Does this body mean only this much (as the words can at first be interpreted in this way): that the symbolic books are to be recognized as historical documents of the Lutheran Church? Books as historical

Does the synod mean to recognize the Concordia Book as the written document of what the Lutheran Church has believed and confessed? Or does the Synod mean by this that it recognizes the Book of Concord as the written document of what everyone who wants to be a Lutheran must believe and confess, as the derived doctrinal norm to which all teachers of the Lutheran Church are to be committed?

That the symbolic books of the Lutheran Church are historical or historical confessional documents of the same, in the sense that in them is told and recorded what our fathers believed and what our Church confesses, is recognized also by the Reformed, the Methodist, the Papist 2c.

But our fathers regarded the symbolic books quite differently. In the Formula of Concord, they are called: "The unanimous, certain form of doctrine, to which the lower Protestant Churches all and in general profess, according to which, because *) they are taken from God's Word, all other writings, as far as they are to be tried and accepted, are to be judged and regulated.

Already two years after the handing over of the Augsburg Confession, 1532. Confession, 1532, the solemn declaration was demanded in Wittenberg from those who were to be placed in the office, at the suggestion of Luther, Melanchthon, Jonas, and Bugenhagen: "That they heartily accept the unadulterated doctrine of the Gospel and understand it as it is presented in the Apostolic, Nicene, and Athanasian Symbolum and as it is stated in the Confession which our churches delivered to Emperor Carl at the Imperial Diet of Augsburg in 1530, and that they vow, with God's help, to persevere constantly in this understanding and to faithfully carry out their office in the church. Likewise, if new disputes arise, about which there are not yet clear decisions, that they want to discuss them with other elders in our and the associated churches." (See: Melanchthon's "Speech, in which the calumny of Osiander is refuted, who rebukes that those to whom a

...a promise to the one who is given the certificate." (From the year 1533. Oorp. kok. XII, 6.)

When all the symbolic books were finally collected into the Concordia or Concordia Book in 1580, the oath to be taken was as follows: "You shall vow and swear that you will remain and persist in the pure doctrine and Christian confession of these lands, as it is conceived in the first unaltered Augsburg Confession, and as it is repeated, declared, and guarded against all falsification in the Christian Concordia Book, and that you will not practice anything secret or public contrary to it, even where you note that

*) It is well to notice that it is not said how far, but because they agree with God's word, not *quatenus*, but *quia*.

If others wish to do so, do not hold back, but immediately declare it without hesitation; since God would also forbid (which he would graciously avert) that you yourself, through human wit and delusion, would turn away from such pure doctrine and knowledge of God either to the Papists, Calvinists, or other sects contrary to the declared pure confession, and, by virtue of the oath you have taken, declare this unashamedly and expect further decree and resolution. And all this faithfully and without any danger." To this the person to be ordained had to answer: "All that has been read and said to me, N. N., with different words and points, and has been clearly heard by me, I will keep steadfastly, firmly, and unbreakably, and also faithfully, as God helps me through Jesus Christ, his Son, our Lord." (See: Ternin's Instruction, what a Candidatus Ministerii has need to know. Appendix to the 5th part. S. 158. 159.)

In the Kingdom of Saxony, all those to be ordained must take the following religious oath this very hour: "I swear and affirm: in regard to religion, to remain firm and steadfast in the pure Protestant doctrine accepted in this country, as contained in the Holy Scriptures, presented in the unaltered Augsburg Conf. Conf. and repeated in the other symbolic books of the Protestant *) Church, to remain firm and steadfast, to teach according to it, not to do anything against the upholding of this doctrine, either secretly or publicly, even if I perceive that others want to do so, not to conceal it, but to report it immediately to my superiors, and if I should feel compelled in my conscience to depart from the doctrinal concepts accepted in the Protestant Church, to do so with my superiors. If I should feel impelled in my conscience to deviate in my lectures from the doctrinal concepts accepted by the Protestant Church, or to profess a different confession incompatible with this one, I shall report this without propriety to my superiors by virtue of the oath I have taken, and expect a further resolution thereupon." (See: Votum über die eidliche Verpflichtung auf die kirchlichen Symbole by Dr. Harleß. Leipzig, 1816, p. 58. In this Harleß writes, among other things: "No one can derive authority from the existing church itself to cancel the confession; he must first renounce his membership before he can set such a project in motion." S. 17.)

Who can and will now give us information? Does the Lutheran Ministry of Pennsylvania really recognize "with the Lutheran Church of our fathers," that is, like our fathers, all the symbols of our church? Or is the addition: "h i

*) In Saxony, the term "Lutheran Church" is not understood to mean the Uniate Church, but the Lutheran Church, which originally bore the name.

st arian confesaonelle documente" give a different meaning to the declaration?
We think that Dr. Becker of Philadelphia, at present President, or Rev. Mann, who formulated and introduced the resolutions in question, owe it to the Church to be ready to answer this well-meant question.

Freemason.

How far the spiritual fornication goes, which here the Methodists and even so-called Lutherans practice with the Freemasons, this anti-Christian society, can be seen by the reader in the following letter, which a preacher addressed to Pastor Anstatt, editor of the Kirchenbote. We are pleased that Mr. Anstädt expresses his disgust against this in the comment. ,

*

Dear messenger!

I make the following extract from a letter signed "An Old Fellow," found in the "Observer" of the 1st Zuli:
"A Lutheran church in Staunton, Virginia, had long been desired. The cornerstone was laid on June 24. The ceremonies on this occasion were performed by the Grand Masonic Lodge of Virginia, which had assembled in Staunton to dedicate a new Masonic Temple. In the forenoon the Masons paraded and dedicated their temple. Lewis L. Stevenson, Esq. of Staunton, delivered an address to the fraternity and a large assembly of ladies and gentlemen.

At 2 o'clock the Masons and others assembled in the Methodist-Episeopal Church, where the preliminary ceremonies preceding the laying of the corner-stone were held. Hon. R. A. Fink, a member of the Grand Lodge, opened the meeting with prayer. Hon. I. B. Davis, preacher of the Lutheran church at Staunton, followed with a proficient u d decorous address. -

After the address by the Hon. Davis, the Hon. A. Reese, Presiding Elder of the Methodist Church, also a Mason, exhorted voluntary contributions; P209 were contributed.

From the Methodist church all went to the Lutheran church base. The Grand Chaplain then began the festivities at the cornerstone with prayer, followed by the Masonic ceremonies customary on such occasions, the various objects were placed in the stone, and the stone was declared "truo auä tru8tF".

The festivities over, the masons returned to their temple - and those present to their homes. So far enough.

Now, dear messenger, you know that I am a simple-minded country parson, and am perhaps behind my time. Perhaps thou wilt wonder when I tell thee that this letter hath made me very...

so much so that I must once again write to you after a long silence. Tell me, since when have cornerstones been laid in this way in the Lutheran church? I have often read and heard how they are laid in my fatherland and also here - but something like this has never happened to me before. Listen, I have often heard of an American Lutheran Church, and that they know much more about it there with you in Gettysburg than here in L. Well, is that perhaps the usage among them? Be so good as to give me a little light! I should like to know how long it has been the fashion for Masonic lodges to lay cornerstones of Lutheran churches. I once saw two Methodist preachers in a pulpit on a Masonic occasion attacking us poor Lutherans hard because we sometimes still wear the choir robe, and just think, they had white gloves and mason's aprons on. Perhaps there are also Lutheran preachers who would think that they are not only Puseyites, but Catholics, - when they step into the pulpit with the black surplice, but who make nothing, or even an honor, of appearing in the pulpit as Masons - with ladle and coat.

Ask among the learned people if this is part of the cult of the American Lutheran Church.

No offense.

Your

Country priest in L.

Note from the Editor of the Church Messenger. - We are not able to give the dear country pastor any more light on the cornerstone laying described above. With him we can only express our amazement, even our disgust, at this trial. We have attended many cornerstone-laying ceremonies, but have never had to witness such "humbug" in a holy place. This practice is, in our opinion, neither American Lutheran nor European Lutheran; it must be an entirely new "rule of measure" which every Lutheran preacher should oppose with all his might.

The gloriously answered child's prayer.

A ten-year-old girl, the youngest daughter of an unbelieving mother who was hard on her three children, had already received a deep impression of the love of Jesus the Friend of sinners in her tenderest childhood, and felt the most intimate love for Him. Most powerfully had the Saviour's dear saying, "He that loveth Me shall be loved of My Father, and I will love him and reveal Myself to him," taken hold of her heart, so that she constantly thought about it and feasted upon it. But for this very reason she had to be silent before her

The "buzz" felt the harshness of her mother, who was as unmaternal as she was incredulous. One day she sent to the next village to fetch some small things. On the way she met a venerable Christian preacher. The latter, seeing tears in the eyes of the tale, asked her, "What are you crying about, my Kinr?". - The tale: I weep over me, Lest I love my Lord Jesus, Whom I would so gladly love More than all in the world, yet far too little, And then I weep over my good muteer, That she loves not the Lord Jesus at all. - "Thou seemest to pray, too; what prayest thou?" - I prayed for myself, and also for my dear mother, that the Lord Jesus would reveal Himself to her, and look kindly upon her, that she might also love Him. - The preacher left her with the words: "Continue to pray like this, your prayer will be heard!

The child came back to her mother after having finished her task. The mother received her lovingly, kissed her and said: "Did you think of me on the way, my child? Yes, mother - Did you pray to God for me? Yes, mother, - "And what? - That the Lord Jesus would be kind and gracious to you, and that we might both go to Him in heaven. - I have felt it, my daughter, that you have prayed for me. Pray for me and for your brothers and sisters every day! I will do the same from now on, and urge your brother and sister to do so too." - The child leaped for joy at her mother's unexpected and unaccustomed welcome and utterance. The Lord had indeed opened the heart of this Lydia, a ray of his merciful love had penetrated into her soul, and had kindled in her wrinkled heart; she also now began to hear and read the word of God diligently.

1 Tim. 2:1.

Consequences of using the Latin language in the Roman Church for acts of worship.

Johann Warnefried, a preacher at Ulm at the beginning of the last century, tells in his discussion of the question: Whether there is no special difference between the Augsburg Confession and the Roman religion. Confession and the Roman religion? - He says that he knew and spoke of a man whom a Roman priest had baptized in Latin in the name of the devil out of spite. Later the priest himself, urged on by the anguish of his conscience, admitted this, so that the man had to be baptized again after he was already over thirty years old. - How many in the Roman church may have been baptized in Latin, or at least incorrectly, by wanton priests! Known is, what among others also Luther

in this relationship. He tells the story himself: I have been in Rome not long, I have said many masses there, and I have seen many masses said there, so that it makes me dread to think of it. There I heard, among other good rude things. I heard, among other good, coarse people Curtisans (papal courtiers) laughing and boasting about how some of them were saying mass and saying these words over the bread and wine: Panis es et panis wanobis, vrauM 63 6t vinum wamobis (i.e. you are bread and will remain bread, you are wine and will remain wine) and so they stopped. Well, I was a young and quite serious pious monk, to whom such words would hurt, what should I think? What else could come to my mind but such thoughts: Does one speak freely and publicly about the table in Rome, like this? if they all, both pope, cardinals, together with the Curtisans, held mass like this? How finely would I be deceived, who had heard so much Mass full of them!"-How many Roman priests, who are scoffers at heart, may still) like those in Luther's time, consecrate bread and wine not only to the monkey business of the Mass, but also to the celebration of Holy Communion in Latin, and thousands go there, under the delusion of receiving Christ's body, while an unblessed host, a little flour and water, is handed to them to eat and adore!

Finally, I. Guest, in his Curiosities, relates that a Roman priest absolved a nobleman, who was ignorant of Latin, and because he was evidently impenitent, in order to receive the gold piece offered him for it, but with these words: "Except the Lord Jesus Christ absolve thee, because he will, and remit thy sauces, which I do not believe, and secure thee to eternal life, which is impossible."-How many a Papist confessor, out of ebeil so great Gewiffenhaftigkeil, and at the same time in as great need of money, may similarly: speak comforting Latin absolution to his wicked confessors!

Those proclaim which the present Roman church is sorry for.

The Roman Church has shed so much blood of innocent Christians and holy martyrs that it had good reason to weep over this bloodguilt, which cries out to heaven, with an ocean of bloody tears. But how could she do this? If she did, she would not be that woman who should become drunk with the blood of the saints, and with the blood of the witnesses of Jesus; Revelation St. John 17:6. What repentance the present papists, on the other hand, do for those sins of their fathers, is shown, among other things, by the editor of the "Univers," a highly respected French Catholic publication, which at present is in the special favor of the late pope. Thus writes the said editor, no doubt in the name and sense of all strict Roman Catholics:

"I am sorry that Johannes Huß was not burned before it happened."

"I am equally sorry that Luther was not punished in the same way.

"And I am sorry that no king was found at this time wise enough, pious enough uno political enough to crusade against Protestantism/.

Therefore, no one should be surprised when Catholics are still reproached for the bloody atrocities committed by the Roman Church in the past, and these are declared to be factual evidence that the papacy is the kingdom of the Antichrist. For strict Catholics, far from being ashamed of those abominations now and renouncing them, are only sorry that more blood of the witnesses of truth has not been shed and that the whole Protestant world has not been drowned in its own blood.

The way Roman Catholic missionaries mission among the heathen.

Dr. Pressel writes in his paper: States of Protestantism in France:

It may not be uninteresting to some of our readers to hear how the propaganda of French missionaries carries on its work among the heathen. It has thrown down the gauntlet to Protestant missionary activity by boasting of the 3 million francs which the whole of Catholic Christendom contributes annually to missionary work, without wanting to recount that the three times smaller Protestant church amounts annually to no less than 26 million and 783,474 francs to the same work. But when the French Catholic Missionary Society speaks of its splendid successes, behind which the Protestant work lags far behind: consider: it is true that the Catholic missionaries, mostly the bishops who lead them, convert by the thousands wherever they go, but why?-because with them there is no need of instruction, nor of examination, nor of repentance and conversion. The Catholic "Yearbooks of the Propagation of the Faith" report this themselves. We translate verbatim some of these reports.

How the father baptizes battalion on the island of Wallis.

In order not to encounter any resistance, he says, when I baptize children myself in front of their mothers, I follow the following method. I always have in my pocket a fragrant bottle, and next to it another of ordinary water: first I pour a few drops of the first on the child's head, under the pretext of strengthening it, and while the mother spreads these drops on her child's head, I change the bottle.

And pour out the malice that worketh regeneration, without any man knowing what I do."

Mr. Pompallier's, Bishop of New Zealand, method of working conversions.

He says: "I visited new tribes whose chiefs had long desired my presence. The result of this long journey was that 40 tribes were converted to the Catholic faith. I incorporated more than 15,000 natives into our Catholic Church. I could only stay a few days with each tribe; this short time was used for teachings on the most important religious truths and for refuting the falsehoods which the heresy (the heretics) circulates against me and the holy church."

(05. Hmnnls8 äs IL?roprnZLdion äe Ir koi. Janvier 1841.)

Steadfast confession of the gospel.

Gillius of the Banner, a rich and respectable, but at the same time pious and God-fearing merchant in the Netherlands, was a zealous staunch confessor of the evangelical Christian religion; he was threatened with death if he did not abandon the evangelical religion of Jesus. He answered heartily, "I hold it to be the eterna divine truth, and will never depart from it." He was allowed time to think it over; and as he would not change his mind he was ordered by the executioner to be beaten in two with thy wooden club both thighs! believing that by such astonishing torture he would be dissuaded from the truth he had known and acknowledged. But - nothing less than that; he always remained steadfast, and with heartfelt joy sang one hymn of praise after another. The next day he was again asked if he had not yet thought of another? "No!" was the answer; "I thank God from the bottom of my heart that he has let me attain to his salutary knowledge you only ought to have it too, so as not to be eternally lost!" - Then the executioner had to smash both his arms with a club. But even thereby he did not waver in his confession of the truth; on the contrary, he still praised God with an almost glad heart. Then they let him starve and thirst for some days. This means of coercion also remained without success. Now they had his rents and ribs broken in his body with a club; - all in vain. Finally, on the fourth day because he was as immovable as a rock in his confession, the executioner had to cut and tear off his skin and hair from his head with a shearing knife, and then pour hot lead into his

This faithful martyr of the evangelical faith succumbed to the pain and received the crown of eternal life. (Rom. 8, 35.

Touching death of three children.

Ali Pasha had resolved on the destruction of the Christian inhabitants of Suli, and for this purpose joined forces with the Decier of Barat, the Pashas of Delvino and Paramythia, and with the powerful Bey Chamury against them. These Christian stranglers, without the unhappy people having the least idea of it, suddenly entered its mountains, threw down the brave resistance hastily opposed to them, and killed all that their swords and flames reached, from the aged to the infant at the mother's breast: for the extermination of the whole people had been firmly resolved upon, that they might divide themselves into the whole plunder. Of the manner in which the barbarians and robbers went about this, here is only one example.

The conclusion of the unfortunate sacrifices of Suli was made by 3 children of extraordinary beauty. Of these, the oldest was a boy of four years, the second an extremely lovely girl of 11 years, the third an even younger boy. - All three were led, surrounded by cheering dervishes, to the place of execution under the plane trees of Kalo- Tschtszme. The innocent children approached the cruel death with cheerfulness. The beautiful girl led her younger brother in the executioner's midst, with a firm step. When they arrived under the shade of the trees of death, her eldest brother was first thrown to a wild bear, which tore him to pieces, and her younger brother had his head beaten in front of her chest, while she sank down on her knees, with her hands raised high and her voice loud, praying to God: "Most merciful Father, God of the suffering and the weak, have mercy on my poor brothers! Christms, Thou Son of God, receive them into Thy kingdom!" until she, too, standing firm in the greatest suffering, was robbed of her young life by a saber stroke. (Matth. 1t), 28.

Receipt and thanks.

H I l by the Rev. H. Wunder, of Chicago, Illinois, from the Young Women's Association of his congregation, I hereby certify.

May the good Lord bless the generous givers abundantly for their gifts, both bodily and spiritual...

Fort Wayne, April 22, 1853.

H. Grätzel.

The love of eternity.

IV

What is our eternity? /S
A reicktburn of joys >
An end of woes, A beginning of delights, A glow
of som'en, An abyss of jubilation'^ r ever new.
Ask not what our eternity is.

What n! sre se'kgkeit be then?
We bathe aelitten,
We argued about it,
Much webrmutb drunk. In sorrow sunk; Now it is past, now it is past; Askest thou what our bliss is?

What our glory ten"
There's no way to--
Which is beyond the pale, >
With your senses-
You cannot win it, no pen, no mouth, no pbantasek Will tell you what our glory is.

G. S ch-

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| Orff and Schwegmann, Fort Wayne, Ind. | |
| H The business of Orff and Schwegmann has been dissolved and the undersigned has taken over the whole shop. | |
| H. R. Schwegmann. | |

Receipt and thanks.

For the O20 given to me by the Lutheran faithful congregation at Cineinnati, I hereby express my heartfelt thanks, and ask God to reward the dear givers here temporally and there eternally.

Fort Wayne, June 20, 1853.

G. Th. Gotsch.

With thanksgiving to God and the benevolent donors, I hereby certify that I have received a violin, valued at HZ 63, from the Young Men's Club in Cineinnati. Ohio.

May the loving God reward the kind givers of this gift in body, but rather in spirit.

Fort Wayne, June 17, 1853.

H. Grätzel.

With heartfelt thanks to God and the kind givers, the undersigned attest to the receipt of the gifts listed below.

May God, who is rich in mercy, reward the givers in grace for what they have done for us.

Received from Baltimore Sewing Vcrein H 5 00

From the congregation of the Rev.

Volkert in Schaumburg, Cook Co. Ill. 4 00

H. Koni g.

Received from the municipality of Baltimore16 62

From the congregation of the Rev.

Volkert4 00

Fort Wayne, May 1853.

I. Ch. W. Lindeinan n.

In support of my seminary at Fort Wayne, I received 12 dollars from some friends in St. Louis.

May the faithful God reward them abundantly according to his gracious promise.

Fort Wayne, June 17, 1853.

A. H. Kirchhefer.

Received

for the seminary in Fort Wayne H 4 00 from the parish of Mr. P. Rcichard in Noble Co. Yes.

Dr. W. Sihler.

Received

to the Synodal Casser

From the congregation of Mr. Pastor HollS in Centrevillr, Ill.

\$1.-15

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"10. lahrg. die HH. Martin Bernhardt, Job. Friedrich Gerding, Johann Groth, Heinrich Heüwrg, Kap. pelmann, Friedrich Lange, Pastor Wagenbals, Zo- hann Wirth.

Books and pamphlets to have in the expedition of the Lutheran for the buried prizes.

Third Jabrgang of the Lutheran-< From 1816 --17. no. 8 -2650. (The 1st and 2nd volumes are out of print).

Fourth, fifth, sixth & seventh year of the Lutheran, each 50.

Conversations between two Lutherans on Methodism, (in pamphlet form) 1 item5 '.....'

Dr. Martin Luther's treatise on the true church, 2 pieces 10 Dir Constitution of the German evang. Lutheran Synod of Missouri, Obio et al. St. 5. Second, Third, Fourth, and F ü n f-. t e r synodal report of the same synod, each 10.

Kirchen-Gesangbuch für evang. luth. Gemeinden, published by the local Lutheran church.

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By the dozen \$1.

A B C-book, and in proper step order arranged Uebunasstücke u. s. w-, published by our Synod 10.

By the dozen § 1.00. Johann Huebner's Biblical Histories. New York edition, in detail ... 25.

Supplement

to No. 8. Year 9 of the Lutheran.

I. Trinity Lutheran Church of the Orthodox Confession at Milwaukie and the Church Ministry of the Synod of Buffalo in 1845--1847. *)

The dispute which arose in 1845 between the local congregation and its then pastor, Mr. 14 Krause, and in consequence of which their connection with the Buffalo Synod was severed, has been briefly described by our opponents in their second synodal letter, Audiatur et altera pars (i.e. hear the other part also!).) It is true that the staff has already been broken over the following report, even before it could be written, let alone handed over for publication; the Christian reader, however, can be assured that it is strictly in accordance with the truth and for the most part nothing but a faithful excerpt of the relevant documents kept in the municipal archives, already presented to the Synod in 1847 and repeatedly in 1850, which, if necessary, can also be published in its time.

Mr. Pastor Krause's unhappiness is not sought here, nor does one want to gloatingly expose our opponents' sins. God knows that the writer of this article is reluctant to bring the old sad business back into the public eye. After all, Pastor Krause reconciled himself with the local congregation in the late year of 1850, and after taking off the bandage that he also wore around his eyes in his previous congregation, acknowledged that that congregation was well within its rights to separate from him, even though, as is not denied, sin and evil also occurred on their side-and what Christian, who himself lives only by grace, will gladly reveal the sins even of his enemies!-Not only has the local congregation and its pastors been freely bestowed with the title "Rotte, Rottenpriester" since the publication of the second synodal letter and the Informatorium, and their previous silence in the face of all these vituperations and accusations has been interpreted to their discredit; but Father Grabau himself has repeatedly and most heatedly challenged us to defend ourselves. So let it be done out of necessity and for the sake of higher nnckiiichten, what we would so gladly have omitted for the sake of the Bebe!

From Freistadt, Fr. Krause served the local community as a filia, who had him come to him each time by a special cart; occasionally, however, he also used a farmer's opportunity that presented itself to him. In order to be able to come to Milwaukie as often as possible and not always be dependent on other people's carts, Fr. Krause asked the local community in 1845 to help him acquire a horse and cart in such a way that each communicant would pay twenty

*) Herewith the reader receives the promised "Contribution." Initially, we wanted to arrange what belongs to it chronologically. However, in order not to delay the fulfillment of our promise any longer, we now want to list the contributions received one after the other, without taking the chronological order into consideration, as space allows.

The editorial board of "The Lutheran."

The congregation asked the pastor to contribute three cents each week, so that the sum of 90 dollars would be raised by 150 congregants. But since the congregation, after various written and verbal negotiations with the pastor, could not agree on this request, the pastor, after the end of the service on St. James' Day, asked them to give him a specific explanation after a week. Accordingly, the congregation met on the 10th Sunday p. Trinit. and immediately informed the pastor in writing that they could not accept his request, but had decided that they wanted to have him brought back and forth every six weeks by a good wagon; but if he also wanted to come to her, which she could only wish, then it would be done by an opportunity that was free of charge for her, since she was currently unable to raise more for the wagon among herself. *) Although in the past Father Krause could come as often as he wished at the expense of the congregation, he did not visit them earlier than every 6 weeks at the most, and although in an earlier letter of 1814 he had left it entirely up to the will of the congregation how often they wanted to call him in, a severe letter of reprimand was sent by him because of this decision on 14 August, which had to be read out to the congregation on the following Sunday at his request. That the resolution passed on the 10th Sunday, p. Trinit. was sinful, because the congregation had thereby interfered with the pastor's office, that those who passed the resolution valued twenty times three cents more than their own salvation, that the pastor was thereby made an appointment preacher and deprived of his office, that under such circumstances he could no longer administer the office in the congregation of Milwaukie with a good conscience. This was the content of the letter of punishment. To this letter the congregation gave a written answer, of which no copy exists, but in which they declared, according to the testimony of Father Kindermann himself, that they had in no way wanted to interfere with the office of their pastor and that he wanted to forgive her where she had sinned against him in words or otherwise. On the 16th of Sunday, Trinity, Father Krause himself came, and in his sermon scolded his hearers as bloated jerks, stupid oxen, old pigs, 2c., and after the sermon read a proclamation to the effect that all who had participated in this decision would not be allowed to partake of Holy Communion any sooner. He read a proclamation after the sermon to the effect that all who had participated in this decision could not be admitted to Holy Communion until they had publicly recognized their sin and repented of it. This caused a great commotion among the congregation after the service, as a result of which the two congregation leaders Bruß and Eggert were sent to Father Krause to ask him to hold a congregational meeting in the afternoon to discuss his harsh sermon with the congregation, as well as to report those who deserved to be dismissed from Holy Communion, so that they could be admitted to Holy Communion. Communion, that they might be exhorted to repentance. With the words: "I have

preached that, and that's how it stays," Fr. Krause shot down the request for a meeting.

In order to resolve the sad discord, a part of the congregation, through the leaders Bruß and Bewersdorf, approached the neighbor and confessor of their pastor, Father Kindermann of Kirchhayn, for an investigation. The letters which Father Kinvermann wrote to the congregation about this are available to the writer and he cannot but publicly acknowledge the best fatherly and unpartisan attitude in these letters. Would to God 14 Kindermann had continued in the manner! Rejecting the requested investigation, because the Church Ministry has not commissioned it, he advises in his first letter of Sept. 19 to request an investigation from the Church Ministry, but promises to make an attempt to restore the disturbed peace through a private conversation with 14 Krause beforehand. On 8 Oct. he reports that his presentation to 14 Krause had not had the desired success, exhorts the congregation to serious examination and to penitent confession where all or individual members of the congregation had failed, but declares that the refusal to buy the pastor a horse belonged in itself and could not yet result in exclusion from Holy Communion. The refusal to buy a horse for the pastor belonged in itself and could not lead to exclusion from Holy Communion, unless other sins were connected with it, which caused such a punishment. In a letter of Dec. 11, he assures the congregation that he will act most conscientiously in this matter on his own behalf and in the office given to him by God to build up the church of Christ, so that the complainants will not have to complain as if the right had been taken away from them; he hopes that the same will also be done by the other two members of the ministry. Finally, on Feb. 9, 1846, he wrote: "I cannot imagine that Father Krause should be justified in his apparently unjust cause."

Kindermann's advice to file a complaint with the church ministry was followed. The congregation sent a letter of complaint to the Senior 14 Grabau, after first handing it over to Kindermann for review. This was followed by a threefold written opinion from 14 14 Grabau, v. Rohr and Kindermann. In order not to tire the reader's patience, only the main points will be given here. In his report, Grabau presupposes that the congregation, in fellowship with a mild pastor, had passed a proper and valid resolution to purchase a horse, and that the same had been sacrilegiously overturned in the pastor's absence; he severely punishes this and then makes proposals for peace. With regard to the aforementioned punitive sermon, however, Grabau says that he would have wished that 14 Krause had no longer been a gentleman of his usual courage, had preached as usual, unconcerned about the opposing party, and then held a congregational meeting after the service in order to show the congregation their injustice behind the back of the pastor. He then held a congregational meeting after the service, as usual, in order to bring to the congregation's attention their wrongdoing in holding meetings behind the pastor's back and in overturning resolutions that had already been passed. Von Rohr's expert opinion is correct

*) At that time, each load came to 8 dollars because of the two bad roads and the lack of carts.

in the essentials completely in agreement with the Grabauian. Different from both, however, is that of Father Kindermann. The latter, living in the vicinity and therefore knowing the trade best, does not spare the defendant where he believes sin and guilt to be on her side, but just as frankly exposes the transgressions of the accused priest. He criticizes the latter for not having carefully avoided the appearance of allowing himself to interfere with the parish's interests when he made his application to the parish; he should only have seen to it that the carriage matter was not pursued with sinful negligence. The meeting on the 10th Sunday p. Trinity was not to be called an unjustly moderate one, because Father Krause had left the previous Sunday with the request to give him a certain explanation after the course of a week, nor could there be any question of overturning a resolution passed on St. Jacob's Day, since no resolution at all had been passed on that day, and that was precisely why Father Krause had requested that explanation when he left. Thus, in his letter of Aug. 14, he had also accused the congregation quite uncharitably and unchristianly against the 8th commandment. In his letter of 14 August he accused the congregation of valuing twenty times three cents more than their salvation, he had carelessly resigned from his office, used an ungodly zeal in his preaching, by his public proclamation after that punitive sermon he had arbitrarily put the opponents of his proposal under ban, and treated some of them as banished on a degenerate occasion, he had also shown great harshness and unkindness by not granting the request for a congregational meeting, and so on. The municipality, on the other hand, accuses Father Kindermann of having, as it seems to him, shown great negligence in the matter of the wagons in general and could have prevented the whole sad business by having made a certain order in this matter right from the beginning and by having provided for a decent wagon. Thus the congregation should have asked the pastor right from the start with modesty to completely overburden it with the handling of this matter and, when sending the congregation's resolution of 10 S. p. Trinity., should have stated exactly the reasons why it could not agree to the pastor's request; but those who had mocked at Father Krause's punitive sermon on the public street had sinned gravely.- This was Kindermann's verdict on this dispute at the time. The reader should now compare this with the description and evaluation in the second synodal letter of the Buffalo Synod, and consider that Kindermanu confessed to this!

The matter was not helped by such different assessments of the dispute on the part of the members of the church ministry. The fire of discord continued to burn, and now unrest arose in the neighboring congregation because of a ban executed on a certain Martin Crüger; indeed, discord had already arisen for some time between the two pastors Krause and Kuwcrmann themselves. There appeared in the spring of 1846 Fr. Grabau appeared as senior minister to settle the dispute, but immediately went to Freistatt to extinguish the fire, because immediately upon his arrival he received a letter of complaint from the Freistatters.

was handed over. Returned from there accompanied by the hand of reconciliation had been extended. However, Krause and Kindermann, Grabau began the when most of them realized the next day that Grabau investigation on Ascension Day afternoon. Although, had by no means intended to do this, they revoked the however, the historical facts had already been presented reconciliation that had taken place during the night as a by the community in the complaint and this now also fraudulent one, if it had been accepted on the part of the happened again during the oral proceedings, and church ministry in the opinion that the woman in question although IN Kindermann had stated in his expert opinion, had dropped her request for Krause's transfer. as stated above, that the meeting on the 10th S. x. Trinit. Thus, soon after Grabau's departure, a decisive was initiated by IN Krause himself and that the break occurred: the majority of the congregation congregation could not rightly be accused of overturning renounced the pastoral care of Fr. Krause's pastoral a decision already made with the pastor: so IN Grabau care and at the same time submitted a request to Father again assumed, as in his expert opinion, that a decision Kindermann for consecration with Word and Sacrament. had been made and that the congregation had As a member of the church ministry, Kindermann, of overturned it in a meeting held behind the back of their pastor. In this the congregation should be thoroughly petitioners to stay with IN Krause and exhorted them to guilty. More than once, as is unanimously reported by seek a remedy for their conscience complaints within the eye and ear witnesses, Father Kindermann admonished ecclesiastical order as long as possible. In the end he showed them two ways: they could either get an expert opinion from other Lutheran pastors outside the synodal association, or they could delegate the decision to a synod. The congregation, despairing of a just decision of their matter by the ministry of their synod, chose the former way. With a part of the Freistatt congregation, in which a separation had also taken place, it therefore turned, as is known, to the Saxon pastors in Missouri and then received from our synod, assembled at that time in Chicago in 1817, a written opinion, *) which was mostly prepared on the basis of the existing documents and, with the exception of some serious accusations, such as that of perjury, was recognized as correct by Father Krause at his reconciliation with the congregation in 1850. The congregation, now realizing the other errors of their pastors, soon appointed one of the Saxon pastors, Father Keyl at Frohna in Missouri, who took office on 19 Sonnt, p. Trinit. of the same year and settled in this city. **)

According to the second synodal report, Father Krause had admitted "that he **may** have erred in the form and manner of his sermon on St. James' Day 1815 and in the proclamation attached to it, and otherwise in his sharp manner of preaching, but he retracted nothing of the content of his preaching, for that was the truth; he also asked forgiveness from all who might have taken offense at his sharp manner of preaching; he had not wanted to offend anyone, but to lead and persuade everyone to repentance. The rest the congregation had to take upon itself *) and most of them, heartily tired of Grabau's inguirren and sleepy at the same time, with the exception of Bewersdorf, who had already left the meeting, entered into reconciliation. The complaining party, however, had continually stated that, as a result of what had happened, the congregation could no longer have any confidence in the blessed leadership of their pastor, that **they would** gladly forgive him everything, but that Father Grabau should transfer Krause.

**See the first synodal report of the Missouri Synod 2c. Since Fr. Krause did not respond to the Synod's invitation, the Synod certainly had no other way than to adopt the opinion on the basis of the documents.

*) How well-founded and true the Grabauian reports about the so-called "Rottenpriester" are, is also shown by what he writes in his second Synodal Letter p. 117 about Father Keyl's assumption of office in Milwaukie. According to the rev. Statutes of the State of Wisconsin every preacher must be authorized by the state to be a copulir by submitting a copy of his "Credentials of Ordination" (ordination certificate). Since P. Keyl could not submit his Latin certificate of ordination, an English certificate was drawn up in the name of the congregation, in which they declared before the authorities that P. Keyl was their ordained and appointed preacher, and which they had signed by the provost Bruß and the school teacher A. Lemke, as their secretary. This is now presented by Grabau as follows: "When Keyl arrived in Wisconsin, he had himself ordained once again by the school teacher Lemke and the ship's carpenter Bruß, both of whom then issued the ordination certificate to him at the authorities!"The *Senior Minister is not* at all ashamed to write such little stories out into the world as certain facts, which, if he still has some common sense, he can hardly believe himself in all seriousness? and yet he continues to accuse us of lies and slander! Incidentally, nothing is known of Lemke's dismissal. Lemke may have resigned from his office at some time in the past, when he was forced to take up another profession due to lack of income, but he was not dismissed, rather he was admonished by Father Krause in the presence of Father Kindermann and several other persons not to give up his school office for the sake of his salary.

* Of course, sometimes the acknowledgement of sins by the members of the congregation may be quite idiosyncratic. A member of the congregation of P. Türt here testified before our Synod held here in 185, after he had asked for the floor, how much he too was longing for an understanding and unification of his and our Synod to be made possible. The "kirchl. Informatorium" now published in its 3rd number of the 2nd year in note the news that Otto, as the man was called, had now testified "that he was heartily sorry to have let himself in to the mild Missourian foxes. Nevertheless, he testified to his two brothers, members of my congregation, who drew his attention to this passage in the Informatorium, that he had never been sorry for his debate before our Synod, nor could he see how far it was sinful and how he had to repent of it.

After the majority of the congregation had and may they call the undersigned, as they did his renounced Fr. Brause, he was "taken into church predecessor, a "rotten priest" to their heart's content, this discipline" by order of the church ministry. Three weeks will not affect his conviction of the divinity of his after the denial, the first written summons was issued by profession any more than it did our fathers who, Father Krause. The congregation rejected it in a letter of preaching in former papist congregations, were reply, unfortunately written in an agitated and therefore bestowed with the same titles by the papists. The reader unapprovable tone. On September 17, the second written will know whether the Lutheran Trinity congregation of summons was issued by Father Kindermann, and on orthodox confession here rightly deserves the name March 6 of the following year the third and last. It "Rotte" for the sake of its separation from the Buffalo concluded with the words: "God grant that this offer of Synod.

the Christian Church may not again be despised, and that the command of the Lord Jesus Christ: "If he does not hear what is said, consider him a Gentile and a tax collector" (Matth. 18, 17), may not affect you.

Finally, one more thing should be mentioned here. Our opponents accuse the local congregation of theft of the church. But the facts are these. Under Father Krause, the parish had a lot and a small building which was used for church services and school lessons. Since at the time of the separation the then school teacher Müller, who was on Pastor Krause's side, let it be known that the pastor had already taken steps with the authorities to assure the church property to the members who remained faithful, Bruß and Bewersdorf, Bruß and Bewersdorf, who were at the same time trustees and vouched for the payment of the lot, which was still burdened with about 340 dollars, asked the leaders of the counterpart at the end of July 1846 to calculate with them and to discuss the mutual claims, but gradually received the scornful answer: the Church of God had never settled with its enemies about its property. Since the other party, from whom, by the way, little or nothing had been contributed to the payment of the church debt for years, refused to do so, Bruß and Bewersdorf, since it was high time, paid off 40 tolls of the church debt and demanded the church key from the school teacher, which, of course, they did not receive until they threatened him with the authorities. The remaining debt was gradually paid off by the congregation, which soon after Fr. Keyl's arrival also increased externally, and when the previous premises could no longer hold the audience, a larger building *) was erected two years ago, but the previous church premises were set up for school and teacher's quarters. Accordingly, the congregation legally owns its property in front of the people. However, in view of the conditions in the country, this is not the most important thing. The question is, whether it also possesses it before God with a good assurance? And here we hear from our opponents themselves in their synodal report that in the case of a separation the church property belongs to the right-believing part, but the part of false faith that has apostatized from the pure doctrine loses all claims. Let them, therefore, after all cry out, "Give back the stolen church!" - this makes us as little mistaken as our fathers at the time of the Reformation, to whom, in the same way and with the same right, the papists restored churches, monasteries, monasteries, and so forth.

Frederick Lochner, Milwaukie, d. Nov. 10, 1852.
Lutheran pastor.

(Submitted.)

They will put you under a spell. But the time will come when he who kills you will think he is doing God a service.

The reader of the "Lutheran" knows that the Synod of Missouri 2c. bears strong witness against Rev. Grabau's false teachings and his consequent practice of unjust banishment. Mr. P. Grabau, however, as can be seen from his "Informatorium," does not wish to cherish false doctrines, nor to banish unjustly, and confidently asks the Missourians to show him only an unjust banishment. Although it is only too certain that Father Grabau has already banished more than one unjustly, it is not difficult to understand how he can still ask them to give him proof of even one unjust banishment. In the well-known pastoral letter, Father Grabau establishes the doctrine (which he has not yet recanted) that a congregation owes obedience to its preacher "in all things that are not contrary to God's Word." If this doctrine is asserted to be true and scriptural, and a congregation or a single member does not obey what is supposed to be scriptural, then a preacher who teaches such a doctrine must, of course, expel the disobedient person after a gradual and fruitless admonition. But as this doctrine is false, so also a ban carried out on the basis of it is false and unjust. But Father Grabau defends this doctrine on the ground of the words, "Obey your teachers, and follow them 2c." (Heb. 13:17.) Hence he also thinks fine banishment is quite just. But the man is very much mistaken, and thereby incurs grave sins, and to this end he files a silent congregation. That now Father Grabau not only on paper, i.e. in his pastoral letter, demands such obedience "in all things that are not contrary to God's word," but also in fact, will be clearly shown by what follows below; just as it will also be clear to every unpartisan reader that Father Grabau has executed an unjust banishment on the undersigned. For

To some it may quite innocently read, "Obedience in all things that are not contrary to God's word." But these may see by what follows the terrible fruit and consequence of this doctrine, when it is applied and carried out.-The building of a church, a church house, the purchase of an organ, etc., is all not contrary to God's word; but whether, when the preacher requires such things to be done, a congregation, on the ground of divine word, owes him obedience therein, may be another question. But to the point.

I, the undersigned, am in the year 1839 with Mr. Past. Grabau here. In the first time of our being here, the congregation as a whole showed such self-sacrificing love towards Father Grabau that it almost bordered on idolatry. Rev. Grabau's word was decisive in all things, and I myself must confess that I considered him to be such a man of God as there could be no one else, This all too great idolatry of his person and the general unconditional submissiveness on the part of the congregation towards Fr. Grabau, may have contributed to the fact that his heart, already inclined to imperiousness and unbendingness, rose even more, so that it became more and more visible and palpable that the words of St. Peter: "Not as those who rule over the people" (1. Petr. 5, 3.) no longer fit Mr. Pastor Grabau, but rather those of the prophet: **"Strictly and harshly you rule over them."** (Ezk. 31, 4.)

Thus, even then, Father Grabau presumed to act arbitrarily in external church matters, such as buildings and the like. And when the trustees, who were charged with the administration of the church property, confronted him about such arbitrary actions, he became so indignant that he took away their trusteeship with the help of the unsuspecting congregation. We do not need trustees; we want church fathers, he said. Also, from then on, and until now, the so-called church fathers were no longer allowed to meet without him.- This is only one example out of many of Mr. Grabau's imperiousness, also in external things.

Another example, to which a ban process is connected, is the following. In 1850 it occurred to Father Grabau that all church and community property should be sold and that a new, larger church and other community buildings should be erected on another site. This plan, however, met with great resistance from the leaders; dissatisfied with this, he held a community meeting; but here, too, the desired approval was not forthcoming, and Father Grabau, full of displeasure, broke out into the words, among others: If the congregation did not want to make the sacrifice of two baptismal thalers in two years, he would not even say that it was a Lutheran congregation; and if the

* After the beautiful spacious church sometimes the mouth of one or the other of our opponents watered. Even Father Grabau could not break in during his presence in Milwaukie last year to take a look at the "Rottentempel".

If the faith in the church had sunk so low, he would rather take his stick and his Bible and walk away. Especially when we, I and some others, thoroughly, but with all humility, presented to him our reservations against the submitted building plan, and this did not seem to be without influence on others, the anger of the pastor rose to the utmost and we were treated bitterly. He cried out: "It is your shameful unbelief! You people are as obdurate as Pharaoh, and like him you will also go to hell, etc. Further, Father Grabau said: "In order to show these godless people (namely, us, who had thoroughly expressed our misgivings) that the majority of those present are not in such unbelief, we want to take a survey. Thereupon he turned to about twelve members sitting nearest to him and asked how much each wanted to give to the matter. When the answers were satisfactory (no doubt only from fear), he called out to us again: "Well, you godless people, are you not yet ashamed? Here I have asked but few, and there is not a single one who will not make his sacrifice; will ye not yet repent and do penance? To this I answered, For such a promise I cannot give much. (For I saw the way in which Father Grabau pressed the answer out of those who were asked; in addition, I noticed two among them who had not done what they were obliged to do in the past in paying off their debts). To this answer of mine, Father Grabau scandalously challenged the congregation to say whether I had not thereby offended the whole congregation? One part of the congregation shouted: Yes, yes! the other part: No, no! I then explained that I only meant those who had not yet done their duty to the child. Since there was too great a commotion, several of them and we also departed; but nothing came of the building.

The next thing was that I was taken into church discipline; I therefore soon had to appear before Father Grabau for admonition. At these so-called admonishments he treated me very rudely, and virtually denied me the filiation of God, together with all hope of eternal life; therefore such a person should be cut off from the body of Christ.- To this I replied: "I must confess to the honor and thanksgiving of my Savior that I have the testimony of the Holy Spirit in my heart that I am a child of God; and this comfort should be given to me by the Holy Spirit. I had the testimony of the Holy Spirit in my heart that I was a child of God; and no devil should rob me of this comfort, any more than he.

Later I had to appear several more times before Father Grabau and his superiors (12-13 in number). The purpose of all these conference admonitions, according to Father Grabau's pretence, was to bring me to the realization and confession that I had sinned against the whole congregation with my statement in the congregation meeting.

te. Since one or the other of the leaders did not always want to do right by Fr. Grabau in these inquisitorial hustle and bustle, a real scandal often arose. I finally grew tired of arguing and, in order not to appear stubborn, I declared: "Although I could not see that I had sinned against the whole congregation because of this statement, I nevertheless wanted to admit for the sake of peace that I had gone too far with it and declared myself ready to retract the statement I had made and asked for God's sake that I should not let it penetrate into me any further that I should act against my conscience.

When one of the leaders asked Father Grabau to be satisfied with my explanation, he replied: "No, we can by no means be satisfied with it! Even if this man were to see this blindness and we were to come to peace in this matter, he would first have to see his Missourian enthusiasm and much more besides. (But he would not tell me what kind of a fancy this was.) I then declared that I was now fully convinced that his intention was only to remove me from the community; let him now do as he intended to do.

So I was publicly banished, and with such hateful words that everyone could easily see that this ban was obviously carried out out of personal hatred. Although every Christian was commanded to avoid the ungodly man, not to show him any love or good, not to go to him, nor to take him into one's house, this commandment was observed only very little, almost not at all. - All sincere and knowledgeable people know well that I am not excluded as a "public and impenitent sinner," as the Catechism would have it, but for the sake of the sins **invented** by Pastor Grabau.

Every impartial reader can see from this what Father Grabau uses the ban for; namely, as a club with which he morally kills and thereby seeks to render harmless those who rightly resist him in his hierarchical activity. So it is quite similar to what the Roman Church has always done.

I am therefore not the only one who has suffered such fate, there are several. Among others, Father Grabau has banned a completely blameless Christian brother, named Valentin Brück, because he confronted Pastor Grabau about his unchristian proceedings against me and admonished him for this. Of course, in the course of the banishment process, other sins are usually imputed, which are then stated in the execution of the ban to the congregation, which is unfamiliar with the matter, and which therefore, when they are read out, often read quite ridiculously.

Likewise, P. Gr. has an old scchszigjähri

Grabau, who was an ardent admirer of his, because he admonished Father Grabau for the sake of his soul to stop what he was doing and especially to recognize the tyranny he was committing against the community in Eden, near Buffalo. When the old man came to Father Grabau to admonish him, he stood up and said to his wife in a mocking tone and pointing to the old man: "Look, to whom dear child, here is a penitential preacher, a penitential preacher from hell; listen to him, he wants to preach something to us, and so on.

It is dreadful and unbelievable for those who lack their own experience, how this man abuses his office. In the same year, 1850, he had an organ dispute with his congregation. An organ was to be purchased, and after the congregation learned that the organ that was to be purchased was defective, they did not want to buy it; Father Grabau, however, insisted that it had to be purchased, that the congregation was obligated to do so because of certain obligations to the seller, which was all a false pretense. On this occasion he publicly announced from the pulpit that those who had resisted him in the matter of the organ would have to repent and acknowledge their sins if they were to be admitted to Holy Communion. They would have to repent and recognize their sins if they were to be admitted to Holy Communion.

Of course, some readers will wonder how a Lutheran congregation can put up with such tyranny; but this is because Father Grabau has long since preached to his congregation that the true church of Jesus is only with him and his own and nowhere else, and the majority of the congregation is also caught in this error. The tyrannical nature is well felt, and the members also complain to one another about it; but, they say, where shall we go, we have emigrated for the sake of the Word of God, our children must have school, and we cannot go to the Missourians either, they are also wrong, *) so we must stay and wait until the Lord helps. Beside such lamenting and sighing souls there are, of course, not a few hypocrites, who, when they come together, attack the pastor, but when they come before him, know how to present themselves as "faithful church children"; and it is to be feared that for the sake of these the congregation will have to stand under this bondage for a long time to come. But the Lord, who is gracious and merciful, will, according to His promise, take care of His flock Himself, and above all bring the shepherd to the knowledge of his dangerous error.

(To be continued.)

*That the poor people must believe this is not to be wondered at, for year after year in the sermons there is incessant blasphemy against the "godless Missourians," and the "Lutheran," the "godless paper," is forbidden to be read, or at least warned against, as against a most dangerous paper. Just as the pope does with the Lutheran writings.

Supplement

to No. 9. Year 9 of the Lutheran.

II .

They will put you under a spell. But the time cometh, that he that killeth you shall think that he doeth God wrong. ...a service to it.

(Conclusion.)

Having now written this, I can assure the reader that it was not done out of hatred or revenge against Mr. Past. Grabau; I would much rather have kept silent. I also know very well that Mr. Past. Grabau, as long as he remains so wicked, will call all my words gross lies and slander, as he is accustomed to do; on the other hand, he will write who knows what lies and slander against me into the world. However, we Buffalo people are used to that, and therefore it should not bother me very much. The congregation in Buffalo will have little to say to Mr. Past. Grabau will be able to persuade them of little; only "to lie afar off is good." Enough that I can testify before God that I have written the truth; and this I have felt urged to do in my conscience, since the "Informatorium" claims that not a single unjust banishment has occurred, and demands that other Lutheran Christians honor and recognize Grabau's so-called "Christian" church discipline.

I commend the dear reader and my cause to God, and keep the word of my Lord Christ, "Blessed are ye, if men hate you, and separate you, and reproach you, and cast out your name as evil, because of the Son of man. Rejoice then, and leap: for, behold, your reward is great in heaven." (Luc. 6:22, 23.) I. P. Schulze.

Buffalo, N. I., Nov. 1, 1852.

III .

"The new pack in Eden."

In July, 1818, the Prussian pastors, headed by Rev. Grabau, had a synod at Buffalo. The report of the proceedings, however, did not appear until July, 1850. In this "Synodal Letter" is found 59, a "Report on the Origin of a New Rotte at Eden." The undersigned were at first undecided what they wanted to do: whether to defend themselves or to remain silent. The former would not be in their best interest if they knew that the latter would serve more than one purpose. The complete silence, however, would only arouse the suspicion of some who get to read that report,

as if the undersigned were really such Rottengeisters as Pastor Grabau calls them. As such, of course, they may named Wander, excused himself for the sake of the no longer lay claim to the name of a Christian shilling on similar grounds as Sigmaier. The latter's congregation. It is therefore to be shown by this that the answer was: "Land or no land, debts or no debts, a accused are not a "Rotte," but that Rev. Grabau merely shilling must be paid." Since no peaceful agreement stamps them as such, and that it is his own fault that our could be reached, Mr. Past. Grabau, whether we had not congregation had to suffer the sad fate of separation. committed ourselves to the old Saxon or Pomeranian

We cannot undertake to put into perspective the church order, to be governed according to it? We whole false and distorted report of Mr. Past. Grabau; it answered, Yes! Mr. Past. Grabau now read out an article would be too long and boring. Besides many distortions from it, in which it was said that nothing of the church's and untruths, the "Ministry and the Six Synodal Deputies" goods may be given to the poor. If he wanted to give the have concealed much of what and how Mr. Past. Grabau money collected, he would have to pay for it out of his has acted among us. We only want to adhere to the 8 own pocket.- Sutter, who was not a poor man, told Rev. reasons for excommunication, which Mr. Past. Grabau, Sutter, a man who was not poor, said to Rev. Gr. that he page 66 in his book, why we deserved to be was speaking here of property that already belonged to excommunicated. We will then go on to talk about many the church and that a poor man had increased; but in the other untrue things in the report itself. case of such property, a church estate was first to be established, and the provisions of the church order were not to be applied. To this Mr. P Grabau did not answer a word, but took the Holy Scriptures and suggested Genesis 30. He took the Holy Scriptures and looked up Exodus 30:13-15, where the Israelites, rich or poor, also had to pay the same tax to the temple.-----

The gentle reader may think for himself how "firm" was this order, which from the beginning was placed under so much dispute, and how it was placed at all. We are outraged by the manner in which it was made, when we recall it to our memory. Mr. Past. Grabau seems to have forgotten it, because he is silent about all this, and of course the others in the Ministry cannot know it, nor can the "6 Synodal Deputies. Therefore it is foolishness for people to make a report of which they can know nothing, because they live in distant places. Or does Mr. Past. Grabau want to tell us lies and muddy the waters in front of the people? Then let him judge for himself, for which we must hold him in our conscience. That this order "stood firm" for a whole year and more is not true. It was established, but with much reluctance, and under such reluctance it was kept for a time-and not kept. Wherefore even the fathers of the church came to the sensible thought, that they had rather do away with this order. (See 60.)

Since the minds were troubled by this order without ceasing, Rev. Grabau believed that he would have to work through the sermons to make people more inclined to this order. But this had the opposite effect. Mr. Past. Grabau is right when he says on page 66 that people became averse to the sermons of repentance and confession, for the so-called "Christian order" was everywhere the in-

stop of the same. It was of course always preached of! The others persisted in their rights, and so it swayed we have maintained that, because so much disorder Avarice, 2c., was always preached, and this, because back and forth among the members themselves. and strife, 2c., arose from it, one had the full right to one knew where it was aimed, had to become a burden. Because of the great reputation that Pastor Grabau abolish such a human order according to the doctrine of In confession, Father Grabau called to account not only always enjoyed among us, quite a few were won over the fifteenth article of the Augsburg Confession. For that men, but also women and young people for the sake of again and again. Finally, another means was applied to article teaches that only such ordinances made by men the shilling. the "stiff-necked". They were not to be allowed to are to be kept, which are not only not sinful in

It happened once that two or three of us were sent as participate in the building of the church; no contributions themselves, but also serve for peace and good order. emissaries from the congregation to Buffalo (namely to the church building were to be accepted from them Of the last sentence, which we often reproached Past. Schweickhardt, Müller and Rauch) to ask Rev. Grabau to either. This remedy failed this time. The eyes of all were Grabau, he never wanted to know. We didn't want to ask him to give us the student Lange as pastor. At the opened that in this way a separation would have to occur. become servants of men. (1 Eor. 7, 23.) We did not want same time they should also negotiate with Mr. Past. Therefore the whole congregation gave the deputy to buy absolution and Holy Communion by submitting to Grabau that the Schilling be abolished; then these Schweickhardt the order to apply to the synod (it was the the order imposed on us. We wanted to exist in all the deputies came back and brought a new plan about the same synod of which the untruthful "Synodal Letter" right liberty that Christ has purchased for us, and not be Schilling; we do not know whether this plan was given to gives an account) for advice and help for this sad caught in a servile yoke. (Gal, 5, 1.) May Mr. Past. them by Rev. Grabau had given them this plan, or they business. What advice and help we gave, however, the Grabau may still judge us so sacrilegiously and speak had devised it themselves: namely, to make a writing and reader can hear for himself in Grabau's synodal report of "burnings" in our conscience, we command God, who to have the shilling confirmed by signature. It was the (pag. 58.) For those, however, who do not have access will bring it to light in His time. Unfortunately, we must wish of the whole community at that time that the shilling to the synodal report, we want to briefly communicate fear that Father Grabau himself has burn marks in his matter should come to an end. We say this because Rev. this much: conscience, that he no longer feels the injustice and

Grabau in his report always speaks only of "some "The honorable Synod could not interfere in this tyranny committed against us. We are to be members of the congregation," and of a "bunch in the council and trade, for it was a dispute "of some commended for such serious and strong language! We congregation. But even this plan, wherever it may have members," and these had first to hear the admonition know what we say. But whoever cannot see now that come from, did not help. Many, however, in the opinion, from the Church Ministry." This "admonition" was also we are right to speak so harshly, may see it later. For it that the Scriptures had ordered Past. Grabau, signed out, carried out by Rev. Grabau. One Sunday, after he had is hardly to be thought that God will watch this of fear of man, by no means out of inclination and read the Gospel and spoken a few words about it, he domineering man at length; He, the Lord, will reveal willingness. (One must know for the explanation of this, read the so-called "admonition", which did not last a short him, if he does not soon go into himself. Many souls are that we were so wrong at that time and adhered to Past. time. (Was that also the gospel preached that day?) This crying to heaven, banished by him in the most unjust Grabau as half a god). Some, however, even though they exhortation had some effect (pag. 62), but nothing good. way, and the Lord will hear such sighs of the wretched. signed, did not pay afterwards, for they soon found cause Some allowed themselves to be caught anew under the Go to Buffalo, and hear and see how things are in to do so. Sutter did not sign either, but was always willing servile yoke of Mr. Past. Grabau, the others remained Father Grabau's congregation!-May the deluded man to pay, for he was a faithful follower of the pastor. Once firm. Thus it gradually came closer to complete call us a "mob," he has no right to do so; for again we Sutter's wife came to the confessional and Rev. Grabau separation. It must be known that Father Grabau repeat most emphatically: We have done nothing asked her why her husband did not sign the shilling? The privately used all his power, one might say cunning, to against the 15th article of the Augsburg Confession, but wife answered: Her husband was always willing to pay, frighten and confuse people's consciences; he especially have acted and asserted for the same. but not to sign, because he did not think it was necessary sought to work on the women.

and thought he could be trusted without a signature. On From what has been said so far, an impartial person can already sufficiently recognize that we are not a this said Past. Grabau said: It was not because of Thus the reader sees from what we have here reported gang. But because Mr. Past. Grabau has invented in accordance with the full truth, that it was a matter of a seven more reasons for excluding us from the group, faithful church children. Because it would not work with purely human order, which at first had been established we must answer them briefly. the signature either, Rev. Grabau took another means. "for the sake of peace and good order"; but because it Second reason: He publicly proclaimed from the pulpit: Whoever does not was found that vain strife and disorder arose from it, and that one wanted to make such an order a matter of II. Because, as a mob in the church, they asserted that want to sign the Schilling, or the "Christian order," as he that one wanted to make such an order a matter of II. Because, as a mob in the church, they asserted that always called it, he can no longer be his pastor, and he conscience, the congregation twice thought it good, even they had power to overthrow it at their will, and that the cannot give him Holy Communion. (See, as Past. Grabau necessary, to remedy it. The congregation had the right pastor and other church members must obey them in it." pag. 60 says, that he had resigned). to want this, and Rev. Grabau, had he been humble and Our answer: this is untrue, as sufficiently proved above.

One can imagine how such a declaration must have faithful, should have yielded and not pushed the It was not "a group in the congregation," but the whole affected us! Meanwhile, in 1848, a new church was being consciences as he did. Or does it not mean to deceive congregation that twice wanted to have this so-called built. Half of the building materials had been brought, the consciences if one refuses Holy Communion and "Christian order" abolished. But the fact that in the end mason had already been agreed upon, but a Babylonian pastoral care for the sake of money to be paid? Let us we were only a "multitude," i.e. a part (but the greater judge impartially whether we did not have the right and part), is due to the very fact that, as shown above, confusion prevailed among the members and the pastor. the duty to oppose such activity? We have never claimed several of them, out of fear of man, complacency toward Some wanted that this order is sinful in itself; but man, and fear of

again let themselves be caught in the servile yoke of the ban. We are only too firmly convinced that the others did not give in out of love for this matter, but because their consciences were confused, (for example, by pretending that this "Christian order" had been made at a regular community meeting, and that with prayer; but because at every Christian community meeting one prays beforehand and calls upon God, one is also obliged to keep what one has made). But to the third reason. **III.** Because they did not offer to propose and establish any other, perhaps better, Christian order, but wished to be free from all order.

Answer: One can also offer one's gifts freely without establishing a certain order. This first "Christian order" had made us shy of all similar orders. But that one may also give fine gifts freely, yes, and that this kind is biblical and New Testament; this can be heard from the holy apostle Paul himself, who writes to the Corinthians in the second letter, in the ninth chapter and seventh verse, thus: "Each one according to his will, not with unwillingness or compulsion, for a cheerful giver is dear to God." Nevertheless, we also hold that one can give in a certain order, if one does not treat such a certain order as a matter of conscience, as has happened with us and denies communion and pastoral care over it. We were never against the order, but against the way they tried to impose it on us. Father Gr. could not say in his report that we wanted to be "free from all giving;" otherwise we would have had to remind him that even without his order and with all willingness about 6,000 Thaler were written by us for the building of a new church. We offered to build the church out of our own means, whatever it would cost; we did not want to appeal to an outside congregation for help. We would have gladly done anything, because Father Gr. was dear and valuable to us. But, as I said, they did not want to accept our voluntary gifts. They compared us with the Samaritans and cited the passage from the book of Ezra, ch. 4, 1-3 against us! What an unfaithful application of the Word of God! We were not Samaritans who wanted to hinder the service of God, but just the opposite; we wanted to promote it, and therefore also voluntarily and gladly make such sacrifices. If we had no further testimony against the unfaithfulness of Mr. P. Gr. than the wrong application of the Word of God, it would be enough. What reason do we have in the New Testament to be bound by the Jewish law and to give equal taxes (rich or poor) for the building of the temple, according to the passage cited by Father Gr. But Father Gr. wisely keeps silent about all this in his report.

Further ground for exclusion.

IV. "Because they called the Christian order a priest's yoke, and did not revoke such."

Answer: We cannot revoke it today! But if the reader thinks it is too harsh, we will give him an example that will take all the harshness out of such an accusation. When this shilling story was once discussed in a meeting and Father Gr. did not notice any real agreement, he resorted to his own way in such cases and asked, man by man, who wanted to give the shilling. Then came the question to Egel Jr. But before he wanted to give his answer, he asked Father Gr. for permission to ask a word first. Father Gr. did not allow him to do so. Egel asked again for permission to ask. Father Gr. again refused and added: "There is nothing to ask, but he should say yes or no, whether he wants to give the shilling or not." Egel then said, "No!" But Egel wanted to ask how long this order should stand? Can you blame peasants when they talk about the yoke of the priests? One puts a yoke on the oxen whether they want it or not, and Mr. P. Gr. did not want to do otherwise with us, as can be seen clearly enough from what has been said. To the next ground of exclusion.

V. "Because, in order to enforce their evil will, they held one secret Rottian meeting after another, joined together against pastor, church council, and congregation, without listening to admonition."

Our answer: It should be remembered that Fr. Grabau held many meetings with us because of the Schilling issue. But because no agreement could ever be reached, since Father Gr. was doing things in a wrong way with us and we were not allowed to suffer this; nor could we find a remedy in any other way, so the congregation met at the time when the Synod was to be held in Buffalo. At this meeting all were present, except about three members, who for certain reasons would not come. This meeting was held at the home of C. F. Schroeder, who is still a member of the Grabau Synod. It was therefore not a meeting, since one joined together against the church council and the congregation; for the church council and the congregation were together. Nor did it apply against the pastor, but it was unanimously decided to instruct the deputy Schweickhardt that he should seek counsel and help from the synod. If this had been achieved, we would have been able to live in peace with our pastor again! That meeting also had another purpose: because, in spite of all the disputes, it had progressed so far that the building of the church with

The mason was agreed upon, but they did not want to let us build with them, so they had to discuss what to do in such a case. It was therefore decided to dismiss the mason in exchange for some remuneration, which was done, for we did not want to be separated, and therefore we first waited for the synod. What else could we do but come together? Mr. P. Gr. is doing a great injustice in accusing us of being riotous in this.

VI. because in such a meeting of the congregation, on the 30th of July, they arbitrarily renounced the office and ministry of their pastor, and deposed him."

Answer: Mr. P. Gr. himself had previously renounced us because we did not want to sign the shilling. He refused us communion and pastoral care. We found neither counsel nor help at the synod. For when later a number of these gentlemen came out to us to admonish us again, that is, to impose the Schilling, (pag. 62) they tortured our conscience even more, as can be clearly inferred from the statement made by Jakob Bauer (pag. 65). They called us goats, liars, and so on. How could we longer entrust ourselves to Father Grabau, who for so long had obviously treated us unjustly and tortured our consciences? How could we finally have any further confidence in the entire Synod and follow its admonition, since it was completely like Father Gr.'s attitude? It is astonishing to hear that once a member of the Buffalo congregation, who was concerned about our plight, asked one of the younger pastors if he would work with the Synod to help us, to which he was answered: he would do what he could, but Father Grabau was the oldest, and we had to follow his example. So here it is a matter of age, not of right! No wonder that all the judgments of this Synod are so "unanimously" formulated; for if one, the eldest, has formulated them, then they have all formulated them. But whether "faithful, Christian, and loyal pastors" do so, we must almost doubt. Whoever, with an unbiased heart, judges the whole conduct as it was practiced by Father Gr. on us, can certainly not confess otherwise than that we had reason enough to further guard against such "faithfulness". We have not sttugs given Father Gr. his farewell. We have argued with him Ares years for the sake of it. We have begged him more times than can be counted to yield for the sake of peace. One woman even bo^ her jewels, which she would gladly sacrifice if P, Gr. would yield and spare Gemeine. She received from him the answer, "A faithful Lutheran pastor could not give way in this!" We mean just the opposite.

We have altogether exhorted Father Gr. to relent; we have sought counsel and help from the Synod (not ver^ him).

kagt); but all in vain. He sacrificed it to the community, We are at the service of those who wish to deny or prove and did not let up until it came to two heaps. And Fr. such things. - Finally the **VIII.** Reason: "Because they Grkann can still be of good cheer about it until now? By had already fetched the Red Preacher Citizen to them, the way, his conscience seems to tell him otherwise. Why and thereby publicly declared their being in sin." else would it have seemed necessary to him to make use Our answer: We had brought the duly appointed of so many distortions, of which his "Report on the new Pastor Bürger from Buffalo to us and thus publicly mob at Eden" is full? We are astonished at the declared that we did not want to do without the pure and innumerable distortions and false turns of phrase that clear Word of God and the Holy Sacraments. occur in it in order to cover up his imperious bumbling. Sacraments. We also want to remain with the right true He must even make use of false accents, as we note on church until the end. May God help us! Amen. So we page 59. in Siegmaier's story in the little word he, have given an account of our exclusion to the Church, in "because he was poor. So, too, on p. 62, he foists upon accordance with the truth. We leave it to the church to us an opinion that we never had, when he communicates judge whether we are still a part of it or, as Father Grabau the words of rejection and acrentuates the word "others"; says, a "mob. What we have said, we have said only for as if we had meant to speak of the "other relatives" who the sake of the church, not for the sake of Father Grabau. had remained faithful (?) to him. - Incidentally, the reader For we do not want to have anything to do with him, as must know that we, the supposed "Rottengeisters," are long as he remains in his nature. Even what Mr. Pastor not alone in bearing such testimony to Past. Grabau's so-called report, but that in his own congregation in Buffalo, Grabau's judgment may be about this defense of ours, the "Synodal Letter" has been called the "Book of Lies;" that is of little concern to us. We and many others with us for not a few know only too well how it stands with our know him as a man who very often resorts to distortions; and other matters. Would that such members of Buffalo, that is why it may please him to write against us again, whose eyes have already been opened, would do what we will not give an answer to it without necessity. they are obliged to do! Some have done so, and have Finally, we must make a few harsh accusations in been banished by their "faithful pastor" (?); among them response, which Father Grabau makes against us in his an old, gray, and acknowledgedly godly man, who had report. Far be it from us to want to claim that we have asked his shepherd in the most heartfelt, but also most acted without fault in all aspects of the pending disputes. urgent manner, that he would desist from his horrible We know well that our old man has often shown himself ravings and dishonesty. Who should not be reminded of in this. But just as well we must also accuse Father the word of the Lord: "Behold for the false prophet, which Grabau that he had often given the cause for it. He could cometh unto you in sheep's clothing, but inwardly they have prevented the whole sad course of events if he had are ravening wolves. By their fruits you shall know them. heeded the word of the apostle: "Not as those who **rule** (Matth. 7, 15. 16.) Further reason for exclusion, over the people, but become the **images of** the host. (1 Peter 5:3.)

VII. Because in August (1848) they also arbitrarily broke P. 62. In the first note, Pst. Grabau cites two expletives away from their duly appointed school teacher and of two, "lout" and "lout." - We do not justify or excuse deposed him." Answer: Consequently we also had to these expressions, but cannot refrain from telling how it denounce the school teacher. This person, as Father Grabau's assistant, has already caused much harm in came about that the first expression was used. The man our community. Besides, he deserves to be dismissed. who used it no longer lives here, but in Wisconsin. It was For he has brought a false suit against one of us, for one of the very poorest among us; so poor that he was which false witnesses were called and not only a false often supported by good neighbors. This one was also to oath was sworn. The schoolmaster, however, had to give the shilling. (Again, a proof that the poor should not be exempt.) At a

(To be continued.)

At the meeting Buckelwals (that is his name) refused to give or sign the shilling. Then Father Grabau went to his house and urged him to sign the shilling, even if he could not give it; indeed, it was not demanded of him at all, but only that he should sign, so that he would set a good example to others. Buckelwald allowed himself to be persuaded and signed. Soon afterward, however, he remembered that Father Grabau had insisted at the meeting that everyone should give the shilling without exception. This ambiguous nature went round in the man's head and he was furious about the dishonesty and cunning of Father Grabau, who had urged him to sign. Hence his fierce naughty expression. -

The word "lout," used by the youth, cannot be laid to the charge of all of us. We have inquired whether this expression was really used, but we cannot learn a certain reason. We do not argue about it any longer, but repeat: 'If such an expression has been used by the said youth, we do not excuse it, but declare it highly improper and punishable.

P. 64, in the second note, Rev. Grabau says: "No sermon could be read anymore, where they did not during the same disturbances, after the same blustering and ranting in the church about the order and the pastor." With this accusation Mr. Pastor Grabau wants to be justified that he scolded us "wild bucks". But we must reject these accusations, for we have not disturbed any service. Nor did Rev. Grabau reproach us with the said disturbances at the time when he called us "wild goats"; probably because he could not prove it!

Something similar is written in a second note, p. 69, where we are said to have done "mischief" especially by "one or the other of us banging on the door during the service. We must admit, however, that this accusation is not without truth. The matter was as follows: Pastor Grabau and his faithful held services for a long time with the doors and windows closed. It was only allowed to enter through the school teacher's apartment at the back. But we, as honest people, wanted to go in to the church door, and since it was locked, we knocked and asked to be let in. Unfortunately, despite our knocking, the door was not opened for us. - We may have been wrong in this, but we leave it to the reader to judge the Christianity of such locking of doors. -

Supplement

to No. 10. Year 9 of the Lutheran.

(Sent in by Rev. Fuerbringer at Freistatt and Kirchhain, Wisc.)

Historical-theological contribution

for a more complete assessment of the disputes between the Grabauians and the so-called Missourians.

The movements of the Lutheran Church in Prussia since 1830 rightly belong to the most important events in church history of our time, and the resettlements of Prussian Lutherans to America form an untranslatable part of them. The Prussian Lutheran Church has been at the forefront of the struggle in which the confessional wages of the present church are intertwined with their enemies-this cannot be denied-because of the relations with the state; who would not want to take a careful look at the emigrated part of the church here in this country?

It was in the autumn of the year 1839 that the first church-ordered procession of Prussian Lutherans landed on Amcrika's free soil, under the leadership of J. Andr. A. Grabau, a man who, with laborious sacrifice and under manifold sufferings and persecutions, had taken care of the souls hard pressed by the unruly state regiment in Prussia. Whatever one may think of this zealous, convincing and faithful preacher's attitude towards brethren who did not fully agree with him, the gifts God bestowed upon him and the energetic activity he developed deserve everyone's full respect. Unfortunately, however, he already came into conflict in Hamburg with a part of the Echtester, whose preacher was the Rev. Krause, who had hurried ahead of him to America, and, because of an external matter in which they wanted to assert their Christian freedom, pushed them back from the enjoyment of the sacrament of the altar and from church fellowship, even women among them who were ill and close to childbirth. (At the present time there are still fathers of families living in Wisconsin, who at that time wrote privately from Silesia to the master tailor Schulthes, their compatriot who had already been sent to Hamburg, that he should only see and see to it that they got away, it fei, wherever he wanted, without having received, as they themselves testify, any authority from the congregation as such to enter into negotiations with Mr. Angas in London concerning a transfer. Angas in London about a resettlement to Australia, which he did, and on which Grabau based his later proceedings. Now, this was the first disastrous step with which God's blessing and peace departed from the ecclesiastical union under Grabau; for well the Lord did not give him the blessing and peace of God.

When the Lord turned his friendly face away from those Writings of the Lutheran Church, e.g. against the who persisted in this sin, it was a chain of subsequent Dresden Catechism. A second letter from Grabau quarrels, inner turmoil and unfortunate aberrations, punished both those in the city and those in the bush which admonished them of the dying of the spiritual with sharpness, thereby moving them to all the greater vitality and the sinking into a meaningless, temporary displeasure." In order to settle the resulting unrest and sect). The former territory of Wiseonsin was determined to put the whole thing in order, Grabau's well-known to be the main point of departure; a part of the emigrants pastoral letter appeared soon after, at the end of the therefore went there immediately and mostly poorer year 1840, which, instead of healing and appeasing, ones stayed behind in Buffalo, because there it was rather caused a great division, which was all the more easier to find a livelihood. Grabau, however, had not explicable because Grabau's brother-officer, Krause, been satisfied with such a division. When the former, who had returned to Germany, had earlier approved the mostly farmers, had settled in Wisconsin, partly in the election of such a temporary deputy in the preaching newly founded town of Milwaukie, partly further into the office and had appointed the congregation elder bush, they wrote to Grabau asking him to come to them Biersosch in a letter for his Silesians; This was, after all, and to serve them with word and sacraments. After he in view of Dr. Scheibel's widespread, though abnormal, had answered that he could not, they asked in a second doctrine of presbytery. Scheibel's teaching of the letter what they should do, for children lay unbaptized presbyterial constitution, which was widespread among with them, young people wished to be copulated. The them, and in view of the distressed conditions of need sick eagerly desired Holy Communion, 2c. And Grabau experienced by the Lutherans in Prussia, this was completely refrained from answering them. Urged on by nothing at all remarkable, and Rohr and his co-religionists in Wisconsin, among whom there were especially many Pomeranians, also decided to elect Luck. The people in the bush mostly agreed with the the captain of Rohr, present!They also chose a former shepherd's doctrine; the townspeople claimed teaching the children in Milwaukie at that time, that he disagreement until, after Krauscn's arrival, they would provide them with the most necessary official separated into two large parts, which from then on stood services with sermon reading and sacrament opposite each other. In the summer of 1841, Krauscn administration until they had appointed a preacher who had meanwhile returned to America, and shortly was more thoroughly prepared for this, whereby they had thereafter, first called by all together, but then, seduced by Grabau, merely recognizing the profession of those who agreed with the pastoral letter, arrived in Wisconsin, which unfortunately widened the rift by stepping kinds of deviations, will notice that here and there, rash, completely into the latter's footsteps. In the summer of 1843 the Missourian criticism of the pastoral letter disorderly, or even weak minds show a tendency to appeared, and the doctrine of Luther and his successors of church and ministry was more and more drawn out of devices and in the zeal of first love, had been guided its oblivion. In vain Grabau and Krause zealously from the beginning with wisdom and faithfulness to the shepherd, and had been rebuked in the spirit of Christ, opposed it. But the relationship between them and the much disorder would have been prevented, and many Missourian-Saxon pastors was by no means already an mischiefs would have been averted. A large part of them, unfriendly one. As late as 1844, there is a letter from among them not a few honest souls and serious Krauscn and Kindermann, who had emigrated from Christians, later joined the church. Klügel, who came to Prussia to Wisconsin in 1843 with a large group of fellow Wisconsin as a preacher in 1843, in a hasty manner. believers, putting off the Milwaukie branch congregation Others entered into fellowships by themselves, 2c. Some to a preacher from Missouri. It was therefore all the less among them took offense in censure even against disconcerting that the Saxon co-religionists had to dismiss Kand. Geyer at the request of part of the proven Lutherans who had come with Kindermann and settled at Watertown, and sent him to Wisconsin in the late fall of 1844; for their own previous leader, with whom they had been unpartisan in their judgment of the shepherd, was not a Lutheran.

Grabau, who did not agree with the letter and the so-called Rottirer, had released them when he and another part of his congregation, with whom he had settled in the country 40-50 miles to the east in Kirchhain, 6 miles from Krausen's parish, called Freistatt, demanded from them a new vocation on the basis of the pastoral letter, satirical invective, the name-calling and unholy heresy and the Watertowners replied that they would remain with the old one. Upon this he freely refused to administer Holy Communion to them further.-Shortly before this, Grabau had written a supposed refutation of the Missourian criticism, signed also by Kindermann and Krause; to which anti-criticism again the Saxon pastors replied at length, January 15, 1845. Through Rev. Geyer, this reply became known in Wisconsin, and strengthened the opponents of the ruling party of the church in their opposition, which in itself was unobjectionable. *)

The following summer the Buffalo Synod held its first meeting at Freistatt and Milwaukie. Although the pastors of the synod in Wisconsin had promised their congregations to invite the Saxon ministers to this meeting, it did not happen, and later Geyer's mission to Wisconsin was given as the reason, which is why the last letter from the Missourians was not answered. The relationship with them now turned into a tense, even hostile one, as can already be seen from the first synodal letter of the Buffalo Synod. All Attempts at a Peaceful Settlement were brusquely and obstinately rejected by the latter, whereby the steadfast refusal to discuss doctrinal differences, which could not be at all contrary to their principles, made many of their own church members more and more suspicious. †)

Much contributed to such suspicion was the appalling abuse of the ban, which was rampant in these communities. To mention only one

*) We would not refrain here from calling attention to an important misunderstanding of Mr. Grabau. The Saxon pieties, in reply to his anticriticism, had quite correctly cited a passage from *Chemnitii locc. theol.* III. de eccl. p. 137 ed. Wittenberg;. cited: Fatendum "rne, nullun exslsre in Scriptnri" mandatum Vei, quoll tno rltus ordinLtionis sit slibibenrius etc. Grabau, however, in his 2nd Synodal Letter of 1850 (p. 109 below, reproached them with the fact that their citation was wrong and that one must read *ordinationis* instead of *ordinationis*. Whoever knows Latin and possesses 6keuinitii locc. thevl., read the whole passage according to the Frankfurt edition p. 126, t>), there he will find ritu8 orcU.intitnii- repeatedly and over and over again, especially before, as then also every knowledgeable person easily understands that oräinütioni Chemnitz did not know to have written at all. (The change *hadendus* for *adhibendus* does not matter much here).

†) When the Silesian Biersch appeared at the synod at Freistatt to have the matter of his countrymen unjustly banished by Grabau in Hamburg investigated by the synod: the latter knew how to give just the opposite turn to it, and to draw the honest man into an argument about doctrine, which he was not equal to, and in which he asserted as a mark of the true church according to its appearance the saying, Let him depart from iniquity who calls the name of Christ; whereby, however, Kindermann himself, when Grabau did not seem to understand Biersch at all, .spoke the strange words to the first: "Dear brother, Biersch means that you should resign from the unrighteousness that you have committed against the Silesians.

To cite an example, at the end of the year 1844 a certain Johann Sülflow and loachim Götsch, both still resident in Wisconsin, were excommunicated because, having come from Germany shortly before, they expressed their displeasure at the unflattering invective, the unbridled and unholly heresy which they heard in the pulpits and were not at all accustomed to from their Lutheran pastors in Prussia. The state of affairs approached more and more a decisive crisis. Even though the sacred teaching of the Gospel, especially that of the freedom of a Christian man, had not yet been recognized, grasped, and defended with complete clarity: it is undoubtedly evident from the circumstances that many were aware, even if darkly, that with such practice the faith could not possibly be pure and the dogmatic foundation the right and unadulterated one; the more this was in their minds, the more confidently they attacked the works as the fruits of the evil tree, except that sometimes something Donatist or rather pathologically Pietist was involved. When the Lutheran preacher Ehrenström, who had joined the church in 1844, had fallen into dangerous errors of spiritual enthusiasm, an example of sad warning for all gifted Christians, Grabau wrote to his colleague Krause at the beginning of 1845 and informed him of the incident. Martin Krüger, schoolmaster at Freistatt, who, like most of his fellow emigrants, still thought much of Rev. Ehrenström, could not immediately believe Grabau's report, which Krause read out in church, and said this publicly in front of the church door. Later, in the schoolteacher's house, he continued the dispute about this, and Rev. Krause, coming out of the church, heard it in passing, went in and asked about the subject of the conversation. When he is told about it, he gives a very harsh rebuttal, and after some time Krüger receives a note from Krause, inviting him to go to the pastor and get instruction. He does not follow this invitation, as well as 2 other notes, which should be the steps of the admonition, and a publicly repeated request, but offers to go to Past. Krause to talk it over with him, which the latter does not accept; - and thereupon he is banished with the untrue accusation that he had entangled himself in Ehrenströms' insanity and then beaten Geyern, which the latter only happened after the above summons. (The documents about this, the correspondence between the Freistblätter and Kirchhainers, still exist). This ban was, as always, announced to the sister congregations and thus also to Kindermann, who, as has been mentioned above, had settled with his own in Kirchhain, 6 miles from Freistatt, by letter, and he and his congregation sol-

len Krüger likewise for bannish. Now, however, one of the leaders of this parish, Retzlaff, and the schoolteacher Stiemte had already declared to their pastor that they would no longer sign Krausen's letter of excommunication for the sake of their conscience, unless they were convinced of its legitimacy by reasons; and the pastor had justly chastised his brother pastor at Freistatt about it, when the same had rejected without further ado from the baptismal font and the Lord's Supper some persons dissatisfied with him in his Milwaukie - branch parish; and behold, now an excommunication bull arrives anew at the Kirchhainers. These, made aware of what Luther says that the congregation that is to hold someone in contempt should first know and be certain how the ban was deserved and how it came about, and not believe men in God's matters, speak to Krüger themselves and learn that it is not as she reports. Thereupon they, Kindermann and his, write to Krause and ask him for a closer discussion and a reliable proof. Father Krause replies most indignantly, and they complain in a letter to the Freistatt congregation, asking them to examine the matter conscientiously and warning them of their preacher's hierarchical presumptions. Thereupon a congregational meeting is held at Freistatt, and in it several members, among them the school teacher Lemke, who had voluntarily resigned from his profession, and of whom Grabau's second synodal letter reported quite falsely that he had been deposed, succeed in bringing it about that this dispute is no longer to be continued in writing, but orally; pastor and congregation at Kirchhain are to be notified and the place of the meeting determined. Pastor Krause writes the letter, reads it out very quickly and then asks everyone to sign it. Two do not sign, but neither have the heart to speak against it, and leave. The friendly invitation to the Kirchhainers turns into a citation, which of course is not heeded in Kirchhain and about which the Kirchhainers ask for an explanation from the Freistblätter. Father Krause is now approached by a part of his congregation to take back such a citation, because it was not the congregation's sense and debate. He did not do it, but began to insult the dissatisfied people and the Kirchhainers from the pulpit. There could be no more blessing in such a church, for all Sundays and weekdays the raging continued. (In the churches of the Buffalo Synod, this is part of the prevailing way of preaching.) The severely offended members of the congregation went to the service in Kirchhain, and the pastor there not only gave them the advice to turn to the senior of the church ministry, Grabau, but also the instructions as to how they should do this in writing. This dispute dragged on until the beginning of the following year.

In the following spring, the senior Grabau came to Wisconsin to settle the matter in Milwaukie. (At that time, the Milwaukie branch congregation had gotten into a highly annoying and disgruntling dispute with their pastor, Krause). Bon the freesheets he receives that letter during his visit, and also appoints a day for them and their matter to be investigated at their branch 14 miles from Milwaukie. First, he picked out from the suit the parts of speech that were not well and right ordered, and wished to make them the objects of reproach, to make sin merge with sin. It had, as I said, been written under Kindermann's guidance. He then prolonged the further proceedings until late after midnight, as a result of which the people became sleepy, and thus a kind of reconciliation *) was gradually brought about between the Kirchhainers and Past. Krause was brought about. My Freistätter congregation, said the latter at the same time, I cannot yet forgive so absolutely. Some may have sought sleep in vain for the rest of the night. Early in the morning, several of them rose and sought out Grabau, who had already gone to Kirchhain, and explained to him that they could no longer consider Rev. Krause as their pastor, they wished to belong to Kindermann, the scolding and tyrannical raving of the latter would not stop. Grabau did not permit their request, only that they could abstain from receiving the sacrament from him, but promised, demanding patience only for a time, to take him away from Freistatt to the study institution in Buffalo and to first consult with the congregation there about it, took leave of them with all friendliness, and shortly thereafter traveled to Milwaukie in order to settle the dispute here as well by persistently dragging it out. But here, too, the next day, though after the negotiations were concluded, the same thing happened as in

*) What kind of reconciliation it must have been, emerges from the statement of Kindermann, who himself had first made the until then more calm Freestätter aware of Krauseu's doings and had planted the seeds of discord and the reason for dissatisfaction with their pastor, which he made shortly after Grabau's removal against his supervisor: He had no peace after he had entered into this reconciliation. Pastor Krause had done a hypocritical penance, which Grabau had knocked out of his cheeks. Grabau, with whom Kindermann at first did not agree because of Krause, had put the latter off on the weakness of the latter, as can be proven, while he in turn showed himself completely outraged before the Kirchhainers about Krause's conduct. A puzzling understanding prevailed at that time between these two pastors, which seemed to be based more on mutual fear than on hatred. And yet, the first will be the rushed, and these the first. With a soft heart, Kindermann, fearful of Missourian heresy, finally preferred to bark with condemnation against better knowledge and his conscience; Krause, however, seemingly the most unbending of the three, though also spiritually superior, gradually turned back and took a Christian path of mutual understanding with the brothers and his former parishioners.

The other part represented this as a wanton reconciliation breach. The senior, returning to Buffalo, had left a letter of exhortation to the congregations to beware of irreconcilability; and declaring it a mortal sin, if one did not remain with Krause, in a second letter instructed the pastors to set in motion the three stages of church discipline on the recalcitrant, after the last degree of which the excommunication should take place. Krause refused at first to carry out the ban, but continued to persecute them from the pulpit. In vain the deceived complained, indignant about such an unexpected ambiguity, especially for the freedmen, which Krause himself, with recognition of his injustice, later put into the light in 1850, as can be read in the Milwaukie Lutheran congregation minutes, asked again in writing in the most urgent way to release them from the same, and, because one wanted to have nothing more to do with them in such a way and did not answer them at all, later broke away from the church ministry and the whole synodal association. They were handed over to Satan as sectarians; it happened at the beginning of the summer of 1840.

(To be continued.)

III .
"The new pack in Eden."
(Continued and concluded.)

We know nothing about the fact that we "did not leave the inhabitants of the houses alone at night and banged on the doors as if there were a burglary. It may have happened once, but we cannot testify that it was one of our own who did so. Only recently someone knocked heavily at one of our houses during the night, and when they looked to see who was knocking so rudely, behold, it was an Indian! - If Pastor Grabau and Schoolteacher Hoge had looked fearlessly, they would have found out whether it was one of ours. It's obvious that Father Grabau is trying to gather everything he can to make us look quite ghoulish. But even if a naughty boy among us had perpetrated such a prank, as such can also exist in other congregations, it is certainly not in keeping with Christian love to lay it at the charge of the entire congregation, which considers such mischief to be criminal. As for the "excluded drunkard," whom we are accused of having taken to us in order to make the group large," we answer that we did not "take" him to us, but that he came to us, we do not know how, in the confusion which Father Grabau caused among us. We readily admit, however, that we should have seriously rejected him. It was, however, a mistake on our part. -

On pages 66 and 67, Father Grabau tells of the breaking of the church. According to his report, Pastor Bürger is said to have broken the church and on the same day he and "his gang" committed such an insolence, which "demanded a special writing and representation", indeed "would not be describable at all", and so on. We answer: Because we had to see for a long time that the doors were locked in front of us and the windows were screwed shut, and because we had just as good a right to go into the church as others, we made plans ourselves to open our church. At Pastor Bürger's instigation this did not happen, he rather advised us against it. He did follow us into the church when it was open, but unwillingly. Otherwise, no insolence was committed on our part on the aforementioned day. Nor did we make any 'hostile attack'. The "Grabauian" accusation of "attack", however, comes from this: Father Grabau wanted to thwart our afternoon service. After he had closed his morning service, which he held after ours, he therefore began anew to let sing and let sing until it was dark and he could no longer sing with his own, but only screech! So that we could no longer hold services in the evening, the worthy "church fathers" of Pastor Grabau took the candlesticks off the walls. One of us wanted to resist this and take the candlesticks from the eager "church father", but he did not give them up, preferring to throw them a distance away from him. - Nothing further happened from our side. We now finally come to the election and the dispute over the church property. Earlier we had asked our opponents to divide us in half. If they wanted to keep everything, they should pay us out. If they wanted to leave us everything, we wanted to pay out. But this was not agreed to. When the legal election was to be held, the opponents did not want to allow us to vote, as we were excluded, as can be seen from the report itself. The justice of the peace, however, who was present, ruled that we were entitled to vote according to the law. For according to the law we were. We had kept "the orders and customs" in our community, and thus had not forfeited the right to vote. Pastor Grabau did not want this right to apply, because we had not kept the "order" of the shilling. But this shilling had never become a complete "order"; why had there been a dispute about it for three years if this had been "order and custom"? The justice of the peace, who was a fairer judge than Pst. Grabau, saw this very well. We hold the judge

Nor were we "bribed," as Father Grabau wants to blaspheme us and thus the judge at the same time. Out of annoyance they really left us everything and went away. - However, the gentlemen took a lot with them, and when we asked the authorities whether these people had the right to take anything from the church, we were answered, "No." Therefore, with the help of the authorities, we took back what had been taken away; but not in the terrible way described by Father Grabau. When, of course, the schoolteacher did not want to hand over the things to the authorities, the authorities became serious, the little man was frightened and handed them over. By the way, we do not have everything yet. The Grabauische still have the church book, church seal and other books in their hands. The authorities wanted to get this for us as well, but we left it at that and did not want to get involved any further. Of course, Father Grabau now calls us a "church-robbing gang that is in possession of other people's property. We must let that happen. We merely add that it is partly our actual property, but partly we have it in our possession voluntarily on the part of Father Grabau and his followers; for God knows what? has not allowed them to accept the offered half of the value from our side. If, however, one voluntarily hands over something to someone and the authority legally grants it to others, one is therefore not a thief if one accepts it. Father Grabau should therefore not continue to blaspheme, but remember where his obstinacy has led.

Eden, Erle County, N. A., on March 1, 1851?)

Jakob Bauer.

Heinrich Michael Bauer. Heinrich Bauer.

Philip Dietrich. Adam Dietrich. Georg Egel.

Friedrich Egel. Christian Gallmann. Christian Heilbronn. Christian Höhn.

*The reader sees from this date how long the above communication has been in the hands of the Synod. The synod always hoped to remain behind, to settle the whole matter privately and to come to an agreement with Rev. Grabau to come to an agreement. But since the aforementioned left no room for this, it finally had to hand the above over to the public. D. R.

Georg Mühl.
Georg Philippi. Kaspar Stiefler. Johannes Sutter. Daniel Schweickhart. Georg Schweickhart.
Konrad Troeger. Daniel Wolter.

Response

(Submitted)

to the request of Mr. von Nohr that the "dear B." against the the
Missourians beget.*) -

In the recently published essay against Hengstenberg's false Unionstrost for Florencourt, it was also a matter of the question: what in the holy water and the Mass 2c was the common Christianity with the unchurched church, to which Florencourt would have to join. To this, in "Informatorium No. 9," Mr. v. Rohr, instead of Hengstenberg, answers with such depth and pastoral wisdom that Hengstenberg himself could not have done better: "The solution," he says, "lies in the doctrine of the Uniate Church of the universal Christian Church. Christian Church, that the same consists of all Christian denominations which still have baptism and something essential of Word and Sacrament, and that the invisible Church is present in all these particular churches of the general Christian Church." Does not this mean clearly answered! If Florencourt does not yet know what to do, it is his own fault; the Buffalo man has done his part. We would not yet have to consider Mr. v. Rohr completely recovered from his recent fall from heaven, if we were to really consider the above words an answer to the question, but that is obviously not what they are supposed to be. The matter is rather that Mr. von Rohr wants to parade his luminous doctrine of the church again, whether it suits or not, and in doing so has the cool thought of using it to draw some of the Missouri Synod to himself and to whet their appetites for the Buffalo. But indeed, to have a taste for Buffalo doctrine and love is a strong imposition. I can only say to Mr. v. Nohr in the

I can confidently assure you that all Lutheran preachers in this region are absolutely united in recognizing how false and dangerous the doctrine is, and how rotten the practice of the Buffaloes that flows from this doctrine. No, dear Sirs, if you want to win us over to play a little revolution in the Missouri Synod for your pleasure, and to prepare a little trumpet for you: start it more wisely, the three times "dear B." is really too little and too cheap! -

Let us give you advice that will lead to the goal! Stop scolding, write more comprehensibly, more logically, finally use the rules that are so necessary to you, to which the "Lutheran" so kindly draws your attention, and above all, be sincere. How nice it would be if you, Mr. von Rohr, made a start with sincerity, for example, by quite simply confessing that you had done some foolish things in the matter of the unjust ban; that would be a start, and an easy one at that, since you would only have to be very brief in your confession, since you are now, without a doubt, the only one who had not clearly recognized the foolishness. And if you then further admitted that the sermon of Prof. Walther, which appeared so timely in Nro. 7. of the "Lutheran" would have given you light in your darkness, wherein you cannot understand why a child of God cannot and may not leave the right-believing visible church, or, if he is not yet a member of this visible right-believing church, must and should seek the same, and call this demand "hypocrisy and foolishness"; if you confessed how you had now received full light on this and felt obliged to heartily thank the author. And if you would then finally also show by deed, i.e. by leaving the Buffalo Synod, that you no longer want to believe that the one holy general Christian Church is actually the "Lutheran Church emigrated from Prussia" with the visible J. A. A. Grabau S. M. at its head, and from now on also no longer see the body of Christ, the communion of saints, but want to be content with believing the same like other good Christians. Yes, if you do that, if you want to go that way, then I believe I may give you the assurance that you will win us over, and that we will then even bear witness for you in the Missouri Synod.

B. -

*Dear Brother B. will hopefully not be angry with us that we, since we have no place in the "Lutheran" this time, have placed him in the "Sidecar". He is certainly already so Americanized that he can bear this with equanimity. D. R.

Supplement

to No. 11. Year 9 of the Lutheran.

(Sent in by Rev. Fuerbringer at Freistatt and Kirchhain, Wisc.)

Historical-theological contribution to

a more complete evaluation of the disputes between the Grabauians and the so-called Missourians.

(Continued.)

In the course of the same year, offensive quarrels followed this separation, brought about by Klausen's persistence, whereby unfortunately not everything that happened on the part of individuals among his opponents can be excused. Consider, however, by what treatment they had been irritated. Wrongs from below outweigh the wrongs that begat them from above. Even in Freistatt, through Pastor Krause, under whose guidance the part that remained loyal and favorable to him made a start, civil suits were brought on account of the church property, after the end of which both parties willingly divided the church, parish and the land belonging to it among themselves by lots, the first of which fell to Krausen's supporters, and the separated parties received the church building with half of the land. Compare with this the - to put it mildly - completely partisan report of Grabau in his second synodal letter, which is in general a strange tissue of truth, lying distortion, misrepresentation and slander, which does not spare even deceased pious people in Wisconsin, as in Missouri. In the meantime, the Kirchhainers, especially since there were many questionable ones among them, although they were viewed with suspicion by those who had left Freistatt, are trying to establish peace and unity; and in January 1847, they hold a congregational meeting, where they, the pastor and his church members, primarily at the behest of the provost Retzlaff, the schoolteacher Stiemke, who was at St. Johannis Ev. 17. Johannis Ev. 17. and the excellent, highly reliable Jak. Andreä and his true unification and union through the following Formulae of Concord, and others, pass the resolution to enable the Buffalo Synod to bring about a meeting with the Missourian preachers in order to settle the pending disputes. This proposal was not accepted, and Kindermann, who had first recognized and testified before the whole congregation that it was God's work, did not want to hear anything more about it. When, during the legal proceedings of the Freistätter trial, Krause had caused great annoyance by his unfortunately unworthy conduct, he was reprimanded in a penitential sermon in the spring of 1847 by his

Kindermann presented Krause to a Kirchhain brother as an innocent man who had suffered and been mocked for the sake of Christ and His holy office, just as the Lord Himself had suffered before the court at Jerusalem, and their hearts; and even though the Separates, in Freistatt declared all those, including the Kirchhainers and new immigrants, to be no Christians who still had fellowship or contact with his opponents in Freistatt. Kindermann had earlier aroused grave suspicion against Krause in his congregation, and now he chastised those who accordingly kept away from him and reminded him of it in a friendly manner; he had said that the Missourian pastors were righteous preachers, that Geyer's mission to Wisconsin was of a completely different nature than the pastor's assumption of office. Klügel's assumption of office, he himself had given his congregation in Watertown permission for the appointment of another preacher, the latter had also not gone here on his own, but according to the order of the church, he wanted to meet with Rev. Walther in St. Louis in correspondence 2c. - Now he agreed with those who called Geyer a "rotten preacher" and his profession an ungodly one; and, like Krause, he also attacked from the pulpit, in spite of all admonitions, those with whom he had previously stood in godly harmony, with scolding and bluster. One has no idea what kind of personalities these so-called shepherds of the sheep dare to bring into the pulpit, which is in fact contrary to all Lutheran church order. Most sensitively and deeply hurt, some of his congregation members, who until then had been most loyal to him, made a petition to the church ministry in Buffalo, which of course lacked the form that would have been right and proper for it, and six months later they received the answer, which was, however, somewhat more stylized. Thereupon Kindermann declares in public community meeting: I see two parties here; I heartily agree with the one that agrees with the reply and I am its pastor, the others may write for themselves (- namely, to the Church Minister) and join the Town Nine (- i.e., the so-called Rottirers, those separated from Rev. Krause). Thus the Buffalo Synod had again brought about the schism in Kirchhain merely through its own guilt and blindness. For those who had been expelled in this way and who had been insulted by their opponents, sought word and sacraments from Father Keyl, who had been called to Milwaukie and Freistatt in September 1847, and with whom they met four weeks after their defection.

Scripture united. The congregations of the Buffalo Synod, for reasons that are easy to understand, kept the blanket that had been spread over them from the eyes of the Lord, and even though the Separates, in Freistatt declared all those, including the Kirchhainers and new immigrants, to be no Christians who still had fellowship or even dishonest conduct, the ban that fell upon them from their previous preachers who were unfaithful to God's Word, and the so-called wretched degrees of it, are detestable before the Holy of Holies, and deserved to be despised by men.

How can there be any talk of church discipline here at all, since with such a procedure the pastors themselves should rather have been subject to it! The part separated from Krause had, after the first admonition, already justifiably broken away from the entire church ministry, and the manner in which they were called upon to return testified to the same perverse, unbroken, arrogant sense with which one had acted against them until now, such that it could not possibly bear the name of the steps of church discipline. In the case of the Kirchhainers, such did not even occur in their order according to Christ's command, and that they answered the gates foolishly to the last summons is to be ascribed to the unspeakable unkindness of heart of the former, which they then hid again under a hypocritical exhortation to repentance. The fact that the Separates in Kirchhain had not gone to the sacrament of the altar for some time because they did not approve of Kindermann's communion with Krause was due to that earnest zeal for true church unity which, unfortunately, is often mistaken in its aims among the Lutheran-minded Prussians. aims. What an abominable abomination, on the other hand, in the sight of God and of the holy church, is the spiteful bawling out of these preachers, which they, with contempt for the words of Christ, Matt. 18:15, defiantly presume to do, as it were, by virtue of their office! Consider, on the other hand, what the venerable Martin Chemnitz, in his harmony on this passage, says to the ministers of the church. The first voice of opposition, which speaks in accordance with the word of God in a community that is corrupt in doctrine and life, comes out of one mouth where it wills, happens in hot air, as Luther says, i.e., through the effect of the invisible church, and this, as the mother of us all, must be heard in case of loss of blessedness; it alone also has only the right on God's part to admit and exclude the kingdom of heaven, the preachers are only the stewards, the servants, the administrators of what belongs to the children, the heirs; good for them, if they themselves, as children, are the only ones who have the right to be heard.

be invented! But how, when they banish and curse the Christ's! - But not enough. The banished woman joined The Lutherans have accepted their accusation, instead children with a sacrilegious deed? How often, how Mr. Pst. Keyl, and her husband, an 80-year-old old man of referring them to their proper and lawful church court; earnestly and urgently have those pastors been irresponsibly neglected by Kindermann and Müller, and (and if this had also erred, they would have been admonished, reminded, pleaded with, and punished, two of their children also took this step. The pastor who obligated, according to Matth. 18, to admonish it three always until then, before the great rupture happened! had taken Kreisen's place, Müller, now pursued the same times.) but no, there they show what children of the spirit They have not heard, they have not heard the church of progress to excommunication, under the shameful they are, since they give the deputies the advice: to Christ, but have despised, one later excepted. Who then pretext: "Although the former pastor Krause had been a immediately rid themselves of Pastor Krausen as a are the rotten ones? hypocrite, as has now become evident, no one may hireling and wolf, and to appoint another shepherd. One The following case proves that there was no separate himself from such a preacher in his should not believe that such an outrageous injustice improvement among them in this respect. A married man blessedness, until a spiritual court has recognized him as could be committed by those who call themselves from Krausen's community in Milwaukie had committed false and condemned him as a hireling and a wolf. These Lutherans, that is, orthodox Christians. God's word says adultery. Only after a long time did the man's wife tell her are his own written words. Yes, apart from the fact that clearly enough: "Does our law also judge a man before mother, who lived in Freistatt, about the deed; the man Krause, as long as he was in this soul-murdering he is heard and knows what he does? Joh. 7. There they did not deny it at all, since the woman had been an community, was called a faithful pastor, a faithfully have shown themselves to be the brothers of Caiphas: eyewitness. The mother, worried because of the deserving pastor, and "all his abuses must be right," but What need we of further testimony? -Any uninitiated increasing disagreement of both spouses, shows her to since he no longer has anything to do with the apostates, Christian reader will hasten to compare the above the pastor on the advice of an elder. The latter takes the he has become an obvious hypocrite and is otherwise report, which is confirmed by more than 100 witnesses, person who had given herself up to adultery, a girl from bestowed with all kinds of honorary titles in the most with the first synodal revelation of the Missouri Synod of the bush, in shoe, because she stubbornly did not take it; generous way: so one wants to be a Lutheran with an 1847, and with the correspondence published by the and at that mother, although the son-in-law has insolent brow. For so it goes on to say, in his letter to the blessed Rev. Löber between the Saxons and Grabau confessed the deed orally and in writing before relatives poor maltreated people, "Thus the orthodox church of (New York 1849.), the judgement can be made, where and acquaintances, even before the ecclesiastical court Christ has always held it, and thus it is according to God's the truth and the lie, the mob and the right church, Christ (and later before the Lutheran congregation in word and our symbols." And after referring to the end of and Belial are to be found. Milwaukie), therefore that she is a slanderer, the gradus the 8th article of the Augsburg Confession, (-but wisely admonitionis, (which in fact have been only actual concealing the beginning-), one continues: "Accordingly, you and your children can wobt know into what hands negotiations brought about by operation of the mother herself,) were carried out, and she finally, since Krause you have fallen, namely, into the hands of the (-so. of office with them and the Kirchhainers ceded by in the meantime was appointed elsewhere, was banished damned -) Missourian preachers, who are not only in the Kindermann. (Pastor Krause has already recanted his by his successor Müller. Kindermann, to whom she had terrible error of the Donatists, but in still other errors participation in the same, and penitently confessed what already turned in her distress, had given her the advice: dangerous to the soul, (- which, however, it was not was to be confessed. Not everything that the deputies since he could not break this matter over his knee, she deemed good to mention further in this place -) 2c. 2c. said in Chicago at that time can be proven factually). We should nevertheless, on her part, because she could not then the spiritual mother, the Christian Church, (- i. e. will here throw some light on the most important point of convict that girl for lack of other witnesses besides her Senior Grabau and his Synod -) which has suckled you difference between the two, the article from the church: own wife, retract her earlier statement before the court, with her breasts, calls through me to you, yet soon to so it will show us of itself how the office and use of the which she had made on the basis of the confession from hasten back into her womb, and the great danger of your pan are rooted in it. Pastor Krause had taught, as the one side. Since the mother's conscience was outraged souls well signified 2c. 2c. But do not say, as Dathan and Buffaloers still do, that the Lutheran Church was a against this, a priest, in keeping with Jesuit morals, Abiram, the sons of Eliab, did there, when Moses called visible one, apart from which no one could be saved. appealed it by answering: "You can believe for yourself them: We will not go up. Their disobedience, how it was This doctrine is pseudo-Lutheran, Romanizing. Truly that it is true - but since you cannot make it true, you must rewarded, can be read in the 4th book of Moses!6 They catholic, in the proper sense of the word, so that no man can be saved apart from it, can never be a mere say before the church that it is not true. Yes, he made the statement against the repentant perpetrator: in the also thought that the mob was a congregation of the Lord particular church, (it is contrackietis in adjecto) and this confession he could confess, only before your church and holy, but the exit to pointed it out differently, now it is is the Lutheran church, in so far as it is visible. S. court he should take back his confession. Can it still be true that God does not always punish in the act, but his Carpzovii IsaZ. ia libb. symb. p. 876. cko. Oerllarcki made a sin to the consciences of honest disciples of himself says, "The time is coming when I will punish ocw. tbs* ol. V. p. 276. eck.. ckraneokart. Baieri Christ if they leave a church that not only tolerates such them." If now in this strange document among other compend. theol. pos. p. 769. 768. 770. ed. Lips. Grabau, it is true, cites a passage from OüemnrÄ loao. conduct among itself, but glosses it over with doctrine? things ras still is asserted: "They, the Missourians, have tck. III. äs eeel. eä. Witteberg. p. 115. ed. Francofurt. p. The sure ground of God exists and has this seal: The also been guilty of a sky-scraping injustice, in that the 106. as proof of fine doctrine; but the better informed Lord knows his own, - And: Let him depart from (such then deputies, Kaufung only Beebers knows that these words belong to Melanchthon, and not manifest) unrighteousness, who takes the name of

is at home, prefers to orientate himself according to the human (or devilish), even any heresy and Satanic This is how the church becomes visible in the true unsurpassed Chemnitz instruction itself, especially p school; but because of the spiritual power of the invisible sense of the word as the church of Christ's truth, i.e. it 116. sqq. as well as according to the same excellent general church, which is scattered over the whole world, makes itself known and is recognizable. Jo. Gerh. I. c. examen concil. Trident. now and then. There is no and therefore also among these, and is the salt in them, conf. cath, p. 717. § 10. The members of the invisible mistaking an uncertain wavering in Grabau's mind on the the word can only be falsified, the doctrine clouded and Church are the living true members of the latter; the Gospel, when we read his words in the second Synodal distorted by impure admixture, admittedly often dead members of the same are not members at all of Epistle, p. 25. below, "Now as faith is joined to pure miserably, under their visible heaps are hidden members the invisible, and just as dead also no longer belong to doctrine and Sacrament, so is God's kingdom joined to of the body of Christ, whose presence is revealed the visible body as such (although they still belong to the true visible Church. And all true living faith, which is in precisely by the pure word and sacrament still remaining the outward fellowship of the Word and the the hearts of men on earth by the Word, belongs to the in it. Only when these, and with them all true acceptance sacraments).

visible Lutheran Church. "2c. 2c. Where did the man get of divine word, die out, is the visible house of such false cannot be separated, unless the ban in its proper use his theological scholarship? He has preached much in his churches gradually torn away from all connection and cuts off those which have become manifest,) as the life, and certainly, at least in earlier periods, well and with connection with the general church in the original sense, chaff is not a part of the heap of wheat, the tares are great blessing; but he does not seem to have studied which we do not see, but believe. S. Ernesti Gerhardi (of not a part of the field of wheat, but only a part of the Lutheran dogmatics thoroughly; all pure teachers with the the son of that great sso. Osrl.) eonkess. ^uZustan. The whole heap, where wheat is mixed among the symbolic books determine more exactly. - The visible is suuol. p. 126 8gg. So long as the public faith of such chaff, is a part of the field, if it is a whole consisting of only the appearance of the invisible as the very essence, false churches is attached to the essence at least of the wheat and weeds. Quenstedtii syst. th. IV. p. 488. 492. the church appears in the use of the means of grace; or first, fundamental sacrament, the sacred but the blessed i. e. Although they belong in a concise the truth itself, on the solid, deep foundation of all reality baptism, they also still claim something of the sense to the visible true church, and are united to the it builds its edifice, yet it lies under the cover of ecumenical character, and their sacramental acts are same, yet they are not all in the same, nor are they all appearance and carries itself out in the world, which for it therefore valid. in false visible communities, as not united to the has only the temporary existence of a material to be confession of the same, but are in the midst of the consumed. Hence the external side of the church God's kingdom, which is within, is joined to the visible assemblies of the latter, detained therein by some corresponds so little to its internal (^pol. p. 148.) whole of those called by the means of grace. äo. Eerllarli unknown hindrance, till the covering fades from their Therefore, although the visible church with pure word and oonk. eatll. x>. 717. sä. issrauvturb. All true living faith, eyes, or they, already prepared for eternal glory, are sacraments has a manifest effect, it is not the same as which is in the hearts of men on earth through the Word, saved by a blessed death, when all imperfection the visible church. Therefore, although the visible church, belongs in d. h. All true living faith, which is in the hearts ceases. Only a soul that, notwithstanding the brighter with its pure word and sacraments, is a manifesting effect of men on earth through the Word, is found within the light of knowledge, persists in it against conscience, of the invisible church, for the faith of the latter speaks whole circumference of the general visible church, which can, like the spiritually dead in general, attain to the true through the confession of the former, it is only particular, divides itself into visible true and false particular Church do not belong to. But they believe with all their inasmuch as the outward activity and formation emerges churches, which, in so far as that which is rightly denied hearts in their Savior, and love and follow him; only in sooner, sooner less in the course of the centuries, and is to the wicked who are in it, although not of it, and distinguishing the doctrine of their church from that of even variously expressed in history, The first glance turns especially to the wicked who preach in the false the pure, they are obscure and weak, as the disciples to the symbols, because all of this belongs to the churches, is nevertheless denied to the wicked who are of the Lord Jesus, even in the Gospel, with all their appearance, and the second glance to the symbols, in it through adherent error, which, inasmuch as what is pious integrity, before his resurrection, were often so because all of this belongs to the appearance. The rightly denied to the wicked who are not of the same erroneous and deficient in understanding, and among concept of the true visible! The concept of the true visible church and especially to the false congregations, is still the Samaritans there were some of a believing, thankful church does not completely cover that of the invisible due to the elect who have not yet been deprived of faith mind. (Here

church, as Grabau assumes, in which the source and seat and salvation by clinging error, inasmuch as they is, as cannot be denied, an actual rotten spot of of his error seems to lie hidden; but in the word and themselves have not yet fallen from word and Grabau's doctrine of visibility, which, as a false and sacrament in general, in the entire visible sphere of all sacrament, can synecdochically be called the catholic impure one, must entail such. Quite, similarly, as he Christian parties, the otherwise hidden, invisible church, while the visible true particular church now and then, fine Papists speak concerning their existence of the holy church of Jesus is to be recognized; metonymically bears such a name. See ^poloZ. church communion, although they distinguish de it makes itself known in it through them, but preferably in RsslisvbsrZ. p. 144. 4. Clwll. locc.tli. p. 334 8^ 245 8gc(. anima and de corpore, and some embarrassed the outward fellowship of a right-believing confession, Hßu8ä. annott" in Tilnotü. II, 2, 20. malert I. c. p. 757. hyperorthodox theologians of our part). When those through which alone and exclusively the congregation of 767 Lg/ 770- Enno. Olstsrsl institutt. eat. hidden righteous souls are called "Lutherans" in the the saints expresses its faith. Jo. Gerhardi I. V. V. p. 321 472 8^ (Ittüanasn opp. cd. writings of our fathers, they do not thereby count them among the Lutheran visible church, for that is not 8H. Husü. eonf. catch, p. 728. 8g. (jucnstcätir tllicoT IV. p. 1698. tom. I. p. 779.) and hold against it the famous possible and would be nonsense, but, let it be seen, 504. By the confession of false visible churches, so far as bishop of Meaux, Bossuet soll. e. sso. Elauä. äs seel. All among the invisible great church body, whose faith and confession is, in its essential content, entirely it is just corruptirt, speaks of course nothing but pure doctrine which appears anywhere in the world Lutheran. belongs, however, only to the visible true church, for this According to Grabau, the concept of the invisible expression means nothing else at all; it is important that church must really be completely absorbed in that of all men to whom the word and sacraments are given purely are the visible true church, otherwise the church of the visible true church, cf. Informatorium Jhrg. 1. would not be merely visible, but the individual members of the church as members; rather, pure doctrine and sacraments are the unmistakable and unalterable elements of the church.

S. 2. im. *); but we say with the orthodox teachers the opposite, and put the bounds of the former much wider than those of the latter. 3o. Oorll. looc. tll. v. p. 252 8czcz. 317 8czcz. eonf. oatll. p. 717. 728 8<z. and the important passage in Lruor. 1. e. p. 768. 770 8h.

All that is called, believes the word of God, and lives divinely, God counts into the true church, and all that is hypocritical and deceptive, he counts out; but it does not follow from this that all true believers and divinely living know something of this church after it has become visible, consider its appearance in the confession, in which it appears precisely as the church, (see Duerer, I. 6. p. 29.) as the true, true visible church, and thus do not regard its true community as such. Dürer. I. 6. p. 770. H. 29.) as the church of Jesus Christ, for the right, true visible church, and thus do not regard their one community as such at all. There is only one church, which is always called and built upon the foundation of the apostles and prophets, that is, upon pure doctrine and sacraments. But because all human knowledge is only piecemeal, this One Church can, according to the full extent of its outward appearance, fall apart into the most diverse fragments, as the sad sight of Christianity today irrefutably testifies; and if only God's Word and sacraments are not denied, but both remain essential (Luther's interpretation of Epist. aa Oalat. 1, 2.,), and the Spirit's guidance into all truth is not persistently hindered by evil intent: then, notwithstanding the corruption, God can gather a holy church of his own even among them; although every one of them is in the highest danger of his soul's salvation, and is therefore bound to leave these irreligious groups or sects and their false teachers (to which also Prussian Lutherans can become, if they reject all fraternal rebuke from themselves), and to depart from them to the orthodox visible church, He is not allowed to enter spatially, but in spirit, unless the knowledge of this has not yet dawned on him, but the pieces of truth have already kindled in him a beatific faith, which will certainly, if death does not precede him, then also lead him further and further. The invisible church, wherever it may be, always retains at least that

The invisible church is the foundation and substance of the church is the assembly of the saints, which is the first higher concept, for there is a holy assembly both in heaven and on earth; it is the assembly of the saints, where there is right teaching of the gospel and right administration of the sacraments, which is its specific difference, by which it is determined to be a holy true visible church is formed, which can thus be distinguished from the heterodox communities, in which not the bearer of truth, but a synagogue of error, so to speak, is embodied (Laier. I. 6. p. 763 s^.). But not, as the Romans teach, and Grabau with them, is the invisible church enclosed within the narrow limits of the visible church, of right confession. There is no invisible church in itself before God, but before him there is only a visible one, whose highest foundation exists and has received the seal from him. But it is invisible to men on earth, because faith is something invisible, and therefore it can only be believed; this is the one eternal church, of which all the prayers of the church speak, and of which Ephesians 2:19 sqq. is the first. 2, 19 sqq. deals with. Cf. the beautiful passage in Hagmaier. diss. de invisibilitate ecclesiae p. 14.: Haec praedicata non nisi solis et omnibus ad fidem Jesu Christi regeneratis competere recte supponitur, dum vel hypocritis vel peccati servis, licet Christum profiteantur, adseribi nequeunt. Quis autem dixerit^ hanc civium et regis in hac republica, hanc patris et liberorum in hac familia, hanc lapidum fundamentali supraedificatorum in hoc aedificio, hanc inhabitantis et inhabitatorum in hac domo et templo relationem, communionem, connexionem, coagmentationem oculis corporis videri posse, dum menti tot in his relationibus inconspicua remanent? licet nemo neget, umbras harum rerum et figuras ipsas oculis etiam corporis usurpari posse. Conf. 1 Petr. 2, 4. 5, ubi sub eadem fere figura idem proponitur. Just as in the sight of God its distinguishing marks are faith and love, by which it is distinguished from all who take Christ's name only, so in the sight of the world its distinguishing marks for men are word and sacrament. (The definition of the Augsburg. Confession is sharp and irreproachable even in a merely formal-logical respect: ^8t untern eccdoma, sonZro- Znt'io Lanotorum, in (zur Lvn nZslum reets äoeotur st reets "üminl8trrrntur 8Leramonta, literally: The Church is the assembly of the saints, in which the Gospel is rightly taught and the sacraments rightly administered. In definitions we seek the very essence of what is to be comprehended, the content of its concept. This is determined by the main characteristics, the A6NU8 proximum, the higher concept lying first, and the äiüsrentil Zpoeiücl, the specific difference. The Kir

The church is the assembly of the saints, which is the first higher concept, for there is a holy assembly both in heaven and on earth; it is the assembly of the saints, where there is right teaching of the gospel and right administration of the sacraments, which is its specific difference, by which it is determined to be a holy true visible church is formed, which can thus be distinguished from the heterodox communities, in which not the bearer of truth, but a synagogue of error, so to speak, is embodied (Laier. I. 6. p. 763 s^.). But not, as the Romans teach, and Grabau with them, is the invisible church enclosed within the narrow limits of the visible church, of right confession. There is no invisible church in itself before God, but before him there is only a visible one, whose highest foundation exists and has received the seal from him. But it is invisible to men on earth, because faith is something invisible, and therefore it can only be believed; this is the one eternal church, of which all the prayers of the church speak, and of which Ephesians 2:19 sqq. is the first. 2, 19 sqq. deals with. Cf. the beautiful passage in Hagmaier. diss. de invisibilitate ecclesiae p. 14.: Haec praedicata non nisi solis et omnibus ad fidem Jesu Christi regeneratis competere recte supponitur, dum vel hypocritis vel peccati servis, licet Christum profiteantur, adseribi nequeunt. Quis autem dixerit^ hanc civium et regis in hac republica, hanc patris et liberorum in hac familia, hanc lapidum fundamentali supraedificatorum in hoc aedificio, hanc inhabitantis et inhabitatorum in hac domo et templo relationem, communionem, connexionem, coagmentationem oculis corporis videri posse, dum menti tot in his relationibus inconspicua remanent? licet nemo neget, umbras harum rerum et figuras ipsas oculis etiam corporis usurpari posse. Conf. 1 Petr. 2, 4. 5, ubi sub eadem fere figura idem proponitur. Just as in the sight of God its distinguishing marks are faith and love, by which it is distinguished from all who take Christ's name only, so in the sight of the world its distinguishing marks for men are word and sacrament. (The definition of the Augsburg. Confession is sharp and irreproachable even in a merely formal-logical respect: ^8t untern eccdoma, sonZro- Znt'io Lanotorum, in (zur Lvn nZslum reets äoeotur st reets "üminl8trrrntur 8Leramonta, literally: The Church is the assembly of the saints, in which the Gospel is rightly taught and the sacraments rightly administered. In definitions we seek the very essence of what is to be comprehended, the content of its concept. This is determined by the main characteristics, the A6NU8 proximum, the higher concept lying first, and the äiüsrentil Zpoeiücl, the specific difference. The Kir

the invisible church on earth, as which it has received and possesses alone, and is also produced by it continually. Just as man, a creature of God's image on earth, makes this known through his body, which forms the highest stage of the bodily organism, so the divine word, known together with the action of its seals, is the effect, appearance (Huen8t. I. e. p. 504 8g. 507.), the body of the invisible church, the highest stage of social religious connections on earth. (From one of the principal attributes, which are the original, essential, constitutive ones of a concept, I can then derive indirect, explanatory attributes; so here from the Zenu3 proximum, which is the 8unotitu3, the attributes of faith and love, which, however, are their attributes not according to the church's appearance in the world, but according to its inward side in relation to God.) -- The false churches, therefore, inasmuch as their doctrine is impure, do not constitute a true church, Baier. 1. e. p. 768 Kgs. But the true church, on the other hand, lives in these churches in a hidden way, and though under corrupt preaching and bishop's chairs in a depressed condition, yet it gives the whole multitude the ecclesiastical meaning. Here the true church cannot manifest itself by pure word and sacrament, but so much of these as is still preserved, it is a characteristic of the believers, not in themselves falling into thee sense, who are to be found in such communities. ^poloZ. x. 145. lind these may err from simplicity, because they do not rightly understand the matter, but they take no part in the blasphemies against the truth; they are pious, innocent people, as the Book of Concord expressly calls them^ al'o already members of the true church, not only on the way to it (for even the catechumens, as well as all others who truly believe inwardly, are already to be reckoned to the church, and in it, as of it, though they have not yet received baptism, O. Oerlr. loce. tll. V. p. 252;); and yet in the outward communion of strange false churches, though, properly instructed, they will allow themselves to be brought to the infallible truth of the divine word. -

(To be continued.)

*) Note - The above Bossnct defines the proprie them Uiclum eceleginm thus: coettim No^toium st auUitorm, in nomon t)ei tiiimiin ecnnmnni conson"" nnivoi^m Otnn.-Ui ot apa- stotorm ltocti-inLM pi-nMonwinle^itiina gaera-m?ntc>nimxnmwnU 'm.?utk crüner baden I N1 instead of 'ich refuted. Now with whom does Grabau want to keep it, with these or with that? And wabrl'ich, one cannot say otherwise, mntbwill miswerfiandnUe or ab- urdities speaks the informai. II rg. 2. p- 57 sg?. out

Supplement

to No. 12. Year 9 of the Lutheran.

(Sent in by Rev. Fuerbringer at Freistatt and Kirchhain, Wisc.)

Historical-theological contribution

for a more complete assessment of the disputes between the Grabauians and the so-called Missouriians.

(Continued.)

By chance, per accidens, the appearance of the holy church of Jesus Christ, (which in its essence, to speak actually, per 68sen- tium, Hutter eompenä. p. 412, is only One,) because it is on earth, through Satan, interwoven with the world, and from this then arise the various, more or less pure partial churches, like the manifold rays of one light, unveiled there, clouded here by cloud and dark mist, i. e. with individual closed confessions. i.e. with individual closed confessions, of which some, however, under the divine Spirit's power, express the faith which was once attached to the saints, and the position of the doctrinal concept against heresies which have arisen in the course of time, to an ever clearer and deeper knowledge of the church as a whole, through the controversy of the opposites in the world, by means of the Impressa exprimunt, as the Lutheran dogmatists say. *) The invisible cannot express itself otherwise than through the visible, ^, pol. p. 148; only so far has the latter truth, salvation, and life, as far as it is partial to the former. The concept of the visible embraces alone and exclusively the communication of the means of grace, sometimes free from stains, sometimes not, indeed entirely distorted, nevertheless the distinguishing marks of the church kiwplieiter et absolute loHuonclo, as the dogmatists speak, "I. Eerll. loea. tll. V. p. 321 eg. The true visible church, by virtue of its scriptural confession, is the representation of the church of the born-again; it is the type of that heavenly city of God, where God will wipe away all tears from our eyes; but the bride of the Lord, already naturalized there, who, under severe struggles, is hastening here to that glorious goal, to which all the promises of Scripture apply, is also born in the farther circles of the oc>6t.u8 voeatorum, which, as communities of called ones, presuppose the acceptance of divine grace and of what is thereby continually shared and worked out in the church, even if only in a few and in stages, which then, backwards, are the same as in the other circles of the oc>6t. voeatorum.

affect others, until it leaveneth as a noble leaven, or a decided antichristianity comes to light. The incongruity between the visible appearance and the invisible essence of the church is founded in the limited and sinful human nature; in the doctrine of a visible and an invisible church there is as little duality or inner self-division as when I speak of the exterior and interior of a human person; By the efficacy of the grace of the Triune One, the entirety of all the baptized is touched, so that the humanity of the Son of God, uncorrupted by the Godhead, is born in them, who are nothing but flesh from Adam, and they are transfigured into it; in the case of affirmation, they become organs of the Spirit, who, through Word and Sacrament, perfects the new man in them, who, serving, preserve themselves and the body and increase the kingdom of Christ; in the case of negation, they become filth, disease, excrement. It is the vitality of the invisible church, as the soul, that sustains the whole.

We must, however, come still nearer to the point with which we are actually concerned here, and look more closely at what all depends in this controversy. We mean the question: Is the Church, if by its nature, and therefore also originally by its origin, a visible or an invisible one? The symbolic books answer in the brightest light of divine truth. Having drawn from this truth, we shall very briefly develop the conclusions which follow from that highly important question and the various answers to it. This is, after all, the status controversiae, as even the most renowned papal theologians admit it, between us and them. According to the latter, as Grabau must also teach, Christ gathered around him a band of twelve disciples, to whom he entrusted the ministry in the church, gave the promise to be in such ministry all days until the end of the world, and the promise of the Holy Spirit to guide them into all truth. (Cf. Grabau's Hirtenbrief III. Informat. Jahrg. 1. p. 73 fg.) They received this Holy Spirit as a necessary gift for their office; the words of Christ St. Johannis Ev. 20, 21 fg. are to be understood of ordination in such a sense that the impartation of the Holy Spirit here is not essentially identical with that which happens to all believers. (Cf. Inform. On the other hand, Luther, in his sermons on this text. *)

*It is strange how the organ of the Buffalo Synod, the ecclesiastical Informatorium, misunderstands Luther's doctrine of the spiritual priesthood and the office of preaching, and un

This principle of the visibility of the church in such a ministry and the given Christian truth could not be separated from each other. The salvation of mankind was in the hands of men alone, but who could be sure that these men would not mix everything with impure additions? But who could be sure that these men did not mix everything with impure additions?-The Lutheran doctrine is quite different. The visible church necessarily develops out of the invisible one; the latter is built up inwardly by faith, and all promise is given only to faith; it is first of all the direct product of the triune God Himself; if a church were to come into being and exist on earth otherwise, the word that God spoke to His disciples in Paradise, the Lord Jesus, could not remain merely positive truth given from without, but had to be received into the spirit and will of the hearers; But then such an invisible church is also the workshop, the living organ of the same God, which He Himself created for the purpose of His further activity; this is its true nature, its very essence, and its very own calling. Just as the Word is divine-human, for God has spoken it directly or indirectly, but always humanly, and the sacraments are divine-human actions, so also the Church has a divine-human nature: The church, too, has a divine and a human side at the same time; the faith of the heart is manifested in the confession of the mouth and of the works; indeed, it organizes itself, as much as is in it, according to the command of its invisible head, under an orderly, pure ministry, in which the common confession of the faithful is concentrated. (The separation of the divine from the human, and vice versa, or the letting the two merge, is the mother of all heresy, as in the person of Christ, so in the other articles of Christian doctrine). He who desires to be blessed and to be in the sphere of the church, which here contends, there triumphs, must not, however, seek it in human authority as such, nor wish to bind it to certain place, external constitution, and state, "behold here is Christ and His

The Lutheran Church, however, has never revoked his tract to the Bohemians, nor have the orthodox teachers of the Lutheran Church ever disapproved of it, while the so-called Rottirians, even before they appointed Missouri pastors, held the sermons of the Church Postilion in high esteem and used them diligently.

*For the apostolic decision in doctrine was necessarily replaced by the endeavor, by virtue of the Holy Spirit continually communicated to the Church, to comprehend and present the content of the confession in Scripture from its grounds, in order to exclude from the Church everything foreign which intruded; and without the norm of this eternal confession of all believers, no constitution at all can be conceived in the Church.

body or there," for the candlestick may be utterly cast away from them: but he believeth that now and then in all the world, from the going forth to the going down, there are Christians, and the same church hath the preaching office, or gospel, and the sacraments, x, 146,148, (eä. Oerwan. p. 247) though often with hay and stubble, or without a public chair, the gospel, which gives faith into the hearts, as the sun gives its light and warmth to the earth; it must be to him a word of saving grace, should he be able to hear it even from such as have not again been invested by a so-called clergy, ^rtio. Lwale, 245 H 26 Lgg. (eä. Oerman. p. 555;) the stamp of divine infallibility is given him alone by the Scriptural canon of the precious Holy Spirit, and His testimony by faith is the highest legitimate interpreter of it.

Comes from the visible church the invisible as principiata, so that, as Grabau expressly teaches, it is not the spiritual priesthood, i. e. the state of Christians in faith and grace, but abstracted and merely objectively the gospel of the mouth of Christ, in which the profession of bishops and pastors is commanded, f. Inform. Jahrg. 1. p. 17, and op. cit, is the generating source of the concrete office of preaching: so, of course, the office is the first, immediate thing, not the church itself: the congregation of believers and saints are not given the conclusions! of the kingdom of heaven immediately, they have them not for themselves without means, but indirectly, in the public holy office of preaching alone i. e. (Directly does not mean without the word of God, for that would be nonsense, since God does not give and reveal grace to men in any other way than through His word, but it is to be understood that the church possesses such power and office in the same way as the promise of the gospel belongs to it, in that there is no authority between it and the saints.

Christ has no need of any other mediator than that If, moreover, they receive the word and believe in it, let it be through the ministry of preaching according to its proper realization, which is indeed the most desirable thing, or let it be given to whosoever will; for "man remains man" who can add nothing of force to the word, whether it be the pope or his bishop, or the pastor and senior of a Protestant synod, n. x. (Cf. In form. Jahrg. 2, p. 22.1 Does the visible church in principle produce the invisible, so that without the office of preaching in concreto there would be no believers at all, and they, which Christ raises to be lords of the world, have nothing more to own, than that they elect in the presence and with disgruntlement of neighbouring bishops, to whom ordination, without which no raising up from God's word and command, belongs before all, in which raising up of the preaching office Christ, without mediation of His kingdom enjoyed, confers all: so the office of ministry, has nothing before

Himself. There is nothing above it but that it derivesstel obviously here not at all of the handing over of the directly from the king himself, and the truth is bound toooffice, but rather of the tradition of the teaching, which of the bearers of this office, as in the papacy. But if (thecourse could be no other than what he had recorded in word and) faith in the word is the first thing, then thewriting. Cf. J. Gerhardi 1. c.

invisible church is above the office, judge and woman, the sole bearer, indeed a pillar and foundation of the truth; and the first voice of opposition, which rises up according to the divine word in a corrupt visible community, is, as I have said above, that of the invisible church.

could only a reformation ever have come into being, if all who are in partly apostate churches and in questioning and researching themselves, whether laymen or not, were only to be regarded as spiritual catechumens, who, in order to become true members of the church, would first need the service of a proper preaching office, but this is precisely a corruptirt one, and a pure one does not yet exist? (S. Inform. Jahrg. 1, p. 2).

That we do not do Grabau an injustice here is proven first of all by his error in ordination, which is well known. *) See the above correspondence between Grabau and the Missourians, New York 1849. A sharp New Testament exegetical examination of the passages belonging here, Timoth. 1, 4, 14. 11,

1, 6. 2, 2. shows that Luther, Chemnitz, Gerhard, and all the orthodox teachers of our church were justified in denying the institution by God's command, inasmuch as in the narrower sense it only includes the confirmation by already existing church ministers. For it is evident from a comparison of the two, that the laying on of hands is not the essential thing here, which Grabau also admits; then that, when the prophesying, the prayers, the desires of the ordinands, call down the gift of God upon the believer to whom the office is conferred, s. F. OorarL asnot. ää Timoth. II, 1, 6, and this is found everywhere in Scripture at the parting of blessing fathers full of their children, at the entrance into a public ministry, and at the ordination of a new generation.

It is not possible to make the divine validity of the initiation into the sacred office of preaching dependent on the fact that the divine life in general is exercised by persons who are qualified to do so, with the impartation of miraculous powers. And what the last, to which Grabau seems to attach the most importance, the Apo-

*It is now more than 15 years since some letters were exchanged about ordination between us and a grand ducal official in the Saxon city of Weimar, who, along with his family, was an intimate friend of Grabau, showed him the warmest sympathy during his time in prison, and, as he himself testified, stood on the same doctrinal ground as the man who had proven himself at that time. At that time, the sender of this letter defended the same Romanistic doctrine of the church and ordination as Grabau does now, while the official commissary, from whom one could read letters by Grabau's hand, was purely Lutheran in such disputes. How everything has changed now! A similar thing is still more certainly known to us from the equally excellent and sprightly worker in God's vineyard, the early deceased pastor and church leader. chenrath Wedemann in Breslau.

But especially we have to do with Grabau's interpretation of St. Matth. 18, 20. It can be read in Inform. The whole treatise in which it appears distorts the pure holy teaching of the Lutheran church about the office of preaching in a horrible way; it is hardly believable that the mouth that blasphemes here is the mere human tool of a man who hereby puts shame in his own face. It is hard to believe that the mouth that blasphemes here is the mere human tool of a man who has hereby beaten shame into his own face with his fists. What compulsion must it cost his infallibly not yet suffocated conscience to appear as such a shield of an antichristian spirit! With disgust a heart that has received from the Spirit of love, power, and discipline, turns away from such impotent words of hate. What he shoves down the throats of Missourians may have happened in Buffalo in the past among those who left him, and also to some extent in Wisconsin, as long as such poor, lost people lacked the right leadership; the congregations of our Sonorities know nothing of such abuse of the spiritual priesthood.

This is certain, in virtue of our faith Christ is not in our midst, but in virtue of His promise He is present among us, showing grace, not merely in the hearts of believers, but personally in their midst as the true God who is man. The instance which Grabau adduces is also quite correct inasmuch as faith does not make the presence of the body and blood of Christ in holy communion. But just as the body and blood of the Lord can only be present through Him by virtue of His promise within His Church, which is essentially the congregation of saints and believers, though it is made visible by pure Word and Sacrament, so the personal Christ is in the midst of the assembly of His faithful, whether hypocrites or ungodly men are present or not, inasmuch as they are those to whom Christ gives Himself by His promise. How can one assemble in His Most Holy Name without believing in that Name? How can one assemble according to His Word, according to His order of the Gospel and command, according to His revealed will, without believing in it? Obedience to the word presupposes the having of the word, which believer is a grasping, a possessing, and without this a revelation of the divine will would not be known, nor could it be obeyed. Just as in the visible true church, which professes the right doctrine, the body and blood of Christ would not be truly administered at the time of partaking, which is lacking in the Reformed, because they deny the essence of the holy supper, if it were not the church, (whose xotior xars, ex ^rmão-

LvminLtio Lt, the believers are), which I reveal herePope 1519, when he says: "So faith has with it everything not in the gracious name of their Saviour, though through pure, catholic confession of faith, becausethat follows faith, key, sacrament, power, and everything outwardly they have kept the order of divine service 2c. without the existence of a church, an assembly ofelse." With this thundering word he overthrows Grabau's with him. Admittedly, for the sake of the latter,-there is believers, Christ's sacraments, like His word, would notwhole justification of his heresy, which he had laboriously nothing else left, according to Grabau's doctrine-they think be accepted and known at all and acted according tobuilt up, and puts it to shame all at once, for it is founded Christ is present; but that would be of no more or less use His institution: Christ is only there with His personalon God's eternal saying that Christians are the masters to them than if a stick of wood were among them, nay, presence of grace where His promise is believed, whereof the world by faith, for everything, everything without rather to curse and ruin. one has and possesses the Gospel and with it theexception, is theirs, Cor. I, 3, 22; only through love does The faith of the saints is manifested, it cannot be forgiveness of sins, and distributes these goods in Wordeach serve the other, and thus also the preachers otherwise, by confession, and according to such faith also and Sacrament through the ministry He has given. It isthrough their proper profession. Cf. the striking words ofthe divine gift is determined. As much as I believe, says a terrible error that Grabau expresses when he says, p.one Chemnitz in his Examen concil. Trid. II. oan. 10. asLuther, (and therefore confess,) so much I have. Every 75, that the office of preacher and key is placed from3. deck, loee, tll. VI. p. 47 sg. (It is a striking fact, that theassembly that takes place for the purpose of public Christ's word and mouth into the mouth of a shepherdsame objections against the Lutheran doctrine on theseconfession, so that what is done may be for the glory of and teacher by the means of the ordinary profession-points are found anew, (as formerly among theJesus Christ, the Savior of all men, and so that the that is, by means of the church-though not onlyPuseyites,) which already men, such as those justblessedness, the bodily spiritual welfare of those for unbelievers among those who are called, but also allmentioned, have victoriously and irrefutably rejectedwhose sake He became man, may be promoted by it, - those who are called would be unbelievers andagainst a Bellarmin and his predecessors). every such assembly takes place in His name; For in it the hypocrites in their persons, and not spiritual priests atFaith relies on the promise of its God, and sees in it the great mystery of God is written, and all the loveliness and all. The ordinary calling in the church, according to thepresent Christ; the believing church looks to the word of fullness of the Almighty Reconciler is revealed as in a likeness and order of the gospel, does indeed draw thehis mouth, and seeks nothing in its own faith, but its faith reflection, as in the name of God the hidden glory of office from the word of Christ's mouth, and commands itseeks everything in the gospel; but if it would first Himself is made known to His creatures who are able to to the person who is called; but it is the church that doesassemble in his name, and then believe, it would first do it, and all the words and works of lehovah are this, for without invisible there is no visible. Persons doassemble in its own sinful name, even the devil's name, comprehended in it. Where there are but two or three nothing, but Christ gives himself and his goods only tofor it would not yet have recognized the name of Jesus. It gathered together in that name, believers. It is true, as Grabau observes, that theis just by faith in faith. When some gather together in the Heaven unites with earth and a tabernacle of God is assembled church is guided only by Christ's revealed name of the Lord, they do so because they believe in erected among men. He walks in the midst of the golden candlesticks, that is, His churches, although the tares are not yet separated from the wheat, which, according to the above statement, seems to belong to the visible church. purpose without true faith alone? Not even when, as Believe His word, His command, His promise, and in We therefore, with Luther, give faith: allirr the Eyre with the Papists, a mere historical faith is asserted to be such a believing assembly Christ is present with all His and say: if there had been and still is no faith in the world sufficient; for this does not entail a denial of one's own power and grace. Everything, everything that happens in the name of Jesus, praying, being justified in the name of the Lord Jesus, receiving baptism to blessedness in the name of the triune God. in the word originally spoken directly by God Himself, then there would also be no church and no office; on the other hand, the Grabauians: if there were no office and thus no church (that is, merely externally hooked together, brought forth by spiritual mechanism, as Grabau, too, wants, Lein freie? If there were no ministry and thus no church (i.e., merely hooked together externally by a spiritual mechanism, as Grabau also wants, a free organism that is active in a living unity through interconnectedness), then there would also be no faith on earth. We do not deny the second, "mr we put- the first first; just as: ubi Lpiritus Om, ibi eeolesig. - and only then: udi oeelssia, ibi Lviritns Voi; for otherwise the inner life, coming from your fresh: breath and Weher: of the Spirit: would stiffen in works of the law, to which it should be subordinated. And strangely enough, our doctrine is said to confirm Grabau even against his fine will, since he, in order to assert his own the more securely, uses a passage of Luther's Inform. Jahr. 1. p. 60 fg. where he is most decidedly contradicted, when it says p. 61. below: For there must be. There must be quite a few, who have the word and

[20] Having the sacrament right and pure, and in abstracto and that in concreto, which he formerly believing, praying rightly, keeping God's commandments derided against the blessed Pst. Löber in other respects, 2c. 2c., as, thank God, we have with us, that it may be. 2nd Synodal Letter of the former p. 103. and which yet, safely concluded: If the right church were not here, none already adopted by our old theologians, s. Chr. Loeber would be here; therefore there must also be among us theologia Positivus, a. 1711. p. 973, could mediate the true members of the church and saints.

How should not the office of preaching and keys belong some extent only, if his opinionated and embittered mind first and immediately to the church, since it is she who would permit it. The office in abstracto, i.e., in so far as produces the preachers from her womb, since she is the its administration is abstracted by a person competent for housewife in whose communion and through whom the it, is given to the church; but it has God's command to spouse raises and appoints the future laborers, as it is execute it in concreto, and this is now administered not then in the work before us that the church has power to only nomine Dei, which is, however, the normal thing ordain (i.e., according to the language of the symbolical here, but also at the same time now in ecclesiae. Cf. books, "to appoint," for which, however, there is divine bewuiui barwon. x. Therefore the Augustana artic. 5. command!) church ministers? Artic. Smalc. p. 345. and the Pomeranian Catechism together with the Saxon Christ, known and preached, is the rock on which it is Catechism are in the most beautiful agreement with built; He, the essential Word, first preached Himself to God's Word and Luther's teaching. - The apostles, the the forefathers in Paradise, and to His disciples with a firstfruits of the New Testament church from the Old human mouth; His thus proclaimed oral Word could not Testament, were at the same time the firstfruits of the be retained on earth otherwise than by faith alone; 2 or New Testament ministry, directly called by Christ; in the 3 such believers in fellowship are already the church; if indirect calling, this ministry emerges in a similar way then it is built upon the rock of Christ, upon His preaching through the activity of Christ's Spirit as the innermost of Himself, and His preaching ministry, upon the ministry circle from the bosom of the whole church, which is the which leads confession from Christ, J-rüoe. 8ra. l. e., and continuation of the activity of its invisibly present Master yet it has the power to establish this office as a public on earth, just as the same was bodily born and grew up ministry of the word further among itself, (cf. 1. Mes. 4, in it, and without them the apostles would not have 26 üu.:) so indeed with the faith, the believers, the church existed. Cf. the two closing verses of Luther's - there remains nothing else - is set the office of incomparable hymn: Now rejoice, dear Christian confession, the key power - how should and could the community 2c. 2c.

church carry on something that it does not have itself! - When the means of grace were divinely given, the which, therefore, in case of emergency, as long as it is office of their administration and use was also divinely not administered by a suitable person according to its instituted, and it exists and is in operation wherever there proper realization, can be administered by any layman, is an administration and use of them. God, therefore, who which could not possibly take place, if the office did not desires that a holy order should adorn His churches, belong principaliter to the church, ^rück. 8m. 1. 6., The desires also that this office, by which Christ is spiritually adversary may twist and turn as he pleases; here he is received, should be concentrated, wherever there is such caught. If the office be seirier instituted for ever in the a church, in a presbyterate worthy of honor, not gospel of the mouth of Christ is present in every church according to years, but according to doctrine, for no other that is truly gathered together in the name of Jesus, as purpose than that the saints may become perfect men, Grabau rightly says In form. Jahrg. 1. p. 75: yet it is not who are in the measure of the perfect age of Christ; which present dead and barren, but it is indeed put into the bishops are set apart, designate, and set by the Holy mouth of a teacher by Christ and according to His Ghost, through the church, entrusted with the command by ordinary appointment of the congregation, government by the word, and the household of the but everywhere where such office does not reach, heavenly family, ^r-ticc. 8w. x. 346. iuid. that is, that they members of the church, as far as they are able to do so are there for the profession of the church, not for their and it does not run contrary to the unity and order willed down persons, but as Christ's, and in Christ's stead, ^xol. by God, can and should take vices of a preacher for the x. The same subject, the church, which they call, is now love of Christ. Grabau himself makes a distinction in the also the object of their activity, especially the army, which place mentioned between the office of preacher and the is commanded them, and only when God's word ordains office of preacher. and commands it, may they be transferred or removed from office.

Nothing is more distant from the true church than an unbridled arbitrariness and unrestraint.

The church does not want to assume that the individual congregations are dependent on church government, ordination, liturgy, discipline, and similar forms for the freedom that the gospel teaches, if only grace and blessedness are not to be acquired at the same time. No, it recognizes the commandment of love and unity in the spirit of faith through the bond of order and peace as the royal law, according to which also its outward entrance into the world is to take place; it is the idea which lay at the basis of the form of appearance of the first centuries, as Jerome and others testify aloud, through which the invisible essence of the church revealed itself temporally, the unity given to it inwardly in the spirit was also represented outwardly, and in accordance with the model of doctrine was sought to be carried out in a Christian evangelical constitution. But to maintain the church as a visible institution according to its essence and origins, and the ministry therefore as a state added directly by Christ to the church only for its benefit, and standing above it precisely in opposition to God's Word and Luther's teaching, must necessarily lead to contempt for Christ's true spiritual kingdom, and establish another merely external-legal one in place of it under the appearance of spiritual authority, ^rticc. 8m. p. 316. The fundamental concept of the gospel is consequently undermined by this, that not first the church, the ministry, but the faith which takes hold of Christ, makes blessed; for if faith alone comes from the ministry of preaching in concreto, as Grabau does not dispense with apparently sitting apart, In form. Arg. l. p. 73. ff- 76. (compare, on the other hand, the Lorm. Oonc. p. 805. 29:) so blessedness is

not first bound to the faith of the word, but to the office of its active realization, which from the apostles cannot but per successionem ordinant'mm d. i. cpisevpalem propagate itself, uyd has for its next effect first the visible, then the invisible church - (which, of course, is an absurdity, for only the invisible can become visible -) for the latter forms this, taught before all the world by the Papists and Grabauians, quite contrary to ^-pol. x. 116 Lg. ^r'tioc. 8m. p. 352 scz, which sits the faith and confession of the saints supersoll chcö office, as even a Chrysostom testified üom. 6. in Hlatll.: Where true faith is, there is also the church; but where jmer is not, there is also this not. With the church is set the confession, the office of the Spirit, (^orm. Eonc. l. c.,) with the confession of the law and gospel the key power, with this and for the purpose of it the power to order and to order the public service of the word, which the Holy Spirit does through the church, to which he is given.

(continued solgt.)

Supplement

to No. 13. Year 9 of the Lutheran.

(Sent in by Rev. Fuerbringer at Freistatt and Kirchhain, Wisc.)

Historical-theological contribution

for a more complete assessment of the disputes between the Grabauians and the so-called Missourians.

(end.)

This confession, however, as a confession, quad creäitur, is inseparable from its formal principle, the written word of the apostles and prophets; both interpenetrate each other, because without faith (üäes, Hus. ereäitnr) the word is not on earth communicating itself and its power, and without confession subjective faith cannot be conceived; and both have their unity in the essential word, Christ. If I now place the ministry in concreto, stripped of its connection with the church, mechanically and externally given over the same: then the ministry is hereby the only right and legitimate interpreter of Scripture, the latter cannot be heard without the former, and because the ministry makes the church, the principle of Scripture is subordinated to the testimony of the church, and when once such fetters of an unchristian authority are burst, to a pernicious subjectivity and difference of opinion of individuals, exposed to nationalism.

What frightful conclusions flow from such Romanist doctrine! What abuse, therefore, even of the ban must necessarily flow from it.' It is no wonder that Grabau, with an unparalleled fire that must be impure, is zealous for the latter and does everything in his power and dares, as fanatics do, even at the risk of being considered, before the eyes of the whole church at home as well as abroad, as a writer who is not equal to the subject, even as a teacher who is completely uncertain of his cause, heaps upon us, against his conscience, all kinds of heretical names, as: Donatists, Syncretists, Pietists 2c. 2c., which have their reason only in the shameful distortion of the truth with him, ridiculously brings us into the suspicion of uninspired ones among his congregations, in order to keep only these, to whom Union is almost the living devil himself, with him and together, no matter whether with lies or not-all this, because he knows well, if his teaching is taken from him, the heaven-scandalous sin of his unjust ban stands exposed and discovered. From this, by deceiving his own heart, he has fallen deeper into the error that is pleasing to the flesh, and this same error has in turn made him hard and firm in his sins, which he has tried to palliate with it, and has strengthened him more and more.

The man in the fable who, enraged by the music that certain animals, innocent guests, were playing in his antechamber, jumps in in the darkness of the night-"with a whipping, Thrashes about, smashes the mirror, Knocks over a dozen bowls. Stumbles over some shavings, Falls in falling on the clock, And breaks two rows of teeth- Blind zeal only does harm!

Why is it so important that the doctrine of the church and ministry be kept purely Lutheran? 1) If the outward visible fellowship in doctrine and life is corrupted, and come to knowledge while still in it, then, by God's will after the testimony has been given and not accepted, must depart from it, at least in spirit, and annul the brotherly relationship of faith with it. Am I therefore no longer a member of the body of Christ? Yes, I am certainly still a member, for the body is in the true sense the invisible church of all believers. False prophets make it their conscience to remain a member of the visible church even in such a case, and call the opposite action donatism. (Cf. the orthodox interpretation of St. Matth. 23 and ^u\$.*6onk. ^rt. 8. in D Oerllarä. üarmon. p. 541. sgh. 2) If I am unjustly excluded and excommunicated from the visible church, am I therefore also cut off from the body of Christ? Yea, certainly never; I shall take comfort in the communion of the invisible church, without which there is no salvation and no blessedness.-And if such a poor excommunicates, repulsed from the reception of the goods of grace, absolution, and communion, by the hand of the unjust preacher, meet together for themselves have they then no preaching office, no word and sacrament, and must they now remain without the same for ever? Not at all. They have reason and right and command, in case of loss of their blessedness, to establish the preaching ministry among themselves; and if they are otherwise true believers, the holy Christian church can become visible among them through pure Word and Sacrament, while there in the abandoned unjust community the doctrine gradually becomes all the more falsified. For the Christian church is not a dumb church; it makes itself known through right, pure confession, and testifies against the destruction of those who only despise the true, inward spiritual fellowship in the invisible head, and want to cover up everything with the outward church system. *)

Grabau seriously believes that there is no salvation and no blessedness apart from the visible true church. Since he considers his community to be the same, he also quite logically denies fellowship with Christ to the so-called groups he has separated. Apart from the fact that he has banished whole communities, which is a sacrilege to be called atrocious and terrible, since there are none of those called who do not reject God's word, among whom there are not hidden believers, he also asserts that there is no power of the keys among them, and therefore no pastorate, which is contrary to all sound doctrine; compare only Oorüuräi looe. tü., besides some passages already cited above. V. p. 278. VI. p. 93 8y.

It can be all the same to us, after we have admonished him, whether he considers us Lutheran preachers or not, if God's Word and His Church recognize us for it, even though we harbor heartfelt regrets for the unfortunate man and the most ardent desire to be in agreement with him again. Let him be honest, however, and renounce the name Lutheran rather than toil and toil longer to throw a veil over his anti-evangelical tendencies. Above all, however, we heartily wish him and his fellow ministers the repentance which God gives, to recognize the truth and to become sober again from the snare by which they are caught. May He, the merciful and faithful Lord, then let them and all of us remain with Him, grow in His grace and knowledge, and grant constancy that we may keep His Word and Sacrament pure to our end: so let us give thanks to Him and praise His name, and adoringly exclaim: He hath made all things good, praise be to His holy name for ever, hallelujah, amen!

Pastors Grabau and Winkler and the congregation at Cleveland.

The Cleveland community has been the subject of fierce attacks from the HH on several occasions.

The church is not allowed to go far with the erroneous doctrine of the visibility of the church, so that among those who cherish it the blind delusion spreads that a preacher, if he is only in the right office, even though he abuses the doctrine, may never turn away from it who wants to be saved, unless his church court, where the responsible members of the congregation do not have a seat and a voice themselves, condemns him; Likewise the ban which the true ministry leads, even if it is lacking, is nevertheless accompanied by harmful consequences for the one whom it affects; indeed everything which a preacher of the true visible church establishes, if only it is not contrary to God's word, must be kept for the sake of the third and fourth commandment for the salvation of souls, because Christ speaks through him. against ^pol. x. 245 eg. ell. OerwLU. according to Rechenberg p. 493 fg.-.!)

*)Should one think it possible, if one did not have it before one's own eyes and ears, that it was so

Pastors Winkler and Grabau. Because one now wishes I was guilty of the wrongful conduct of my office. The would remain united. This hope, however, could not be to know something more about the matter elsewhere, so injustice was seriously punished on all sides, recognized, grasped with confidence by any part.

we want to report in the following recently what has admitted, and not denied by Father Schmidt. At the end Since Father Schmidt had declared that he did not happened here. of the last meeting, the question arose as to what should want to go to Fort Wanne, and since it was generally

Father Schmidt had been preaching here for several be further evaluated. Mr. Pst. Schmidt preferred not to considered quite advisable that he should go with them, years, and with blessing, when, little by little, a number be present at this hearing, but beforehand, when it was not seen why he should be compelled to resume of dissatisfactions about the way he was conducting his expressly questioned, he explained to one of the leaders his office; but under these circumstances it was ministry became loud and finally someone claimed that that it was very doubtful whether he would accept it if the considered wisest to appoint another to take his place.

he had done an honorable thing, of which he claimed to congregation were to call him back, and to Mr. Dr. Sihler Accordingly, the final result of the entire meeting was have been an eyewitness. We want to note in advance in the most definite terms that he would not accept it if the decision: that one does not consider Hm. Pst. that this evil rumor turned out to be a deliberate slander. the congregation were to call him back. Sihler that he did Schmidt was by no means considered unworthy or When this was still known to a few people, two of the not wish to be reinstated in office, that he would refuse; incapable of taking over the office again, but that under directors went to Father Schmidt, told him what they had to be recalled, and that, as far as we know, he would; the present circumstances it seemed wiser to leave it at heard and gave him their private opinion as to whether travel with him to Fort Wayne and assist Dr. Sihler there, his resignation. And since Father Röbbelen, whom the it would not be the most advisable thing to do under until he was appointed to another office. congregation would have preferred, had already

these circumstances to resign from his office. This was, So the question was what to do now? The things that received a call to Frankenmuth, the undersigned was of course, the wrong course; but they thought at the time had been proven against Father Schmidt were, as I said, elected at the request of Dr. Sihler.-The above final that the rumor could still be suppressed, and in this way by no means mere trifles, but they were not of the kind resolution was passed unanimously. No one raised his the annoyance of a public inquiry could be avoided. Mr. that he should have been deprived of his office if he had voice against it, nor did Father Schmidt protest against it Pst. Schmidt, probably also with the intention of sparing still held it, or that they would have made him incapable either publicly or privately, but even acknowledged the a respected family an insult, accepted this suggestion of holding it again. This was first of all recognized and justice and wisdom of the procedure in a letter to the and drew up a short declaration in which he resigned his pronounced by all, and also readily and unapologetically Presidium, as far as we can hear. It has hardly occurred office and which was read to the congregation on conceded by those who had resolutely opposed him. Mr. to anyone that even a shadow would be cast on the strict Sunday, February 16, 1851. The congregation alone Pst. Schm. would therefore have had to be reinstated in justice of Dr. Sicher in particular. On the contrary, he had wanted to know the reason. Now Father Schmidt sent in office if he had been unjustly deposed, he could have thereby won the respect and love of both parties.

a further statement, in which it was approximately said been reinstated as things really stood, and he would also Moreover, the parties recognized that that he wanted to give the individual further information undoubtedly have been reinstated if he himself had The two men examined each other and found that, verbally on request, but that he was convinced that wanted it, or the community, or even only the part that, although there had been sinfulness on all sides, there under the present circumstances it would be best if stood by him, had wanted it. had been no deliberate evil intent. In short, God the Lord

someone else took his place, for which he suggested to But 1. Father Schmidt had not been deposed, but gave grace that the minds were turned to each other the congregation Father Röbbelen. He had added had resigned his office himself, and, as he himself again and the threatening division was averted.

verbally that he already had the prospect of another admitted, had not been urged to do so; 2. he had never Dr. Sihler left, and Father Schmidt followed him. "But office. The congregation accepted this proposal, and Mr. revoked this step, but 3. had expressly and several times on the same or the following day he declared that he was Pst. Röbbelen was unanimously appointed, but rejected refused to resume the office; 4. he had not expressed already a professor at a local, non-Lutheran college.

the call and referred the congregation again to Mr. P. any regret, but even often his joy that he was free of it; It remained doubtful for some time whether I would Schmidt. Now unrest arose. One part demanded that the 5. he had even said that it would be best for the be able to respond to your call. Until then, Mr. Pst. pastor should resume his office, another opposed this, congregation if another person took his place, and that Steinbach served the congregation from Liverpool. At Mr. P. Schmidt refused to do so, there were bad he would be happy to do so. 4. had no regrets, but had the end of August, 1851, I arrived here. If, during this time, Mr. Pst. S. had been of the opinion that he had appearances, a split seemed inevitable, the confusion even often expressed his joy that he was free of it; 5. had been wronged in the past and that the parish was still his part that stood by him, and finally the other part, each for someone else took his place, and had suggested Father by right, this would have been the time when he could himself, turned to Dr. Sihler with the request to come Röbbelen for this purpose; 6. had expressly declared and should have protested. It would then have been my here as quickly as possible and to advise and help in this before the last meeting that he did not want to and would duty to demand a new investigation, which I would distressing business. Dr. Sihler complied with this not take up the office again. undoubtedly have done. But when I arrived, I learned

threefold invitation shortly before Easter, 1851. The Furthermore, there were many serious concerns on the that a formerly quite active member and also about three neighboring HH. PP. Röbbelen and Steinbach were part of the congregation, even on the part of Mr. or four others (of whom it was doubtful whether they called in, and the investigation was conducted in public Schmidt's followers. Everyone knows how difficult it is for belonged to the congregation, given the deficiencies of community meetings. Each part had written down its a congregation, which has been in conflict for years and of the church order at that time) had become dissatisfied, complaints, and now they went through them point by point which has finally disintegrated into obvious parties, to that even Father Schmidt was dropping half statements point. Those evil rumors had already proven to be false. regain cordial unity, and how easily, on the contrary, the now and then, as if it were possible that he would begin Incidentally, it turned out that Pastor Schmidt had indeed old party fire flares up again, if the tinder is not taken to preach anew.

experienced some unpleasantness, but that he had also away. So here, too, everyone recognized that if Father Schmidt does not take a completely different path in his way.

conduct of office and especially in the leadership of the congregation than before, the opposing parties will hardly ever be able to agree, or be lukewarm.

Schmitt were excused with his temperament, since furthermore Mr. Pst. Schmidt, on my first visit, complained about earlier grievances on the part of individuals, but did not say a word as if he had been wronged during the examination, only confessing that he had sometimes thought in the meantime whether he should preach again, but that he was now glad that I was finally here; Since I finally found that there was only one voice on the justice and wisdom of the proceedings, there could be no doubt in my mind as to the legitimacy of my profession, and I took up the office in God's presence, into which I was publicly inducted by Rev. I was publicly inducted by Father Steinbach.

At that time, Father Schmidt had the plan to form an English-Lutheran congregation here. When this, as well as the professorship, came to an end, he told some members of the congregation here that he had become apprehensive about his previous position, especially through a heartfelt and urgent letter from Dr. Sihler, and that he longed to take on a preaching ministry again. He has already reported his willingness to do so to St. Louis, and it is therefore possible that he will soon receive a call from there. But he prefers to stay here or in the vicinity. So whoever wants to have him now must hurry. Similarly and even more clearly he let himself out against some members of the community who live about 10 miles from here in East Cleveland and Euclid. Several times he formally offered himself to them as preacher, assured them that he would be satisfied with everything, that he still had other means of subsistence, and tried to persuade them not to tell me anything about it, but only to call him without further ado. The people, who had long desired a preacher of their own, were not averse, but would not do it behind my back. So they came and only presented the matter, but at that time they thought they could not tell me the way in which Father Schmidt offered himself to them. They assured me that they wanted to remain in agreement with the Cleveland congregation, to join the Synod with us, and that they would therefore only appoint Father Schmidt on the express condition that he would apply for admission as soon as possible. I saw nothing objectionable in this request, the congregation dismissed these members out of their gratitude, I was asked to sow the vocation, in which I included the above condition by express request. Father Schmidt accepted it, but declined Dr. Sicher's invitation to St. Louis, and preached his inaugural sermon on the first Advent, 1851. Even at that time he did not claim to be pastor of the Cleveland congregation by right, otherwise he would have had to reject a new appointment by a part of the congregation. Now he preached mostly on Sundays outside, but for all kinds of reasons he postponed his move: It was already said at that time that he was about to build a church here.

Since, however, Professor Walther, on the occasion of his passage, had seriously warned him against it, we let it go. Towards the end of March, when the first article about Cleveland appeared in No. 11 of the Informatorium (the first volume), I went to Father Schmidt with two of the leaders and asked for an explanation as to whether he had written these or similar words to Father W. or had otherwise caused them in some way. Father Schmidt assured him that he had neither directly nor indirectly caused them to be written, and that what was alleged there was not his opinion either. He had broken off all correspondence with Father Winkler and Grabau for at least one and a half years. The former, of course, had asked him some time ago to report the events in Cleveland, but he had not answered him at all. He also did not like it at all that Pst. W. had written in this way, and he suspected that it had only been done with the intention of luring him (P. S.) out of it and compelling him to write. Pst. S. also promised to explain this publicly, and for this purpose sent in the explanation found in No. 20 of the "Lutheran.

Soon after, Mr. Pst. S. at last declared himself ready to go out to Euclid, but the congregation, made aware by all sorts of strange remarks of their pastor, demanded a round explanation beforehand, whether he was willing to keep all the conditions of his vocation, or not? He answered this question in the affirmative, promising, as soon as he could, to join the Missouri Synod, and he was then taken away to Euclid. About that time Bro. W. made a visit to Cleveland.

But no sooner was he out than he began to feel uncomfortable, to complain constantly about his meager income and to say publicly that he had been wronged in Cleveland, that he no longer trusted anyone from the Missouri Synod, that it did not occur to him to join it, but that he did join the Buffalo Synod, and the like. He often suspended his school lessons, spent almost as much time in Cleveland as in Euclid, read articles from the Informatorium to members of the local congregation, invited them to his church services, warned one against the other, inspected building sites and houses, and even inquired whether they would stand by him when he preached here again, etc. All this while the people in Euclid were still in Cleveland. All this while the people of Euclid thought he was collecting money for a church to be built there. And when he was hurried about, or others questioned of these things, he denied, or gave evasive answers.

At last, on the 10th of Trinity, August 15, 1852, after the service in Euclid was closed, Father S. asked the men to stay a little longer. He then said that there were some souls in Cleveland who were attached to him, and were now going astray since he had ceased to preach. The thought of them has not given him any peace day or night for a long time. He could not justify it if they went astray.

so he decided to move to Cleveland again the next day, where he would preach at the Courthouse from next Sunday on. However, he wanted to come out once every three to four weeks and look for a school teacher for them. With that, he reached for his books and was leaving. Everyone was dismayed. But a local priest, formerly one of Father S's most ardent admirers, who happened to be there visiting his relatives, asked for permission to speak. He then suggested that if the people who were attached to him (P. S.) were concerned about being saved, then the pure Word and the right sacraments would be available in Cleveland and therefore there would be no need for him to preach there again-or whether he wanted to claim that their pastor and the congregation were false believers? (P. S. shrugged his shoulders)-but if those people were seeking something of their own, and were more concerned with this or that preacher than with the preaching of the pure Word, as appearances show, he would only strengthen them in their ignorance or their wilful separation, and thus lead them still more astray. The Euclid community could therefore not possibly give its consent to this step. He therefore cordially asked him to refrain from it.

To which Father S. replied: He knew well where it all came from. Father Swan had sent him off, (I knew nothing about it,) he would probably be in fear. It shall soon be hot enough for him. His heap will soon melt. But he should only refrain from making a fuss, he said, and he will show him how to do it. He (Father Schmidt) had also not come to ask the congregation for their consent, but to make his decision known to them. He was not a shoeshine boy for the congregation, like the Missouri preachers, who were merely the fifth wheel on the wagon, as Prof. Walther himself had written, that the preachers merely stood by the congregations. No! he was not a sidekick, but a leader, and the congregation had to obey.

He was then told by another, a former leader of one of the separated Lutheran congregations in Prussia, who had recently settled here, that he had committed himself to this congregation by accepting a regular job, whether it was right to break this vocation so arbitrarily and without reason?

To this he replied, "What is the vocation to me, I am ordained, I preach where I will, I do what I will." At times he denied the right of appointment to the congregation itself, and also thought that the pastor must by right have the deed and the keys to the property.

All entreaties and exhortations were in vain. He went away with the words, whoever wants to hear him, should come to the courthouse!-The next day he went to Cleveland to a part of town where many of our members live.

When I learned of this, I wrote a letter to him in which I told him of his wrongdoing, earnestly exhorted him to desist from his plan, and declared myself ready for any further discussion, whether private or public. Thereupon two more churchwardens were sent to him for the same purpose, namely those who had always enjoyed his special confidence. In vain. He was bitter and scornful, attributed these steps to the great fear we had of him, mocked at my letter, and boasted of all he would answer me. On the 11th p. Trin. he preached first in the Courthouse, but he still owes me an answer. He gave various reasons, depending on circumstances and persons, why he had left his congregation. Sometimes it was said that he had received too little salary, and that it was not reasonable for a man like him to live among peasants in the bush. Soon he also hinted that there was no real Lutheran church here, or that the congregation here was actually still his own. Soon he admitted that the local Zion Church was orthodox, but who would prevent him from founding a second one, especially since ours was already too full? The English preachers did the same. They also claimed that Pastor Grabau and Winkler had told him to do so. In addition, many means were used to turn our church members away and otherwise to gain him followers. An advertisement appeared in the newspaper; he himself invited several of our church members, even pretending that one or the other (e.g. even the leaders of the congregation, none of whom had thought of such a thing) would also join him, and that half of the congregation would certainly fall to him. Rumors were spread that very considerable sums had already been collected from the Americans for the building of the church, and so on. That is why we find it hard to believe that Father S. left his bush parish and went back to Cleveland because of his conscience. Otherwise he would not have gone to work so secretly and dishonestly, but would have appeared openly and would have admonished the Cleveland congregation beforehand to refrain from the alleged injustice against him, or from any false teaching, or at least would not have refused the offered conversation.

Nowadays, Father S. has had enough time to realize that he was somewhat mistaken in his great expectations. In spite of the fact that there has been no lack of good will or attempts to destroy our congregation; in spite of the fact that Father Grabau himself has been here twice since then, not a single member of the congregation has become disparaging to us, and Father S's listeners, at first about sixteen, have gradually become more and more disparaging. S's audience, at first about sixteen, has gradually dwindled to such an extent that, as we learn from the best sources, he has not preached for several Sundays. The Euclid congregation at last, after many vain verbal and

written exhortations, has recently indicated to him that she will now appoint another preacher.

This is, with disregard of some individual incidents, which can be made up on request, the course of this saddened trade up to the present day.

Now let us hear what the Informatorium has to say about this matter. In No. 11, 1. yearly it says:

"On this trip he (Mr. Rev. Krause) is said to have appointed a redneck preacher in Cleveland; for-as I am informed (Mr. Rev. Winkler) by some one who has witnessed it himself-the Missouri Synod has played the same game there as in Detroit, ousted the lawful pastor was said that he had received too little salary, and that it from the church he had built with heavy toil, and brought was not reasonable for a man like him to live among one of their masters."

Since, as reported, Father S. had declared that he had no part in these words, we called upon Father Winkler in No. 20 of the "Lutheran" either to prove what he had said or to retract it, giving the name of his reporter. I think this was not an unreasonable request. For even if one already knows that a good part of the spun yarn and the emergency news of the Informatorium usually comes off, it is still no small thing if one is written out into the world in this way, the man who is always shouting and writing: "Proofs, proofs!" and that in large letters, double underlined, what is he doing?-I certainly wouldn't want to accuse him of it, if it weren't in front of me in black and white, otherwise he would be shouting at the sky,-he answers in No. 4:

"In reply to this, the undersigned has inquired further into the matter, and other honest people, who have witnessed everything, confirm the statement of the first reporter to be entirely true." And in another number he occasionally remarks that he had recently spoken to such an honest man again.

That's about like Hans saying to Kunz, "You villain, you gallows trick! You have stolen!" And Kunz replies: "Well, well!-what do you prove it with?"-and Hans would then say: "I? prove!?-o, good friend! just be satisfied. Honest Gevatter Neidhardt has told me so, honest Base Schnickschnack has confirmed it, and honest Herr Niemand has said so too. So believe it confidently, you are and will remain a gallows trick!"

If this is the kind of proof that Father W. always insists on, then it is certainly possible to prove something with it, if the days are long and the ears of the listeners are not too short; but would he be satisfied if he were paid in kind? Mr. Pst. W. is, of course, as one sees in the Informatorium, a true lamb; but it will be

not be immodest to suppose that even Winkler's meekness might not find such evidence entirely sufficient. He would probably call such things "angle moves" if he did not have a certain natural aversion to this word. It would come out curiously if Kunz first wanted to prove to Hans at length that he really and truly had not stolen; he would rather do otherwise! So the reader may make up his own mind about Hans. We turn to Father Grabau.

Mr. Informers know how to work in each other's hands. One makes the iron hot, the other strikes it. So there's blow after blow on the old anvil; even if they don't hit the nail on the head-they still hammer.

In No. 3, Father G. writes: "In Cleveland, as far as we know through Father Schmidt there, it was rebels and hostile people who expelled him, on whose side Mr. Sihler took, who persuaded Father S., since he was ill, to resign, and who forced in the present Mr. Schwan. So the Swan was partly a forced-in preacher, partly a real Rottenprediger, as he gives communion to the enemies of their rightful, expelled pastor. This swan is now called the successor in office of Mr. P. Schmidt. So another Missourian bit! Krause is said to have installed the Rottenpriesier at Cleveland, and to have praised Father Schmidt in the process."

Now this is quite a splendid and cabinet piece from the Buffalo forge, of genuine grist and grain and with the stamp of the old master. So many words, so many falsehoods. And they are not small, but like their father, the coarse blacksmith,-big, coarse, dumpy, pot-bellied-but have short, thin little legs. Since they could not walk long with them, and therefore had to be taken back in No. 4, we can again save ourselves the trouble of showing them home in all their form. For it says in No. 4 under the title: Correction of some errors in the Informatorium:

"Mr. Pst. Schmidt in Cleveland is so kind as to report to us that he resigned when two superiors (hostile to him) came to him and demanded it at a time when he was ill (but not lying ill). Furthermore, that Mr. Tr. Sihler thought it wise to have another preacher come to Cleveland, as he feared that the quarrel would soon start again! He did not ask Mr. P. S. if he was satisfied with it! If Mr. Dr. Sihler had urged Mr. P. Schmidt to continue in office and had granted him courage (under the persecution of the adversaries), he would have continued in office. Many of his sincere church members were not satisfied that he had left office in this way, and went to him and asked him to continue to hold services for them; he replied to them at that time (in discouragement) that he could not continue in office, i.e. because of the enmity of the Rottians against God's Word.

(To be continued.)

Supplement

to No. 14. Year 9 of the Lutheran.

Pastors Grabau and Winkler and the congregation at Cleveland.

(Conclusion.)

"From this," continues Pastor Grabau, "it is evident the wine poured out perfectly clear? Why does not Pst. 1. that there was no reason to remove Pastor Schmu tS. report the full truth? Pst. S. will not be a father to the from office, but that his enemies urged his resignation; 2.ghastly untruths in Nro. 3. Father G. probably won't want that Mr. Sihler, without Rev. Schmidt's consent, that heto be either, in the end. Well, the child must have a father! thought it wise to send for another preacher; 3. that Mr. P. Who is it then? It will probably be some dear reporter S. would have continued in office if he had not beenagain, who wisely stays in the Buffalo smoke hole. disheartened by Sihler's unchristian conduct; 4. that manyFinally, the words may be what they may, we can't help churchmen did not agree with such removal of Mr. P. S.,it, also No. 4 is full of untruths, which the reader will easily but only his enemies. but his enemies, who persecutedfind out by the above story. him; 5. That Sihler only flattered the hostile mob, and But what crowns the whole work are the 8 acted according to their will; 6. That Mr. P. S. now stillconclusions that Mr. G. makes. This shows that we are remains guilty of continuing his office, whereupon henot dealing with the work of an apprentice, but with a wrongly resigned; 7. That the preacher at Cleveland, whowork by the famous master himself. He understands the was invaded by Sihler, has no divine profession; 8. Thatart of making conclusions that can be applied to the same is also a preacher of the Reds, since he serveseverything. communion to the unreconciled enemies and persecutorsfit. These closes are finished before the hand and have of H. P. S." an elastic edge at the bottom. Now facts may come

So that those vile accusations in No. 3 are not true,which there want, one puts them on the head and lo and that is learned, that is so admitted in their way; but at thebehold - they fit! This is a masterpiece, our one cannot same time not a word of regret is made known that onedo it. - The 8 conclusions would be acceptable if the facts has so shamefully torn down the good name of one'sin Cleveland were really as stated in No. 3. Now, neighbor. He who wants to be a Christian should not behowever, Pst. G. himself admits that the facts are not so; ashamed to apologize, even if he thinks he has donethe conclusions, however, -still stand. Just as if Hans wrong to a manifest evil-doer, especially if he himselfhad first said: you have stolen; therefore you are a thief. must confess to having spoken false witness. Or is thisBut a little while later: No, I was mistaken, you did not not necessary in the case of a "mob," just as one need notsteal, but you are a thief. Likewise does Pst. G. First help keep one's word to heretics? Here, however, not only isit, ye are rebels and enemies of the divine word, ye have nothing repudiated, but also the recantation is put intoout of malice deposed, driven out, expelled your pastor words in a particularly artificial way, so that as much as2c.2c. therefore ye are a mob. Then: no it is a mistake, possible still sticks with the unsuspecting reader, andyour pastor has abdicated himself 2c. Well, that's why even on the retirade, one is still stabbed in the back. Forwe're not a mob! -How? what? no, it doesn't matter, one does not see first of all to whom the words belong.you're a mob and will remain a mob! But why? I want it Admittedly, there are quotation marks. But with them it is that way, Punctum! I must have something for my such a thing in the Informatorium. Whoever has onceinformation! fallen into this trap cannot be blamed if, at the sight of The thing would be laughable if it concerned trifles, these signs ("), he feels as queasy as if it were posted thatand if it were not so vilely "here lie pitfalls!" Now, it is true that fishing rods are notSerious would be. O! how far it has come! usually a coarseschmidt product, but the Buffaloeers have In conclusion, **we** now ask the Revs. W. and G.;

shown that they also know how to do such fine work. Forthese gentlemen, who always have so much to say it is obvious that the sentences quoted are not ipsissima,about the uncalled interference of the Missouri Synod, verba Pastor Schmidt's; but who can now know how muchwhat profession they actually had to take care of the belongs to him, how much to Pst. Grabau? Why does oneCleveland matter? Dr. Sihler not print one's own words and

was urgently asked for help from 3 sides, thus from all concerned. The parish has nothing to do with them, Father Schmidt himself says that he does not like Father Winkler's interference at all. So they could have waited until they were asked, their bodies would not have burst, if not from superfluous bile.

But that would still be, if only they had first inquired properly before they wrote into the world. These righteous judges, who always say that both parties must be heard, whom did they hear? Dr. Sihler, Father Röbbelen and Steinbach have had all parties before them, and no one has complained that the investigation was not long and sharp enough. Whom did they interrogate? Father Schmidt? No, because he says himself that he did not want to answer, and that he had broken off his correspondence with Father G. and Father W. years ago. The party that stood on the side of Pope S.? Let them state those. The opposing party? and that's what would have mattered. No! Why not? Well, they were Rottirians. But how did they know? That was obvious. So who did they hear before they wrote? The very poor reporter, as Pst. W. himself confesses, and it must be so with him that one does not like to name him. So this is what is called hearing both parts and judging them justly! It is strange. They demand of us that we should hear both parts, that is, in disputed church matters also their part.

hear. But if someone comes and asks to see their protocols, they say: you are a rottirer and our holy ministerial acts are not for rottirers. If another comes to the examination, whom they themselves have acknowledged, and does not take their side from the outset, they take to their heels and afterwards make a great hue and cry (like Pst. W.), if one offers them meetings and discussions, they are refused for this or that reason, and if that does not work, the answer is: first give us justice, then we will talk to you and see who is right (like Pst. G.).

only on the testimony of witnesses or even on the basis of documents, some of which are written by their own hands, they cry foul that we have not heard them. But they themselves, as we see here, if they can only find such a reporter, then without further inquiry they write the most horrible things freshly out into the world. It doesn't matter, after all, it's "gangs."

See, dear reader, these are the examinations and the Bring your reporters, we are eager to make theirIn the past, he had introduced the registration for proofs of Messrs. Would we be wrong if we said we did acquaintance as well. confession without thorough instruction and inner not want to be satisfied with it? But for once we do not But now jest a yours! Of course, one can hardly talkconviction of the congregation out of his official want to take it so exactly, we want to be satisfied and to these gentlemen in any other way. But it hurts ourreputation, and yet, with little resistance from a few that out of special privilege. You have to look at your souls that it is so, and we wish them a speedy recovery.individuals, he immediately dropped it again; and it had people. One does not weigh the words of a sick man in If they do not believe it, we ask the Christian reader togone similarly with these and those church ceremonies, the heat of a fever with gold. And these poor gentlemen believe it. We have no pleasure in this sad strife. We longwhich he arbitrarily introduced in well-intentioned ideas, are ill. Just as some people have a fondness for insects with all our hearts for peace with such close relatives,without the prior indignation and approval of the or flowers, which sometimes becomes a passion, just as especially in these sad times, when everything iscongregation, and then immediately dropped again when in Holland the fondness for tulips is said to have become becoming more and more divided. We do not claim thatthese and those did not like them. And since other evils a real disease, even a rage, so the gentlemen of Buffalo our opponents are fighting against us out of purewere added to this half-heartedness and lack of clarity! have a passion for "rats," which has become a disease. obdurate malice. We do not want to burn ourselvesAs, for example, confidentiality and garrulity in strange To track down a pack, to catch it, to cut it up-that is completely white, although we are not aware of anyalternation with solemn official speeches and pathetic above all things to them. The gang jago is their hobby. deliberate injustice against them. We know that we, likespeech, favoritism of individuals, careless judging of "A pack, a pack, a kingdom for a pack!" is the cry of the them, are poor, frail, sinful creatures. absent members of the congregation against those noble zagers. When one of them has made a lucky find, But by our silence we must not give them cause to gopresent, the congregation more or less lacked the proper the big horn is blown, the huntsmen gather around the further and further along the path they have trodden, orrespect for the Christian wisdom and character of their big game, the knives are drawn, and those who are not even to drag others with them. pastor, although these and those showed a pleasant yet old enough to lead the main thrust are content for But to do our Lord Christ the dishonor of fearing menattachment to him, although their opponents again the time being to stab a leg and thus earn the knight's while He is with us--that we will not do. judged these irregularities spitefully and unjustly. In spurs. Now the wild hunt has ridden many a little horse H. C. Swan, Rev. Cleveland,addition, however, there were accusations of lax official to death since year and day, caused quite a bit of Debr. 1852. conduct with regard to visiting the sick and funerals, especially in the time of cholera, due to fear of infection - accusations from which Father S. could not completely clear himself.

Postscript.

To complete the above story and to justify my action 3) Nevertheless, after the reconciliation, his re- against the gross slander and falsehoods of Father election would still have been possible, if his followers Grabau and Father Winkler in the so-called Kirchliches had not - and as far as I know, not without his knowledge Informatorium (Church Informatory), I have the following and unhindered by him - taken unjust and violent steps to say recently: for it, so that it came to a formal tumult and to angry

1) Far from trying to persuade Father Schmidt toappearances in the church itself, the congregation was resign, as is grossly lied about in No. 3 of the torn into two parties for or against our Pope, and I found Informatorium, his resignation had already taken placea great bitterness of the minds.

before his and the others' request to me to come to Moreover, not only had Father S. told me now and Cleveland, and Father Röbbelen had already been then in a confidential manner during the days of my stay summoned before my arrival, albeit in vain. Rather, in Cleveland that these and those people in the punished Father S. in private for the sake of hiscongregation had outgrown him and that he did not know resignation, since it could not achieve the desired how to govern them, but immediately before the fourth purpose, but rather had to give him the evil appearance and last congregational meeting, which he did not attend of being guilty, since it was impossible to stop the spread and in which it was finally to be a matter of whether he of this evil, although unfounded, rumor by his resignation. was to be re-elected or not, he expressly told me that I Rather, I told him, he should have urged strict should declare to the congregation that he would not investigation in the face of the evil mouths. accept the appointment if it fell to him. But I did not even make this declaration, so as not to give rise to new displeasure against him, since even among his friends, after careful consideration of the facts, those who were sensible and capable of judgment recognized clearly enough that the re-election of Father S. would infallibly lead in a short time to a division of the congregation, which, however, with all the heartache that it entailed, was to be carefully prevented in the present case, since faith and conscience would not be damaged. -

2) Although the errors of Father S. in his conduct of office were not such that the congregation, after fruitless application of Matt. 18:15-17, would have been justified in dismissing him, if he had not resigned himself, there were nevertheless not insignificant points of complaint which proved to be well-founded in the investigation, at which Father S. was of course present. Thus e.g.

Nevertheless, as a declaration of honor for Past. S. the following community resolution was passed

...and entered in the parish register: The poor, small, Evangelical-Lutheran congregation in Courage not. Joyfully they set to work. A few acres of "Resolved, that we do not declare Father SchmidtsNeumelle, which sought peace with all men, which land were purchased, and all were eager to provide the to be unfit to continue to administer the sacred office ofdesired nothing but the free exercise of its religion, had necessary means for the new church building, according preaching, although he has committed manyundertaken to build a church with the greatest sacrifices; to their wealth, even over their wealth. Poor people, who misdemeanors and violations in the performance of histhe building was already almost completed when it was still owed the money for the first church building and had duties among us, even though not maliciously orset on fire and completely reduced to ashes in the night to pay interest, even widows made their contributions. intentionally, which he has also sincerelyof January 21-22 of this year. This much is already The foundation was laid with prayer and tears, and so acknowledged and confessed after having beencertain, this burning of the church is the work of great was the zeal of the dear brothers that they did their reproached. With this declaration, however, we join thearsonists. Wicked, murderous evil-doers, creeping in own work at home at night and built the church during other, that we do not feel thereby bound in ourdarkness, have laid their wicked hands on the sanctuary the day. The building prospered happily, and they hoped conscience to appoint him again as our minister andof the Lord, and with diabolical malice destroyed the to be able to hold services in the new church on pastor, since it must be wiser, under the presentproperty of their fellow citizens. Christmas Day, or at least on New Year's Day, when this circumstances, not to do so." But God, the righteous judge, will not let this hope was destroyed by a wicked act of sacrilege.

5. sat by the way the HH. PP. Grabau and Winkler, inabominable deed go unpunished. A righteous authority It was on the holy night of Christmas, the night of the those mendacious communications from your evilwill not rest until it has discovered the murderous birth of our Lord and Saviour, while the Christians were treasure of the reporter who remained unknown and fromarsonists and punished them with the punishment they praising the grace of God in holy devotion and joy, that concealments of Pst. S. by their present judgement ofdeserve. All honest citizens will cooperate so that the this disgraceful crime was carried out. Ungodly wicked opinion, impute to me as if I had wanted to oust Pst. S.villains are delivered to the arms of justice. For this men entered the church, and destroyed all that came only for the purpose of bringing Pastor Schwan toecclesiastical outrage is an urgent crime against the before them. The windows were broken and the window Cleveland and thereby enlarging the circle of our Synod -whole State, against the whole of civil society. The State frames chopped up, the beautiful door given to the these and similar poisonous and spiteful insinuations andhas assured all citizens freedom of conscience and free congregation was smashed, the new stove was innuendos, without these just judges, as proved above,exercise of religion. Those shameful church burners, smashed, the floor was torn up and everything was having thoroughly and impartially ascertained the facts ofhowever, obviously had the tyrannical intention, thrown about. the case - I can, by the grace of God, heartily despise andto rob the Lutherans there of this precious treasure. The dear reader can imagine the deep pain of the laugh at them; for it is well known to the true heart-Therefore, the authorities will certainly prove by active, dear congregation when they came to the church on the denouncer and just judge in heaven that, to the best ofintervention that this is and should remain a free country,first day of Christmas and saw the abomination of my knowledge and conscience, without human favor andin which also the Lutherans, like all other citizens, have,desolation. Thus, once again, a lovely feast of joy was disfavor, and under heartfelt consideration, I am the onlyreligious freedom - and in which such atrocious tyrannyturned into a day of mourning, for while otherwise, on the one who has been able to find out the facts of the case. Iis not tolerated. first day of Christmas, the congregation heard the am well aware that I have acted justly in this matter to the But the dear reader will certainly want to hear moreangel's blessed message of joy: "Behold, I proclaim best of my knowledge and conscience, without human,about the Lutheran congregation in Neumelle. For a longgreat joy to you, for the Saviour is born to you today," favor or disfavor, and with heartfelt supplication to God for, time already, the congregation had to endure manynow the angel's message of joy rang out to them. the enlightenment of the Holy Spirit. tribulations. Last year, a division arose in the The church was destroyed for you today. And just as the congregation there, and only the smaller part remained dear child Jesus found no room in the inn, but was cast faithful to the Lutheran doctrine with its preacher, Mr. out into the dark stable with his mother Mary, so also Claus. The larger part turned to the so-calledthe dear congregation saw itself cast out of its own Evangelicals and was also accepted by them and house of God and now had to make do with a private provided with a preacher. A few days before Pentecost, apartment, and even wine had to celebrate its service the church was closed to the faithful part by the with sighing, sobbing and weeping instead of with joyful opponents. Driven out of the house of God, they were rejoicing. now forced to celebrate their service on Pentecost in a But the satanic malice of the enemies was not yet private house, and so the beautiful feast of joy became satisfied. Even worse was to come, and the dear a day of mourning for the small congregation, which they congregation would drink the bitter cup of suffering even had to celebrate with sighs and tears instead of with more! In the night of January 21-22, the church was set on fire by wicked, god-forsaken evil-doers. In the

Tr. W. Sihler.

Horrible church outrage!!!
Burn
the
Evangelical-Lutheran Church
on
Neumelle, St. Charles County, Missouri †)

An unheard-of crime has been committed that makes one's blood run cold, a horrible outrage that must fill everyone with disgust and indignation. Whoever still has some love of justice, whoever still possesses a spark of human feeling, must abhor this nefariousness, which has its equal only among the very worst heathens. Even in Turkey the Christians have free exercise of religion; even the Turks respect the property and the houses of worship of the Christians. But what is unheard of even in Turkey has happened in our time in this state!

†) This submission does not actually belong in the "Supplement," but since the latter still offers just the necessary space, I see no reason why we should not present this submission to our readers on this occasion.
D. R.

Instead of suing in court and seeking justice, the morning the brothers went to lay the foundation for a small community decided to build its own church out of parsonage next to the church: there, imagine their love for peace. Then, last summer, cholera struck horror, they found the church lying in ashes, and only Neumelle with terrible ferocity and carried off several smoking debris stared back at them. faithful members of the Lutheran congregation. As a There before their eyes lay destroyed the work to result, the already small group melted down even more. which they had given their last mite, on which they had now so long turned their most laborious toil, and in which they had shed their sour sweat. For forty dollars alone, boards lay in ashes, and some lost almost all their tools in the fire. They broke into

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| <p>tears; they sought out the pastor and said to him, sobbing and weeping, "We come to seek comfort; our church lies in ashes.</p> <p>What is to be done now? Hopefully, a just authority will discover the assassins, duly punish this outrageous church outrage, and protect the Lutheran congregation in Neumelle so that they can practice their religion undisturbed. Then, however, the Lutherans have the sacred duty to take care of their oppressed and persecuted fellow believers in Neumelle in the warmest way. God commands His Church, 1 Cor. 12:25, 26, "that the members care for one another equally. And if one member suffer, all the members suffer with it." And Ephes. 6:18, "Praying always in all supplications with supplications and supplications in the Spirit, watch ye therefore with all perseverance and supplication for all the saints." Let us therefore earnestly call upon God to resist the ravages of Satan, and to keep our brethren in Neumelle from all arsonists, robbers, murderers, and other evil-doers, and to give them peace.</p> | <p>At the same time, however, the congregation there is also in need of support through charitable gifts. Their means are now exhausted, the first church was closed to them, the second was burned. Therefore our brethren cannot think of building a new church by their own efforts. Therefore, all Evangelical Lutheran congregations are hereby asked to come to the aid of our oppressed fellow believers in Neumelle with a collection. Let us consider that they have already tried the utmost that was in their power, that they have already built the second church in a few years. Let us consider what severe persecutions they had to endure. No wonder that even the most fierce are now saddened and depressed. Satan is already triumphant with his scales, now the Evangelical Lutheran Church must finally perish there. Therefore, let us help them, so that a new church may soon arise from the ashes of the old one, and remember the word of God: "Let us do good to everyone, but most of all to our comrades in faith" (Gal. 6:10).</p> | <p>Rev. Bruenger, St. Louis, is willing to receive gifts for the aforementioned congregation.</p> <p>The "Daily Chronicle of St. Louis" reports the following from Nassau:</p> <p>Radevorwald, January 22. The preacher Karl Haver, who had left the state church along with most of the local Lutheran congregation and had therefore already survived many hostilities, was found dead yesterday evening in the alley, which he was trying to cross on his way to work, after being shot through the back and into the chest. The assassin has not yet been discovered. The excitement of the Old Lutherans over the murder of their beloved pastor is tremendous. Pastor Haver was a man of great gifts of mind and spirit, an excellent speaker and a diligent pastor, and a man of high learning.</p> |
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